The Psalter,
or
Seven Hours of Prayer
of the
Church of Sarum

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Psalter

The Psalter, or Seven ordinary Hours of Prayer

ACCORDING TO THE USE OF

The Illustrious & Excellent Church of Sarum.

and the Hymns, Antiphons, & Orisons or Collects, for the principal FESTIVALS & SEASONS; with the appropriate MUSICAL INTONATION & MELODIES, Together with HYMNS, and other DEVOTIONS, from Ancient English sources, and the more important variations of the YORK and HEREFORD Uses. ALSO,

The Litany & Vigils of the Dead,

TRANSLATED AND ARRANGED,
FOR PRIVATE, OR CŒNOBIAL USE.
With Explanatory Notes and Comments.

Printed and sold by Joseph Masters, at his Dwelling house in Aldersgate Street, within the City of London. And sold also at his Shop, 78. New Bond Street in the City of Westminster. M,DCCC,LII.

IMA PERMUTAT BREVIS HORA SUMMIS.

EARTH ONE BRIEF HOUR DOTH ELEVATE TO HEAVEN.

¶ TO THE DEVOUT READER.

You have here the framework, and many of the particulars of that noble Service which for many centuries was, in the celebrated Church of Sarum, offered to God and our Redeemer, by the brotherhood of Clergy and Canons attached to that Cathedral; and was alſo uſed throughout all the South of England and in Ireland. It is in ſubſtance the ſame, (with ſeveral additions indeed, and ſome variety of detail), as that which S. Auguſtine introduced into England, but which did not finally become arranged and conſolidated into the form of the Breviary until ſubſequently to the year of our Lord 1200.

The tranſlation is taken, not without collation of MSS.,* from the printed Breviaries† of the early part of the 16th century: mainly from that unabbreviated and more complete edition, printed in folio, by Byrkman, at Paris, in 1516, and again by C. Chevallon, in 1531; which, ſtated in the title page to be "*Breviarium ſeu Horarium domeſticum ſive Choro Eccleſiaſtico deſerviens*," we may preſume was that verſion actually in uſe in the Cathedral. This moreover contains the Legenda entire, and nearly agrees with the lateſt and moſt complete MSS. A reviſed tranſlation of the Pſalms (which differ little from the ordinary Vulgate) was inevitable, on account of the manner in which, throughout, they, as is well known, enter into the Antiphons, Reſponſes, and Petitions, to which the proper muſical notation had to be attached. This is founded on the Douay as now uſed, with an eſpecial reference to the Engliſh Prayer-book verſion. The muſical notation is taken nearly literatim, as well as a few of the Rubrics, from three MSS.,—1. A noble noted Breviary, of large folio ſize, of the early part of the 15th century, nearly perfect, belonging to the Biſhop of Saliſbury, called the Arlyngham MS., becauſe originally written for Walter Long, of Arlyngham or Erlyngham, Clerk, whoſe obit is therein recorded. 2. An equally fine folio MS., unfortunately imperfect, of later date, (Lanſdowne MSS. 463, Brit. Muſ.) of Sárum uſe, but apparently written for Norwich Cathedral. 3. An accurate and beautiful MS., in ſmall folio, (Arundel MSS. 130, ibid.) of Sarum uſe, dated 1445, with the Percy arms in the corner of the firſt page. The Melodies for the Hymns are from theſe ſame MSS., collated with a Hymnal of the 14th century, (Harleian MSS. 2951) as far as that contains them, and the printed editions.

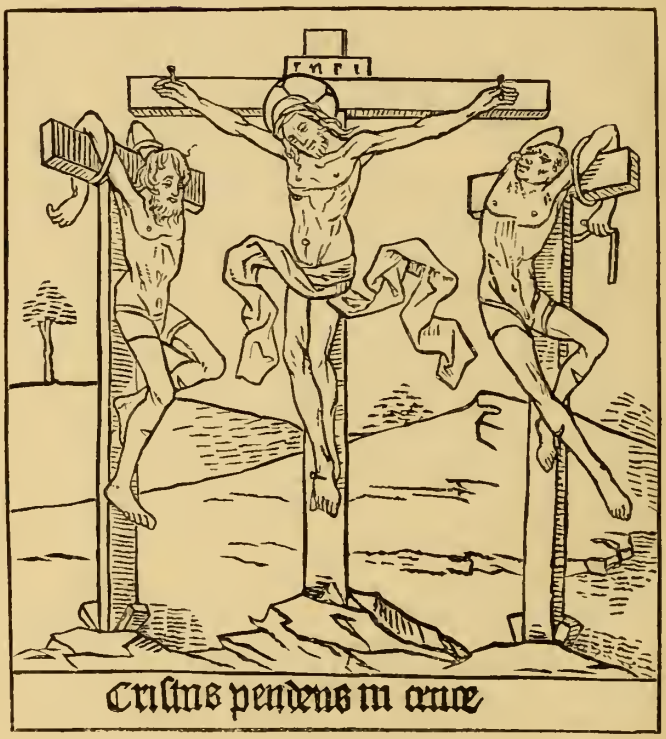
In order to make the volume as complete as poſſible in itſelf, moſt of the Hymns, Collects, and Veſper Reſponſories from the Proper of The Time have been added; and within brackets from the Anglo-Saxon Pſalters, the ancient titles to the Pſalms, and the Oriſons appended to them in King Athelſtan's book, (MSS. Cotton. Galba A. xviii.) which have never before been publiſhed. The Anglo-Saxon Hymns tranſlated, are from that very complete collection publiſhed by Darling, London, 1850, from the ſources therein mentioned. It may be proper to obſerve that the titles here given to them (ſcil. "Canterbury," "Norwich," "Worceſter,") do not indicate that they were the ordinary hymnody of thoſe dioceſes, but only that they were uſed in certain churches and religious communities within them. Much aſſiſtance has alſo been derived from the Latin edition of the Sarum Pſalter, publiſhed by Leſlie, London, 1842; and laſtly, heartfelt thanks muſt be given to many kind friends for very effectual aid. May this Book aſſiſt their devotions, and the devotion of many others, and profit the ſouls of all that uſe it; and may thoſe who do ſo ever remember to offer a prayer for him who tranſlated it.

J. D. C.

Quinquageſima, 1852.

* *There are ſome eight or ten of theſe MSS. of the 14th and 15th centuries, many of them perfect, in the Harleian, Cottonian, and Old Royal Libraries, in the Britiſh Muſeum.*

† *Between the years* 1495 *and* 1557 *were publiſhed upwards of* 100 *editions of the Sarum Breviary*, 87 *of The Miſſal, and more than* 110 *of the Horæ or Enchiridion, which was a book of private devotion.*


INRI
Cristus pendens in cruce

THE HOURS OF THE CROSS.

HORÆ CRUCIS.

[*Ad Matutinas.* *De Cruce.*

Patris Sapientia, Veritas Divina,
Deus Homo, captus eſt Hora Matutina,
A notis diſcipulis cito dereliƈtus,
A Judæis venditus, traditus, affliƈtus.

Ad Primam.

Hora Prima duƈtus eſt Jeſus ad Pilatum,
Falſis teſtimoniis multum accuſatum ;
In collo percutiunt manibus ligatum :
Vultum Dei conſpuunt Lumen cœli gratum.

Ad Tertiam.

Crucifige ! clamitant Hora Tertiarum,
Illuſus induitur veſte purpurarum ;
Caput Ejus pungitur corona ſpinarum ;
Crucem portat humeris ad locum pœnarum.

Ad Sextam.

Hora Sexta Jeſus eſt Cruci conclavatus,
Atque cum latronibus pendens deputatus ;
Præ tormentis ſitiens felle ſaturatus,
Agnus crimen diluit ſic ludificatus.

Ad Nonam.

Hora Nona Dominus Jeſus expiravit,
Heli ! clamans Animam Patri commendavit ;
Latus Ejus lancea miles perforavit,
Terra tunc contremuit et ſol obſcuravit.

THE HOURS OF THE CROSS.

At Matins.

He that is the great profound Sapience
And Divine Truth of The Father on high,
Which for mankind of his benevolence,
Himſelf hath made both God and man jointly,
Was ſold and bought by the Jews traitorouſly.
And about Midnight perturbed and taken,
And of his diſciples anon forſaken.

At Prime.

The Firſt Hour in the morning early,
Unto their judge, called Pilate, the Jews,
Jeſu with his hands bounden they carry,
Where many a falſe witneſs did Him accuſe.
In his neck they Him ſmite, his Body they bruiſe,
They ſpytte and defile there his godly Face,
The Light of Heaven replete with all grace.

At Terce.

About three hours after the ſun began to ſpring,
All the Jews cry Jeſu to crucify ;
And in ſcorn they clothed Him with purple clothing.
And inſtead of a crown on his head they tye
A wreath of thorn that pricked cruelly.
And led Him forth to the place where He died,
With a great huge Croſs on his ſhoulders laid.

At Sext.

The Sixth Hour ſpringing before the midday,
Jeſu hand and foot to the Croſs they nailed,
With the ſhamefuleſt death that they contrive may,
In deſpite between two thieves Him hanged.
When that they thought that for pain He thirſted,
His thirſt for to quench they proffered Him gall.
This Lamb thus illuded bought our ſins all.

At None.

Our merciful Lord Jeſu, God's Son,
Calling unto His Father Almighty,
Yielded up his Soul, and full upon None,
The ſpirit departed that bleſſed Body. [ly,
The ſun waxed dark, the earth quaked wondrouſ-
Great marvellous things to behold and hear!
And yet a knight pierced his heart with a ſpear.

Ad Veſperas.

De Cruce deponitur Hora Veſpertina,
Fortitudo latuit in mente divina;
Talem mortem ſubiit vitæ medicina,
Heu! corona gloriæ jacuit ſupina.

At Veſpers.

The dead Body of Chriſt, that Bleſſed Man,
From the Croſs was looſed, and taken away
At Even-ſong time; but alas! where was then
His crown of glory and great ſtrength that day?
Full (prewly) ſurely within the Godhead it lay.
Yet would He his cruel death ſuffer thus,
The true medicine of life to bring to us.

Ad Completorium.

Hora Completorii datur ſepulturæ,
Corpus Chriſti nobile, ſpes vitæ futuræ;
Conditur aromate, complentur ſcripturæ,
Jugi ſit memoria Mors hæc mihi curæ.

Has Horas Canonicas cum devotione,
Tibi, Chriſte, recolo pia ratione;
Ut ſicut Tu paſſus es pœnas in Agone,
Sic labori conſonans conſors ſim coronæ.[a]

At Compline.

The hope of our life ever to indure,
Of Jeſu the noble and bleſſed Body,
At Compline time was brought to ſepulture,
Spiced and adorned fragrant and ſweetly.
Of Scripture complete was then The Myſtery.
Therefore, Jeſu, grant we thy Wounds tender,
And thy Death buſily ſtill to remember.[b]

O Bleſſed Chriſt, theſe Hours Canonical
To Thee I offer with meek devotion;
For as Thou haſt ſuffered theſe pains all
In thy grievous Agony; by like reaſon,
So by the remembrance of thy Paſſion,
Make me according to my buſineſs,
Partaker of thy crown and glory endleſs.[c]]

¶ FROM THE EXCERPTIONS OF ARCHBISHOP ECGBERT.

[LET every Biſhop in his Dioceſe diligently provide that the Churches of God be well conſtructed and kept in repair, &c.; and let the Biſhop eſpecially take care that the ſervants of God celebrate the canonical hours altogether at the appointed time. The Holy Fathers then, appointed Seven SYNAXES to be ſung, which all the clergy ought to ſay every day at the proper hour. The firſt of theſe is the Synaxis of Nocturns; the ſecond the Firſt hour of the day; the third is the hour which we call Terce; the fourth is the Sixth hour; the fifth is the Ninth hour; the ſixth ſynaxis is the Veſper hour; the ſeventh ſynaxis we call Compline. Theſe ſeven Synaxes we ought with ſolicitude every day to render to God for ourſelves and for all Chriſtian people; as the Pſalmiſt teſtifies, ſaying, "Seven times a day do I praiſe Thee becauſe of Thy righteous judgements."[d]]

[a] *Sar. Prymer, Rouen*, 1538, 8*vo.*—*Brev. Sariſbur. MSS. Arlyngham, in Servit. Beat. Mar. per Advent.*

[b] *Sar. Prymer, Kerver, Paris*, 1532.

[c] *Sar. Prymer*, 1543.

[d] *Excerptions of Archbiſhop Ecgbert*, xxviii., *Ancient Laws and Inſtitutes of England*, Vol. I.

¶ DIRECTIONS TO PRIESTS.

Reſpecting the Canonical Hours, carefully attend to the following directions.

SINCE every beneficed clergyman and other perſon in holy orders, is, in conformity with the determinations of the Church, bound to ſay the ſeven Canonical Hours; let him take good heed before all things to prepare his mind by entirely ridding it of vain thoughts. Let him not mingle converſation, laughter, or jokes with his prayers; let him not be thinking of birds, dogs, or beaſts; let him chooſe a place fitted for devotion, and clear from everything which may impede it; let him not draw near for the ſake of human praiſe, but with an upright and good intent; purpoſing God's praiſe, the performance of his duty, the increaſe of his deſerts, and ſupplication for his benefactors.

In the firſt place, then, let him fortify himſelf with the ſign of the Holy Croſs, and beginning with the Lord's Prayer and the Angelic Salutation; that the divine grace may be his helper, and ſo his mind be elevated to greater devotion in the praiſe of God, and his worſhip of the Creator be rendered more acceptable.

Let us then, deareſt brethren, read throughout the Canonical Hours with attention of heart; affectionately with devotion of mind; in their entirety with a diſtinct utterance of the lips; reverently with obeiſance of body and ſoul; becomingly at the appointed places and hours.

For with thoſe occupied in Pſalmody, as ſaith S. Bernard on the Canticles, the holy angels vouchſafe to mingle; wherefore we ſhould be mindful of their preſence when we are ſtanding to pray or ſing pſalms, and ſtand with all reverence and order, and pay the more particular attention to the verſes which follow;

When Pſalms thou ſingeſt to The Lord,
Three rules in Pſalmody regard—
Heavenward direct thy heart; forthtell
Clearly the words; the ſenſe mark well.
Then prayerfully the Hours we ſay,
When heart and lips together pray;
Liſt as ye ſing; begin the ſtrain
With one accord; and let the cloſe be plain.

He verily who ſaith devoutly the Canonical Hours ſhall be abundantly rewarded by God. In his tribulation he ſhall be comforted; in danger he ſhall be preſerved; he ſhall obtain more abundantly the grace of God as well as glory; he lightens his conſcience; he payeth his tribute and a debt to God; for it is the bounden duty of Clerks day by day to fulfil the ſervices of the Seven Hours. To him in very deed ſhall the angels of God be familiar friends and guardians; and all his works ſhall be thenceforth more acceptable to God, more deſerving as regards himſelf, and more profitable to the living and the departed. Finally, more ſpeedily and readily doth God liſten to theſe prayers than to others which are offered privately.[e]

¶ PRAISE OF THE PSALMS.

Of the praiſe, virtue, and efficacy of the Pſalms.[f]

THE royal prophet David ſpeaketh thus, "O ſing praiſes to our God, ſing ye praiſes with underſtanding." Pſ. xlvi.

[e] *Brev. ad Uſ. Sar. Pars Hyemalis F.R. Brit. Muſeum, Preſs Mark,* 4681.—*In the later Breviaries this is wanting.*

[f] "*Portiforium ſeu Breviarium ad inſignis Sariſburienſis Eccleſiæ uſum accuratiſſime caſtigatum cum multis annotaciunculis ac literis alphabeticis Evangeliorum et Epiſtolarum capitulorumque originem indicantibus quæ nuſquam hucuſque fuerunt additæ.*"

"*Imp. Lond.* 1555. *Kyngſton and Sutton.*"

And again, "Let us with pſalms rejoice before Him:" Pſ. xciv. And deſervedly ſhould we ſing pſalms with all willingneſs to God: for penitence attends thoſe who devoutly ſing them, and the congratulations of angels, as ſaith the ſame Pſalmiſt, "Before the gods" (angels truly), "I will ſing praiſe unto Thee." Hence we ought to take diligent heed leſt becauſe of our ſloth, negligence or levity, the angels of God depart from us. For there is no man who either in words or thought can duly ſet forth the virtues and divine excellence of the Pſalms, if, as they ought to be, the divine praiſes are celebrated with a pure and attentive heart. For in the Pſalms are deſcribed the rewards of the good and the puniſhments of the wicked, inſtruction for the ignorant, the progreſs of thoſe who are advancing to perfection, the perfection of thoſe who have attained it, the life of the active, and the meditations of the contemplative.—The ſinging of pſalms, as hath been ſaid, infuſes virtue, beautifieth the ſoul, invites angels to our help, puts the fiends to flight, diſperſes darkneſs, increaſes holineſs, waſhes out our ſins, augments our hope, enlightens as the ſun, like fire burns away ſin, moiſtens like oil, is the ointment of mercy, the ſun of righteouſneſs, the portion of the angels, pleaſes God, offends the devil, aſſuages wrath, mitigates anger, diſpels all ſin, purifies the mouth, ſanctifies the heart, clears the ſenſes, deſtroys all iniquity, inſtructs imperfection, ſtirs up exalted deſires for the Heavenly kingdom, is the hope of ſalvation, conſolation in grief, protection in trouble, the knowledge of true light, a fount of ſanctity, relieves all anxiety, and is as it were a wondrous trumpet. He who loves the continual and diligent ſinging of pſalms cannot love ſin.—Pſalmody, if you will believe me, comforts the ſad, ſoftens the angry, ſtrengthens the weak, humbles the proud, gladdens the humble, ſtirs up the ſlothful, reconciles the quarrelſome, lifts the heart to Heaven, and unites the creature with the Creator. Whatever is found in the Pſalms, conduces to the edification, profit and comfort of mankind. In the Pſalms you will find, if indeed you examine them with an intent mind, and not rapidly running over the words: the Incarnation, Paſſion, Reſurrection and Aſcenſion of the Word, our Lord. In the Pſalms you will find earneſt confeſſion of ſin, earneſt ſupplication for the divine mercy, a defence againſt adverſity, and worthy giving of thanks for everything that may happen to thee. In the Pſalms moreover you acknowledge your infirmity and miſery, and by theſe means you beſeech God for his mercy; and if thou deſerveſt that God ſhould reveal to thee the ſecret things of the Pſalms, thou wilt find in them all the virtues. If thou wouldeſt make confeſſion of ſin and do penance: ſing the ſeven Penitential Pſalms of David, not with a rapid voice, but with an intent mind; and quickly thou wilt have experience of God's mercy, and thy ſoul will be enlightened with ſpiritual joy, and a great hope of pardon will be vouchſafed to thee. If too thou would'ſt pray: apply thy mind to the meaning of thoſe Pſalms which begin "Unto Thee, O Lord, have I lift up my ſoul," "In Thee, O Lord, have I put my truſt," "Bow down thine ear, O Lord," "Haſte Thee, O God, to deliver me," "Save me, O God, for Thy Name's ſake," "God be merciful unto us," "Hear O God, my prayer," in the firſt place; for in no other way can the ſoul of man ſo completely extricate itſelf from miſery, and the ſtraits of tribulation and temptation, and invoke the mercy of God. ¶ Moreover, if thou wouldeſt praiſe the Majeſty of God, and give Him thanks for all his benefits: repeat the Pſalms whoſe title is "Alleluya, (Praiſe the Lord)," and "Bleſs the Lord, O my ſoul;" for thou doſt offer to Almighty God a ſacrifice ſweeter than honey and the honeycomb.

Further, if thou art afflicted with bodily or ſpiritual temptations, and ſeem to be forſaken from thine inmoſt ſoul: repeat the pſalms "O God, my God, look upon me." "Hear, O God, my ſupplication," "Save me, O God," and forthwith God will lighten thy burthen. ¶ If this preſent life be wearifome to thee, and thou haſt an ardent and longing deſire to behold God: ſing thoſe pſalms, "Like as the hart deſireth," "How amiable are thy tabernacles," "O God, Thou art my God, to Thee at break of day," and He will immediately fulfil thy deſire. ¶ If thou doſt ſuppoſe thyſelf deſerted in tribulations: with compunction of heart repeat the pſalms "How long, O Lord?" "O God we have heard with our ears," "Have mercy upon me, O God," "Hear O God, my prayer," "In Thee, O Lord, have I put my truſt," and ſoon wilt thou be viſited with the favour of God. And when thou haſt recovered reſt, then ſing forth in praiſe of God "I will always give thanks unto the Lord," "Praiſe the Lord, O my ſoul." And whether in adverſity or proſperity, chant the Song of the Three Children, for no mortal man can duly ſet forth the excellency of this hymn, in which every creature is invited to praiſe God. ¶ If, moreover, thou deſireſt to exerciſe thyſelf in the divine praiſes and commands, ſay through the pſalm "Bleſſed are the undefiled in the way;" and although to the end of life thou wert employed in ſearching out the virtue of this pſalm, thou wouldeſt never be able fully to comprehend it: ſince there is ſcarce any verſe in it in which you may not read ſet down a law, or a command, or a precept, words of righteouſneſs, or the diſcourſe of the judgments of the Lord. In the Pſalter, if thou art attentive, thou haſt the means of ſearching into, and learning the prophets; ſo, moreover, the ſayings of the evangeliſts and apoſtles, if thou wouldeſt enquire of the agreement between them. So far reſpecting the praiſe and excellency of the Pſalms.

¶ OF THE HOURS.

[*HOW THE SAYING OF THE HOURS FIRST BEGAN, AND WHY THEY ARE SO CALLED.*

THE firſt that now we find in ſcripture to have uſed the worſhipping of God at certain hours of the day, was Daniel the prophet, as it appeareth in his ſixth chapter. And in the New Teſtament, in the Acts of the Apoſtles, the tenth chapter, we read that S. Peter the Apoſtle accuſtomed himſelf to certain hours of prayer. By which examples (as S. Cyprian teſtified) the Catholic Church of Chriſt did firſt receive and admit ſuch manner of praying. Whereupon the ſame uſual ſervice that we call Pryme and Hours, was firſt inſtituted to be ſaid and ſung in the churches of England, according to the cuſtom and uſe of the Dioceſe; ſomewhere after the Uſe of Sarum, and ſomewhere after the Uſe of York. And therefore when we read Hora Prima, Tertia, Sexta, Nona, that is the firſt, the third, the ſixth and the ninth hour, even as they make mention of ſeveral hours, ſo were they; and they may be uſed at ſeveral times of the day, to be ſaid in remembrance of Chriſt's paſſion, and the compaſſion of the Virgin Mother.[g]]

[¶ *HOW AND WHY GOD'S SERVICE IS SAYD EACH DAY IN SEVEN HOURS.*—

CAPITULO PRIMO.[h]

"*SEPTIES in die laudem dixi Tibi.*" Theſe are the words of the prophet David,

[g] *Sarum Prymer, Rouen,* 1538, *Octavo. Printed for Le Roux.*

[h] "*Hereafter followith the booke, called the Myrroure of our Lady, very neceſſary for all relygyous.*" *The Colophon is as follows:* "*Thys boke was imprynted at the deſyre and inſtance of the worſhypful and devoute Lady Abbeſſe of the worſhypful monaſtery of Syon, and the reverende fader in God, General Confeſſoure of the ſame.* ¶ *Here endeth the ſeconde parte of our Ladyes Myrroure, very neceſſary for all relygyous perſones and other good devoute people. Fynyſhed and imprynted in the ſuburbs of the famous cytye of London, withoute temple barre, by me, Richard Fawkes, dwellynge in Durreſme Rentes, or elſe in Powles Churchyarde, at the Sygne of the ABC.* ¶ *The yeare of our Lord God,* MCCCCCXXX, *the fourthe day of the moneth of Nouember.*' *On the reverſe is Fawkes's device within a border, and* "*Soli Deo Honor*" *above, with* "*Et Gloria. Amen,*" *below.*

ſaying thus to our Lorde, "Seven times on the day have I ſaid prayſynges to thee."[i] ¶ All reaſonable creatures were made to know and to love and to praiſe God, and therein to have their endleſs joy; but while our ſouls are poiſoned in theſe deadly bodies, we may not for corruption and hevynes of the ſame bodies entende continually to the godly prayſinge; like as they do who by death are made free from thraldome of the fleſh, and are come to the ende of their joy, that is the preſence of God. Therefore our mother Holy Church, ruled by the Holy Ghoſt, knowing the frailty and feebleneſs of her children, hath ſet us eche daye ſeven hours, which at leaſt we ought to occupy in the ſervice and praiſing of God: that is to ſay Matins, Pryme, Tyerce, Sexte, None, Evenſong, and Complyn. ¶ For ſyth it is ſo as Solomon ſaith, that a rightful man falleth ſeven times on a day,[j] and the number of all wyckedneſs is named under ſeven deadly ſins, againſt which in holy church is ordained ſeven ſacramentes, and given ſeven giftes of the Holy Ghoſt: therefore to get remiſſion of our ſins and to thanke God for his gifts, we ſay praiſings to Him in the ſaid hours ſeven times a day. ¶ And for God made all thynges in ſix days, and fulfilled them on the ſeventh day and reſted, therefore doing thankings to God for all his works, and all that He made each day, we praiſe Him ſeven times. ¶ Alſo for the life of man is departed in ſeven ages, whereof we have ſpent ſome full idly or evil: therefore to thank God for our life, and to recompenſe ſuch negligence, ſeven times on the day we do ſervice to God. ¶ And for all the tyme of this life paſſeth under ſeven days, wherein the people of this world that is given to active life, is occupied to get their livelyhood and ours, ſo that they may not freely attend each day in all theſe times to praiſe God with their tongues: therefore we that are called to contemplative life, ought to praiſe God for them and for us every day ſeven times, that we may ſaye to our Lorde with David "Lord God, I praiſed Thee ſeven times on the day."[k]

¶ *WHY THESE SEVEN HOURS RATHER THAN OTHER.*—Cap. ii.

BUT now peradventure ye might aſk why theſe ſeven hours, that is to ſay Matyns time, Prime time, and ſo forth, are rather aſſigned of Holy Church to the praiſing of God than other hours, ſith there is many more hours in the daye; and to this I anſwer, that theſe hours are more ſpecially privileged than other, for grete workes that God hath wroughte therein, for which He is everlaſtingly to be praiſed; and therefore we read that ſayntes both in the old law and in the new, prayſed God in thoſe hours. For David the prophet ſaith to God of himſelf, thus:—"Media nocte ſurgebam ad confitendum tibi,"[l] that is, "Lord, at midnight I roſe to praiſe Thee." And alſo he ſayth thus:—"Veſpere et mane et meridie narrabo et annunciabo,"[m] that is, "by the morrow at Prime-time and at None, and at Even-ſong-time I ſhall tell and ſhow thy praiſings." ¶ Alſo Daniel the prophet worſhipped God thrice in the day, kneeling;[n] that was after the expoſition of S. Hierome, at Tyerſe, at Sexte, and at None. Alſo Peter and John went up into the Temple to praye[o] at the hour of None, as it is written in the Acts of the Apoſtles. And S. Paul and Silas being in priſon prayed to God at midnight,[p] and then the erthe quaked and all priſon doors opened, and all the fetters and bonds of priſoners were looſed. Our Lord Jeſus Chriſt alſo prayed not only in one part of the night, but in all the night He woke in prayer[q] as the Goſpel telleth. And in the beginning of holy church, the clergy and the common people, both men and women, roſe to praiſe God four times in the night; firſt in the beginning of the night, when folk are wont to go to bed: the ſecond time at midnight, the thirde time a little before day, and the fourth time in the ſelf morrow-tyde; for at even our Lorde was taken of the Jews,[r] and bounde and ſcorned; at midnight He was born; before day He ſpoiled hell, and in the morning He roſe from death to life. And therefore in ſome feaſts Matins are yet ſaid at even, and in ſome religious at midnight,[s] and in ſome before day, and in other diverſe tymes of the night; and in ſome churches they ſay matins in the morrow-tide. ¶ At Prime-tide our Lord Jeſus Chriſt was led before Pilate and accuſed;[t] and in the ſame hour, after his reſurrection, He appeared to Mary Magdalene, and another day He appeared to his diſciples as they were fiſhing, the ſame hour.[u] At hour of Tierce our Lord Jeſus Chriſt was ſcourged and crowned with thorns and ſcorned.[v] The ſame hour, after his reſurrection, He appeared to Mary Magdalene,[w] and another day He appeared to the women coming from the ſepulchre; and on Pentecoſt Sunday, the ſame hour, He ſent the Holy Ghoſt down to the Apoſtles.[x] At Sext our Lord Jeſus Chriſt was done on the croſs,[y] and fed with eyſe and gal. The ſame hour, after his reſurrection, He appeared to the Apoſtle S. James; and on Aſcenſion Day, the ſame hour, He ſate and ate with

[i] *Pſalm cxviii.* [j] *Proverbs xxiv.* [k] *Pſalm cxviii.* [l] *Pſalm cxviii.* [m] *Pſalm liii.*
[n] *Daniel vi.* [o] *Acts iii.* [p] *Acts xvi.* [q] *Luke vi.* [r] *Matthew xxvi.*
[s] *Secundum conſuetudinem Eccleſiæ Sarum. ibid.* [t] *Matthew xxvii.* [u] *Mark xvi.*
[v] *John xxi.* [w] *Matthew xxviii.* [x] *Acts ii.* [y] *John xix.*

his Apoſtles. At hour of None, our Lord Jeſus Chriſt cryed and gave out his ſoul by deth;[z] the ſame hour a knight opened our Lord's ſide with a ſpear, and ſmote through his herte, whereout came water to our baptiſm, and blode to our redemption.[a] And on Eaſter Day He appeared the ſame hour to S. Peter. At Evenſong-time, our Lord Jeſus Chriſt, on Shere Thurſday, ſupped with his Apoſtles and ordained the holy Sacrament of his holy body and blode.[b] The ſame houre, on Good Friday, He was taken down from the croſs;[c] and on Eaſter-day, the ſame houre, He met with two of his diſciples, going toward Emmaus, and made Himſelf known to them in breaking of bread.[d] At Complyn time, our Lord Jeſus Chriſt, on Shere Thurſday, at even, prayed, and ſweat blood.[e] The ſame hour, on Good Friday, He was buried. And on Eaſter-day, the ſame hour, He appeared to his diſciples, gathered together in a cloſe place, for fear of the Jews, and ſaid to them "Peace be to you."[f] Thus may ye ſee that not without good reaſons, theſe hours are ſet and ordained to be ſpecially occupied to the ſervice and praiſing of our Lord God, rather than other hours on the day.]

¶ ORISONS FOR THE HOURS.

[*AT MATINS.*

O Lord, who grieved with their afflictions, didſt lead thy people out of the darkneſs of Egypt, and vouchſafe to deliver them by the hand of thy ſervant: do Thou grant alſo unto us thy ſervants, that delivered from the darkneſs of this world, we may be allowed to enter into that reſt which Thou haſt promiſed to our fathers, through our Lord Jeſus Chriſt. Amen.[g]

O Lord God, who haſt cauſed me to arrive at this ſecond hour, through the darkneſs of the night: preſerve me this day in every hour and moment of time, and through thy mercy cauſe me ever to continue without hurt, through our Lord Jeſus Chriſt.

Our Father.
Hail Mary.

AT LAUDS.

O Lord, who with the three children in the furnace, did'ſt vouchſafe to be preſent in the fourth place: to whom it is moſt eaſy to temper the nature of fires, and to extinguiſh the fierceneſs of flames: extend this thy ſame power to protect us and to deliver our ſouls, who liveſt and reigneſt with the Father, in the unity of The Holy Ghoſt, God, world without end. Amen.

AT PRIME.

O Lord God, who haſt cauſed us to arrive at the beginning of this day, preſerve us in the ſame, by thy power: and grant that in this day we fall into no ſin, nor run into any danger, but may all our ſayings tend, our thoughts and words be directed to do what is righteous in thy ſight, through Jeſus Chriſt. Amen.

Our Father.
Hail Mary.

AT THE THIRD HOUR.

O Lord Jeſus Chriſt, who at the third hour of the day, waſt led forth to the pain of the Croſs for the ſalvation of the world: I ſuppliantly beſeech Thee to blot out mine offences: and may I deſerve to obtain forgiveneſs with Thee for my paſt ſins, and watch ſtrictly againſt all future tranſgreſſions, who with The Father and The Holy Ghoſt liveſt and reigneſt God, world without end. Amen.[h]

O Lord, Father Almighty, we humbly entreat the glory of Thy Majeſty, that as at the third hour Thou didſt ſtrengthen thine apoſtles by the divine viſitation of Thy Spirit: ſo by his coming, Thou would'ſt vouchſafe to illumine and keep our hearts, through our Lord Jeſus Chriſt. Amen.

AT THE SIXTH HOUR.

O Lord Jeſus Chriſt, who when for the redemption of the world, Thou didſt at the ſixth hour aſcend the tree of the Croſs, the whole world was

[z] *Matthew xxvii.* [a] *John xix.* [b] *Matthew xxvi.* [c] *Matthew xxvii.*
[d] *Luke xxiv.* [e] *Luke xxii.* [f] *John xv.*

[g] *From Galba, A. xviii. MSS. Cott. Lib. Brit. Mus., the Pſalter of Athelſtan.—Of theſe Oriſons, thoſe which have "Hail Mary," at the end, are taken from the "Horæ ad uſum Sar." and the "Enchiridion;" the others from Galba, A. xviii., as above mentioned.*

[h] *Galba, A. xviii.*

turned back into darkneſs: ſhed forth ſuch light upon my ſoul and body, that I may be worthy to attain eternal life: who liveſt and reigneſt God, for ever and ever. Amen.

Our Father.
Hail Mary.

We humbly beſeech Thy Holy and terrible Name, O Lord Almighty, who at the ſixth hour of the day did'ſt will Thy moſt glorious Son, our Lord, to aſcend the Croſs to deliver us from the power of the moſt wicked enemy; grant, we pray Thee, that redeemed by this his Croſs, we may at all times ſerve Thee righteouſly without offence, through the ſame our Lord Jeſus Chriſt. Amen.

AT THE NINTH HOUR.

O Lord Jeſus Chriſt, who at the ninth hour in thine agony on the Croſs, did'ſt command the believing thief to paſs within the walls of Paradiſe, I humbly beſeech Thee to grant, that confeſſing my ſins, I may after my death enter with gladneſs into the joys of Paradiſe: who with the Father and the Holy Spirit, liveſt and reigneſt God, world without end. Amen.

Our Father.
Hail Mary.

AT THE HOUR OF VESPERS.

I thank Thee, O Lord Almighty God, who haſt permitted me through the courſe of this day to reach this Veſper hour, and I humbly beſeech Thee, that the lifting up of my hands to Thee, may be in thy ſight an acceptable evening ſacrifice, through our Lord Jeſus Chriſt. Amen.

Our Father.
Hail Mary.

O Lord, who haſt wrought out our ſalvation in the midſt of the earth, with whom the darkneſs is not dark, but the night is as clear as the day; lighten our darkneſs, we beſeech Thee, O Lord, ſo that paſſing a peaceful and quiet night, in the morning hours we may riſe again to thy praiſes, through our Lord Jeſus Chriſt. Amen.

Enlighten our night, we entreat Thee, Almighty Lord, and cauſe us thy ſervants ever to ſleep from their ſins: ſo that awake to the virtues of the angels, and ſafe from every evil, we may by thy help be worthy to attain to the clear day through our Lord Jeſus Chriſt. Amen.[i]

AT THE HOUR OF COMPLINE.

O Lord God, the Ruler and Protector of all men, who haſt divided the light from the darkneſs: I beſeech Thee with the prayer of faith, that through the darkneſs of the coming night, thy right hand may protect me, and that I may riſe again with joy in the light of the morning, through our Lord Jeſus Chriſt. Amen.

Our Father.
Hail Mary.

ORISON OF S. AUGUSTINE, IN THE NIGHT.

O God our Father, who doſt exhort us to pray, and who doſt grant what we aſk, if only when we aſk we live a better life: hear me who am trembling in this darkneſs, and ſtretch out thy right hand unto me: hold forth thy light before me: recall me from my error, and Thou being my guide, may I be reſtored to myſelf and to Thee, through Jeſus Chriſt. Amen.

Our Father.
Hail Mary.]

¶ ORISONS BEFORE THE DIVINE OFFICE.

[*When thou enterest into the church ſay thus:*

O Lord, in the multitude of thy mercy I will enter into thy houſe. I will worſhip at thy holy temple, and I will confeſs Thy Name. O Lord, lead me forth in thy righteouſneſs, becauſe of mine enemies: direct my way before thy face.

O Lord, open Thou my mouth to bleſs Thy Holy Name: purify my heart from all vain, perverſe, and empty thoughts: illumine my underſtanding, inflame my affections: that I may be enabled worthily,

[i] *Galba, A. xviii. MSS. Cott. Lib.*

attentively, and devoutly to recite this Office, and deſerve to be heard before the face of Thy Divine Majeſty, through our Lord Jeſus Chriſt, Thy Son, who with Thee liveth and reigneth in the Unity of The Holy Ghoſt, God, world without end. Amen.

¶ *A devout Prayer before ſaying the Divine Office.*

O Father of Mercies, deeply and truly do I know how much rather it would become me, a miſerable and unworthy ſinner, to caſt myſelf proſtrate before Thee, and with crying and tears, to entreat pardon of my ſins, than to praiſe Thee with unclean lips. Nevertheleſs truſting in thy moſt tender goodneſs and great loving-kindneſs, and thy power, which Thou haſt revealed to all mortals: I deſire from the bottom of my heart to give Thee praiſe; beſeeching the bowels of thy fatherly compaſſion, not to deſpiſe me, an unclean worm, a dead dog, a corrupt carcaſe, O Lord, my God, through Chriſt our Lord. Amen.]

¶ ORISONS BEFORE PSALMODY.

[Vouchſafe, O Almighty Lord God, to accept theſe ſacred verſes, which I an unworthy ſinner, deſire to ſing in honour of Thy Name: for myſelf a miſerable ſinner, and for all my miſdeeds, actions, ſayings, thoughts, iniquities, luſts, for all my neglects great and ſmall: that they may profit to my eternal life, by helping my walk, and turning me to pure penitence, through Chriſt our Lord. Amen.

¶ *Oriſon of the Venerable Beda.*

Grant, I entreat Thee, Almighty and Merciful God, that ſpeaking with underſtanding and good will, and in plainneſs, I may deſerve to be heard by Thee; for I need thy help in all things; ſo that by the gift of thy grace, I may be enabled not unworthily to ſing the words of Thy Majeſty, through our Lord Jeſus Chriſt.[j]

¶ O Liberator of ſouls, Redeemer of the world, Jeſus Chriſt, The Lord, King Eternal and Immortal: I ſupplicate and beſeech thine infinite goodneſs, that of thy great mercy by the Pſalms, which I unworthy and a ſinner, ſing before Thee, Thou wouldeſt free my ſoul from ſin, turn my heart from every evil way, from all wicked and perfidious thoughts, releaſe my ſoul from the ſlavery of Sin, drive far away carnal concupiſcence, looſe me from every ſnare of Satan and his wicked miniſters viſible and inviſible, who ſeek after my ſoul: protect me from theſe and all other evils, Almighty Lord. Amen.][k]

¶ THE FORM OF BIDDING THE BEDES.[l]

LET us make our prayers to God, beſeeching his mercy for all Holy

[j] *From Tib., C. vi. MSS. Cott. f.* 30; *and Spelman's Anglo-Saxon Pſalter.*

[k] *Galba, A. xviii., MSS. Cott. f.* 177, *Athelſtan's Pſalter.*

[l] *From the Sarum Proceſſional, Rothom.* 1555, *and Maſkell's Mon. Rit., III.* 343. *According to the Saliſbury Ritual, the Bidding Prayer was given out every Sunday and Feſtival (except the ſixth day after Chriſtmas Day and S. Silveſter's Day if it be Sunday, and except on Palm Sunday) at the ſprinkling of Holy Water, going in proceſſion by the South ſide of the Choir to the Weſtern ſide of the Rood loft, and ſtanding before it. In Pariſh Churches, there was no proceſſion, but it was given out from ſome altar or pulpit. The Pſalm "De Profundis," "Out of the depths," and the Prayer "Abſolve we beſeech Thee," were always ſaid before the Croſs. The Rubric is as follows: "Then let the proceſſion go in this order; let a Miniſter precede, carrying his wand in his hand, making way for the proceſſion; then a Boy, in a ſurplice, with bleſſed water; then the reſt of the Miniſters, according to the aforeſaid order; then the Boys and Clerks of the ſecond form, according to the order in which they are placed in the Chapter, without changing their veſtments; and let the proceſſion go out at the North door of the preſbytery and make a circuit round it. Let the Biſhop, if preſent, carry his Mitre and Staff. In the end of the proceſſion let the Prieſt, whether the Biſhop be preſent or no, go forward with the Boy carrying the bleſſed water, and as he goes ſprinkle each altar. Then coming to the Southern ſide by the fonts ("per fontes"), let them proceed to the Croſs; the Prieſt with his aforeſaid Miniſter ſtanding in the midſt, in their order, ſo that the Boy carrying the water and the Acolyte ſtand on the ſtep before the Croſs." The form here given was uſed on all Sundays which were not Doubles, throughout the whole year, with any Antiphons and Oriſons which might be peculiar to the Sunday.*

Church, that God keep it in good eſtate: eſpecially the Church of England, our Mother Church, this church, and all other in Chriſtendom: for the Archbiſhops and Biſhops, and eſpecially for our Biſhop N., that God him keep in his holy ſervice: for the Dean (or Rector,) and all other miniſters that ſerve this church: for the Holy Land, that God deliver it out of the hands of the heathen: for the peace of the church and of the earth, for our Sovereign Lady the Queen, and all her children, and all that have this land to govern: and for the welfare of N. and N., and all this church's friends: for our brethren and ſiſters, and all our pariſhioners, with all that any good do to this church and foundation, and for all true Chriſtian people.

Deus miſereatur. Ps. lxvi.

GOD be merciful unto us and bleſs us: and ſhew the light of his countenance upon us, and be merciful unto us;

That we may know thy way upon earth: thy ſaving health among all nations.

Let the people give thanks to Thee, O God: yea let all the people give thanks to Thee.

Let the nations rejoice and be glad, for Thou doſt judge the folk with equity: and govern the nations upon earth.

Let the people give thanks to Thee, O God, let all the people give thanks to Thee: the earth hath given her increaſe.

May God, even our God, bleſs us; may God bleſs us: and all the ends of the world fear Him.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Lord, have mercy.
Chriſt, have mercy.
Lord, have mercy.

OUR Father *(ſecretly)*.
And lead us not into temptation,
But deliver us from evil. Amen.

O Lord, ſhow thy mercy upon us.
And grant us thy ſalvation.
Let thy Prieſts be clothed with righteouſneſs;
And let thy Saints rejoice.
O Lord, ſave the Queen;
And hear us in the day that we call upon Thee.
Give ſalvation unto thy people.
Govern them and lift them up for ever.
Let there be peace in thy ſtrength, O Lord;
And plenteouſneſs within thy towers.
O Lord, hear our prayer;
And let our cry come unto Thee.

The Lord be with thee.
And with thy ſpirit.

Let us pray.

GOD, who through the grace of Thy Holy Spirit, doſt pour the gifts of charity into the hearts of thy faithful people: grant to thy ſervants and handmaidens, for whom we beſeech thy clemency, health, both of mind and body: that they may love Thee with their whole ſtrength, and with entire ſatisfaction may perform thoſe things which are pleaſing unto Thee: and grant us thy peace in our time, through Chriſt our Lord. Amen.

LET us pray for the ſouls of N. and N., Archbiſhops, Biſhops, Clergy, Benefactors, &c., who have ſerved this church, or done any good thereto, or to this foundation: and for all ſouls whoſe bones reſt in this church and churchyard, and all thoſe that have given to this church or foundation, rents, veſtments or other goods, whereby God is better worſhipped in this church, and the miniſter thereof better ſuſtained; for all our brethren and ſiſters' ſouls, all our pariſhioners' ſouls, and for all the ſouls that have done any good to this church, and for all Chriſtian ſouls.

Ps. CXXX. *De Profundis.*

OUT of the depths I cried unto Thee, O Lord: Lord, hear my voice.

O let thine ears be intent: unto the voice of my ſupplication.

If Thou, Lord, wilt mark iniquity: O Lord, who ſhall abide it?

For with Thee there is propitiation: and becauſe of thy law I have waited for Thee, O Lord.

My ſoul hath endured in his word: my ſoul hath truſted in The Lord.

From the morning watch even to the night: let Iſrael truſt in The Lord.

For with The Lord is mercy: and with Him is plenteous redemption.

And He ſhall redeem Iſrael: from all his iniquities.

Glory be to the Father.
As it was in the beginning.

OUR Father *(ſecretly).*
And lead us not into temptation,
But deliver us from evil.[m] Amen.

Grant them eternal reſt, O Lord;
And everlaſting Light.
From the gates of hell;
Deliver their ſouls, O Lord.
I believe to ſee the good things of the Lord;
In the land of the living.

ABSOLVE, we beſeech Thee, O Lord, the ſouls of thy ſervants and handmaidens, our relations, our neighbours, our friends, our benefactors, as well as the ſouls of all the faithful departed, from all the chains of their ſins, that in the glory of the reſurrection they may be raiſed up to life and breath among thy ſaints and elect, through our Lord, Jeſus Chriſt. Amen.

May they reſt in peace. Amen.

¶ BENEDICTIONS.

[*To be ſaid in a low tone at Matins, throughout the year, by the Prieſt, ſitting, (except at the firſt, fourth, and ſeventh,) before each and every Leſſon, the clerk firſt ſaying* Jube Domine benedicere, O Lord bid a bleſſing; *or,* Lord, bid him bleſs. *On Chriſtmas day, however, the laſt three Benedictions are ſaid ſtanding.*[n]]

MAY God The Father, who created all things out of nothing, bleſs me; may The Son of God keep me, who with his own blood reſtored loſt man. May The Holy Spirit illuminate me: the infuſion of whoſe loving conſolation may it ever comfort me. May The Moſt Holy Trinity deliver me from all evil, preſerve and confirm me in every good work, and lead me to eternal life. Amen.

O Lord Jeſus Chriſt, hear my prayer, fulfil my deſire to my good, and the praiſe of Thy Holy Name. Amen.

¶ [OTHER BENEDICTIONS FROM THE OFFICE OF THE TIME AND OF THE SAINTS, *always prefaced by* Jube Domine benedicere, Lord bid him bleſs, *or,* O Lord, bid a bleſſing, *and ending with* Amen.]

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[m] *See THE COMMON FORMS.*

[n] "*Then cometh the Reader and aſketh leave of God Almighty, and help of your prayer that ſhe may read to our Lord's worſhip, and ſay the 'Jube,' &c., 'Lord, bid me ſay well;' as if ſhe ſaid, 'Lord, give me leave, and bid me ſay or read, for elſe I dare not preſume to open my mouth to theſe holy words; and give me ſtrength and grace, to read and ſay well, and ſo well that Thou be pleaſed, and the reader be edified, and my ſoul unhurt.' And though theſe words be ſaid principally to God, yet they are ſaid alſo to her that giveth the bleſſing, which therein occupieth God's ſtead, that ſhe ſhould in His Name bleſs and give her leave to read; for bleſſing is underſtanded, giving of leave: wherefore ſhe ſaith 'Jube,' &c., that is, 'Lord, bid her bleſſe.'*"—*From the Myrroure.*

I. *IN THE OFFICE OF NINE LESSONS.*[o]

In the First Nocturn.

THE Father Eternal bleſs us with his continual bleſſing.

2. God, The Son of God, vouchſafe to bleſs and help us.

3. May The Grace of The Holy Spirit illumine our hearts and our bodies.

In the Second Nocturn.

4 May The Almighty Lord with his grace, evermore bleſs us.

5. May Chriſt give to us the joys of life everlaſting.

6. Inwardly and outwardly may The Good Spirit ever purge us.

In the Third Nocturn.

If there be expoſition of the Goſpel according to S. Matthew.

7[a]. May the Goſpel leſſon be unto us health and protection.

7[b]. *If according to S. Mark.* May The Creator of the world ſhield us by the arms of the Goſpel.

7[c]. *If according to S. Luke.* May our offences be blotted out by the words of the Goſpel.

7[d]. *If according to S. John.* May the fount of the Goſpel fulfil us with heavenly doctrine.

7[e]. *If there be no expoſition of the Goſpel.* May The Creator of all things bleſs us both now and for ever.

8. May the Divine help be upon us, for ever abiding.

On Sundays from the Feaſt of the moſt Holy Trinity to Advent.

9[a]. May The Holy Trinity ſtrengthen us in charity perfect.

Whenſoever elſe the Office of the Time is performed.

9[b]. Father and Son bleſs us in the Unity of The Holy Spirit.

In the Feaſts of the Saints.

9[c]. May the King of Angels bring us to the company of heavenly citizens.

II. *IN THE OFFICES OF THREE LESSONS.*[p]

℣ *A. If there be expoſition of the Goſpel, the Benedictions are the ſame as in the Office of Nine Leſſons.*

But if not, then

B. In feaſts and their octaves, and in the week-days of the Paſchal time, (i.e. from Eaſter Sunday incluſive, to Trinity Sunday excluſive,) by turns throughout the week, and in the Octaves, the Benedictions of the firſt and ſecond Nocturn.[q]

C. In the week days without the Paſchal time.

1. May God have mercy upon us and give us peace.

2. May the power of Chriſt dwell in our hearts.

3. May The Good Spirit ſent from Heaven teach us.

For the Benedictions on the Feaſt of All Saints.

1. May The Holy Trinity.

2. May The Son of God, The Father, bleſs us by the interceſſion of His Mother.

3. May The King of Angels.

4. May the Patriarchs' merits lead us to the Kingdom of Heaven.

5. May the interceſſion of the Apoſtles join us to the fellowſhip of Angels.

[o] *i. e.—Sundays and the greater feaſts (except Eaſter-tide, i.e. from Eaſter Day, incluſive, to Trinity Sunday excluſive).*

[p] *i. e.—In Eaſter-tide, the leſſer feaſts, and week days.*

[q] *Ante.*

6. May the conſtancy of the Martyrs lead us to the joys of Heaven.

7. May the Holy Goſpel Leſſon be unto us health and protection.

8. May the choirs of Holy Virgins intercede for us with The Lord.

9. By the Saints' merits may we be found worthy of heavenly joys.

¶ THE BENEDICTIONS OF S. MARY.

In the Feaſts and Commemorations of S. Mary, let theſe Benedictions be ſaid.

In the Firſt Nocturn.

FAIR Virgin of Virgins, intercede thou with the Lord for us.

Chriſt, Son of Mary, be unto us clement and gracious.

May the Holy Mother of God be e'er our helper.

¶ *Theſe aforeſaid Benedictions are not varied in the Commemorations of S. Mary, throughout the year.*

In the Second Nocturn.

May the merits of holy Mary lead us to the Kingdom of Heaven.

May She who brought forth Chriſt, on our behalf e'er beſeech Him.

May Mary the Star of the Sea, moſt kindly give ſuccour unto us.

In the Third Nocturn.

Through Mary's merits may the Goſpel leſſon profit us.

May the Virgin Mary obtain divine comfort for us.

May the Queen of Heaven bring us to the ſociety of the heavenly citizens.

¶ *Other Benedictions of S. Mary, within the Octave.*

Mary, pure, modeſt, and kind, have pity on us miſerable.

Virgin parent, O make thy Son propitious unto us.

The Father's Wiſdom ſave us through the prayers of His Mother.

On the Second Day.

O worthy Virgin of God, be kind to us, who are ſinners.

Intercede on our behalf, thou kind Virgin Mary.

O thou who didſt bring forth a flame, give us that flowing perfume.

On the Third Day.

O Virgin Mary, ever preſerve the ſervants who are thine.

May Father and Son bleſs us in the prayers of S. Mary.

Son of the Virgin Mary, grant us the joys of life. Amen.

¶ *In the daily Matins of the Bleſſed Mary, are repeated theſe Benedictions.*

Fair Virgin of Virgins, intercede thou with The Lord for us.

Intercede on our behalf, thou kind Virgin Mary.

May the Holy Mother of God be evermore our helper.

¶ IN THE NAME OF OUR LORD JESUS CHRIST. AMEN.

¶ *Before the beginning of the Hours is ever ſaid, The Lord's Prayer, and at the end likewiſe: eſpecially after Matins and Veſpers; according to the Canon "Id ſemper placuit. De Conſecratione. Diſtinctio, V."*[r] *Moreover* Hail Mary, *and* I believe in God. *Whence*

[r] *Corp. Jur. Canon. Vol.* I. 484, *Paris*, 1687; *Canon. Concilii Gerundin.* 517.

Hierome: In the beginning of every work premiſe The Lord's Prayer and the ſign of the Croſs upon your forehead, according as it is written, "Before prayer make ready thy ſoul for The Lord, leſt thou be as one that tempteth God."

¶ *Short and appropriate prayer before the Hours.*

O LORD, open my mouth to bleſs Thy Name. Purify alſo my heart from all vain thoughts, that I may be worthy to be heard before the face of Thy Divine Majeſty, through Our Lord Jeſus Chriſt, Thy Son, who with Thee liveth and reigneth in the Unity of The Holy Ghoſt, God, world without end. Amen.[s]

¶ COMMON FORMS.

✠ IN THE NAME OF THE FATHER, THE SON, AND THE HOLY GHOST.

[*With the ſign of the Croſs.*]

¶ THE LORD'S PRAYER.

[*Before and after all the Hours (ſecretly), ſtanding.*][t]

OUR Father which art in Heaven; Hallowed be Thy Name: Thy kingdom come: Thy will be done, as in Heaven, ſo on earth. Give us this day our daily bread: And forgive us our debts as we forgive our debtors: And lead us not into temptation: But deliver us from evil.[u]

[s] *Brev. ad Us. Sar. Chevallon, Paris:* 1531.

[t] "*And when ye come to the Church, before the beginning of each Hour, ye ſay a 'Pater Noſter' and an 'Ave Maria,' kneeling, and that is to ſtir your hearts to more devotion, ere you begin your ſervice. And therefore it is ſaid in ſilence, ſhewing that God is more pleaſed with the privy devotion of the heart, whereto ye ought principally to intend in all your ſervice, than with the outward noiſe with the voice. And in this Pater Noſter are ſeven petitions for to get ſeven gifts from The Holy Ghoſt, and ſeven virtues whereby we may be delivered from the ſeven deadly ſins, and ſo come to the ſeven bleſſedneſſes.*"—*Myrroure, xxxvi.*

"*The ordinance and common uſe of Holy Church, in ſome places, is to ſay a 'Pater Noſter' at the end of each Hour, as at the beginning.*"—*Myrroure, lxxiv. & lxxxi.*

"*It is to be noted that every day in the year, whatever be the ſervice: in the beginning of Matins, Compline, and the other Hours, is ſaid 'Our Father' and 'Hail Mary,' by the whole choir, ſecretly, ſtanding.*"—*MSS. Brev. ad uſum Sarum, Harleian MSS., Cent. xiv.,* 1512. 2785. *ad Dom. Primam Adv. Arundel MSS.,* 130. *Arlyngham MSS.*

[u] *It would ſeem according to the Saliſbury Uſe, that generally, at leaſt, before the repetition of* "*And lead us not, &c.,*" *the whole prayer was ſaid ſilently with* "*Amen.*" *For in the Petitions at Compline, (at leaſt in the Pſalter,) the Angelic Salutation, and before the Leſſons in the firſt Nocturn in moſt of the books, the Apoſtles' Creed, in ſome* "*Ave Maria,*" "*Hail Mary,*" *is interpoſed between* "*Our Father,*" *and* "*And lead us not.*" *So alſo in the Veſpers of the Dead, at leaſt in the Breviary, (for it is omitted in the Manual,) after* "*Our Father,*" *and* "*Hail,*" *&c., is a diſtinct direction that* "*And lead us not*" *is not to be added. The ſame direction is given in the Hereford Breviary, in The Commendation of Souls, to repeat* "*And lead us not,*" *&c. The ſame alſo appears from ſome editions of the Hours, (Gough MSS.,* 105, 1557, *p.* 39,*) before the firſt Leſſon in the Matins of the Bleſſed Mary, where the uſe is fully ſet forth. So alſo from The Myrroure afterwards quoted. This conſtruction is alſo more conſonant to the directions contained in ſeveral of the Offices. Thus in The Commendation of Souls in the Sarum Manual: "Then let 'Our Father,' be ſaid without pronouncing, 'And lead us not,' let the Pſalm follow." In the Vigils of the Dead, ibid. 'Our Father,' then without pronouncing 'And lead us not,' let the Pſalm be ſaid without note." In the Office of The Day of Preparation, in the Breviary, 'Our Father,' and 'And lead us not' is not ſaid. In the Office for Aſh Wedneſday in the Manual and Proceſſional 'Our Father,' and let all this be ſaid without note, then let the Prieſt raiſe himſelf up and ſay,* "*And lead us,*" *&c. In the Oriſons at Maſs in the Miſſal, 'Our Father,' and all theſe things are ſaid without note; then let the Prieſt ſay with note, 'And lead us,' &c. In the Sunday Oriſons in the beginning of the Proceſſional,* "*let then follow*" *'Our Father:' then let the Prieſt ſay aloud, but without note, 'And lead us not,' and 'But deliver.' See alſo the Petitions at Compline, where*

¶ THE ANGELIC SALUTATION.

[*Secretly.*]

HAIL Mary! Full of grace, The Lord is with thee. Bleſſed art thou among women; and bleſſed is the fruit of thy womb! Jeſus! Amen.[v]

[Holy Mary, mother of God, pray for us ſinners, now, and in the hour of death!][w]

[*It is to be noted that in the Sarum Uſe,* Our Father, *and* Hail Mary, *is never begun aloud by the Prieſt, at any ſervice, except at the Maſs only; when the whole is ſaid or ſung aloud. The Prieſt concludes by repeating aloud,*

And lead us not into temptation,

The Choir anſwering,

But deliver us from evil. Amen.][x]

THE CREED.

[*At the beginning of Matins and at Prime, and at the end of Compline, and at other times as the Office directs, (ſecretly) ſtanding.*]

I BELIEVE in God, The Father Almighty, Creator of Heaven and earth. And in Jeſus Chriſt, His Only Son, our Lord: who was conceived by The Holy Ghoſt, born of the Virgin Mary, ſuffered under Pontius Pilate, crucified, dead and buried: He deſcended into hell: the third day He roſe again from the dead: He aſcended to the heavens: He ſitteth at the right hand of God, The Father Almighty: whence He ſhall come to judge the quick and the dead.

I believe in The Holy Ghoſt; the Holy Catholic Church; the Communion of Saints, the Remiſſion of Sins, the Reſurrection of the Fleſh, and Life eternal. Amen.

a ſimilar direction is given. So in the York Breviary, in the Proper of the Time for Advent, "Our Father," and the Lord's Prayer having been ſaid by each ſecretly, let the Prieſt ſay, "And lead us, &c." And ſo the Primer of 1545, in the Litany, "Our Father," with the reſidue of the "Pater Noſter," and then, "And lead us, &c." The above authorities render it moſt probable that the laſt two clauſes of the Lord's Prayer were repeated, whether "Ave Maria" or "Credo" were interpoſed or no.

It may be here obſerved that this inſertion of the "Ave Maria" and "Credo" was probably of late origin, as it is not to be diſcovered in ſeveral MSS. Breviaries of the 14th century which have been conſulted.

It is to be noted that the ſame arguments apply to the laſt clauſes of the Apoſtles' Creed, which appear to have been pronounced twice in like manner. (See the Office for Prime.)

[v] *"This Anthem is ſaid at the end of every Hour, as well as at the beginning." Myrroure, lxxiv. "And therefore after your Pater Noſter and Ave Maria, which ye ſay in ſilence, for to gather more reſtfully your mind together, ye ſay again two Petitions of your Pater Noſter all aloud, that is, 'Et ne nos,' 'Sed libera nos,' aſking to be delivered from the malice of the fiend, that he overcome not by any temptation." Myrroure, lii. b. From this it appears that in Syon Monaſtery the uſage was to interpoſe "Ave Maria," before the repetition of the two laſt clauſes of the Lord's Prayer.*

"Then after theſe prayers, (ſcil. 'Pater Noſter' and 'Ave,') ye ariſe and turn you to the altar, and incline: in token that ye intend to ſay that holy ſervice to the only worſhip and praiſing of Our Lord and of His glorious Mother, Our Lady. And then ye bleſs you with the ſign of the Holy Croſs, to chaſe away the fiend with all his deceits; for as Chryſoſtom ſaith, (ſup. Matth. Hom. iv.) 'whenever the fiends ſee the ſign of the Croſs they fly away, dreading it as a ſtaff that they are beaten withal.' And in this bleſſing ye begin with your hand at the head, downward, and then to the left ſide, and after to the right ſide: in token and belief our Lord Jeſus Chriſt came down from the Head, that is from The Father unto earth, by His Holy Incarnation, and from the earth unto the left ſide, that is Hell, by His bitter Paſſion, and from thence unto His Father's right ſide, by His glorious Aſcenſion. And after this ye bring your hand to your breſte, in token that ye are come to thank Him and praiſe Him in the inmoſt of your heart for his benefits."—Myrroure, fo. xxxvi. Myrroure, fo. xl. b.

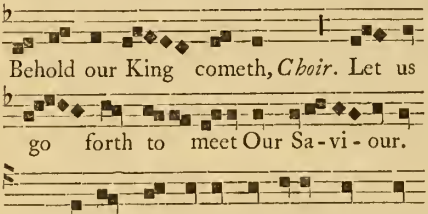
[w] *From "Brev. ad Us. Sar. Chevallon, Paris. 1531;" it is not to be found in the other editions.*

[x] *From the Rubric for the firſt Sunday in Advent.*

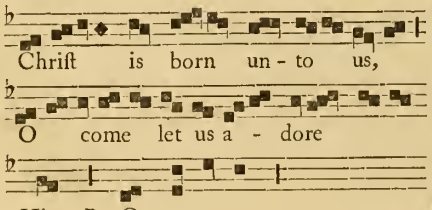
¶ INVITATORIES.

¶ *IN THE NAME OF* THE LORD JESUS CHRIST, *AND OF THE MOST BLESSED* VIRGIN MARY, *AND OF* THE BLESSED S. THOMAS MARTYR, *AND OF ALL THE TRIUMPHANT COURT OF HEAVEN. THE ORDER OF* THE PSALTER, *ACCORDING TO THE MANNER AND CUSTOM OF THE* CHURCH OF SARUM, *HAPPILY BEGINNETH. AND FIRST, THE UNDERWRITTEN* INVITATORIES *ARE SAID ON SUNDAYS THROUGHOUT THE YEAR RESPECTIVELY, UNLESS OTHERWISE SIGNIFIED, FROM THE FIRST SUNDAY AFTER THE OCTAVE OF THE EPIPHANY, THROUGH THE INTERMEDIATE SUNDAYS, UP TO THE NATIVITY OF THE LORD.*[y]

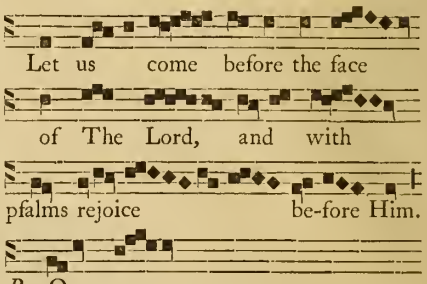
¶ *For the First Sunday in Advent, and on weekdays throughout Advent, up to the Vigil of The Nativity of The Lord exclusive, except on Wednesday, Friday, and Saturday of The Four Times.*



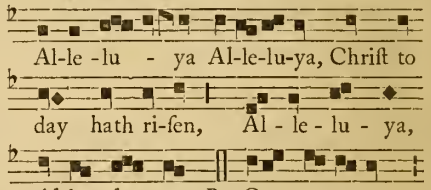
¶ *For The Nativity of The Lord.*



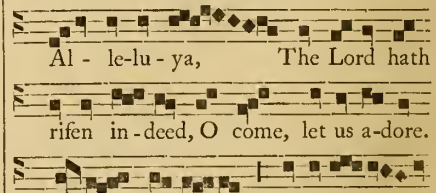
¶ *In the First Sunday after the Octave of The Epiphany in the Sunday Office, up to Sexagesima.*



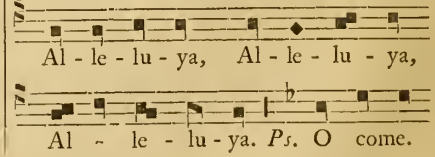
¶ *In The Holy Day of Easter.*



¶ *On Sunday in The Octave of Easter, and up to The Ascension.*

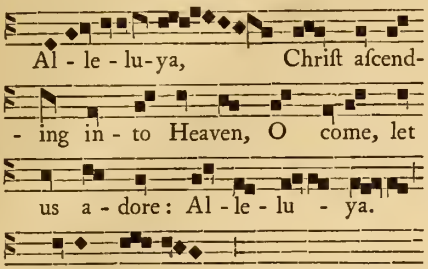


¶ *On Monday after The Octave of Easter, and on all week days up to The Ascension.*

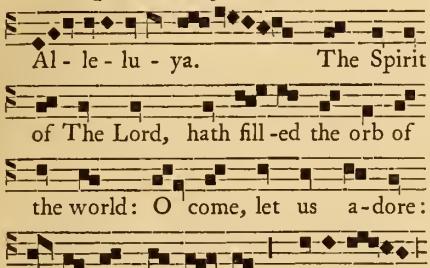


[y] *From Brev. Ad Us. Sar. Chevallon. Paris,* 1536. *This Preface is not to be found in the other Editions.*

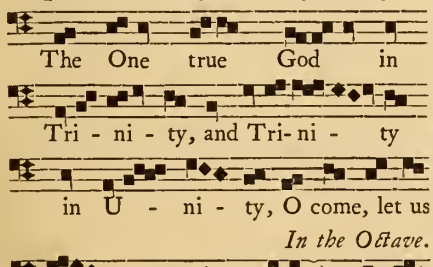
℄ *On the Day of The Aſcenſion of The Lord.*



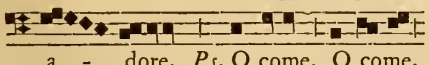
℄ *In the Day of Pentecoſt.*



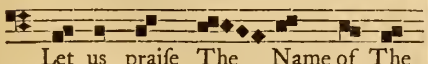
℄ *In the Feaſt of The Holy Trinity.*

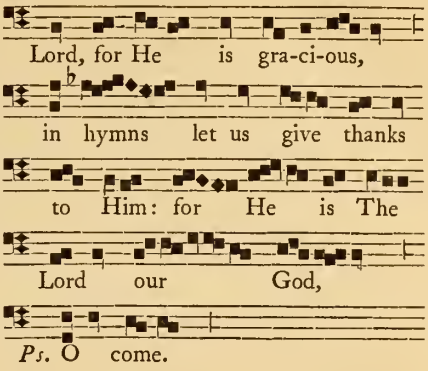


In the Octave.

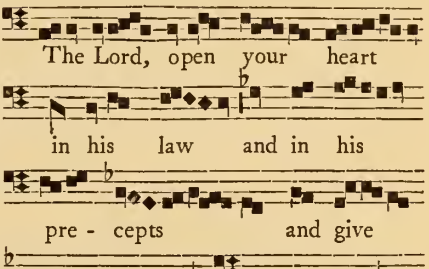


℄ *On all Sundays from the Sunday ſucceeding the twenty-eighth day of Auguſt, inclusive, to the Sunday next after the twenty-ſeventh day of September, excluſive.*

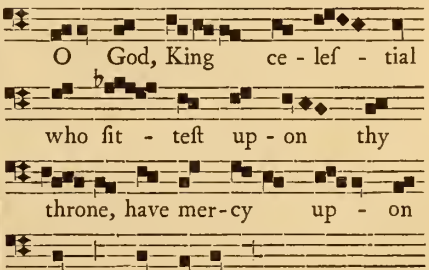




℄ *From the Sunday next after the twenty-ſeventh day of September, inclusive, to the twenty-eighth day of October, inclusive.*



℄ *From the Sunday next after the twenty-eighth day of October, inclusive, to the Sunday next after the twenty-ſeventh day of November, inclusive.*



OTHER INVITATORIES.[z]

℄ *In the Day of All Saints.*

O come let us worſhip God, who is glorious in his ſaints.

℄ *On the weekdays in the Firſt week in Advent.*

The Lord who is to come, our King: O come let us adore.

℄ *The Second Sunday in Advent.*

Our King Chriſt ſhall draw near, Whom John preached was The Lamb that ſhould come.

℄ *The Third Sunday.*

Behold the fulneſs of time cometh, in which God ſent His Son, made of a Virgin, made under the law: O come let us adore Him.

℄ *In Wedneſday in the Third Week.*

The Lord is now at hand: O come let us adore.

℄ *The Fourth Sunday.*

Awaiting our Redeemer, lift up your heads, for your redemption draweth nigh.

℄ *In the Vigil of The Nativity.*

This day ye ſhall know that The Lord will come, and early in the morning ſhall ye behold his glory.

℄ *In The Moſt Holy Epiphany*, and

℄ *In the Octave of The Epiphany.*

Chriſt hath appeared unto us: O come let us adore.

℄ *In Sexageſima, until Quadrageſima.*

For The Lord is a great God, and a great King above all gods.

℄ *In Quadrageſima.*

Let it be no vain thing for us to riſe up early in the morning, before the day: ſince The Lord hath promiſed a crown to them that watch for Him.

℄ *In the Second Week, the ſame as in Sexageſima.*

℄ *In the Third Week.*

In thy hand, O Lord, are all the borders of the earth.

℄ *In the Fourth Week.*

The people of The Lord, and the ſheep of his paſture: O come let us adore.

℄ *Sunday in The Paſſion of The Lord.*

To-day if ye will hear his voice, harden not your hearts.

℄ *In the week-days.*

Let us worſhip The Lord, who hath redeemed us by his Cross.

℄ *On Sunday in the Branches of Palm.*

They did not know my ways: unto whom I ſware in my wrath, if they ſhall enter into my reſt.

℄ *Throughout Eaſter Week.*

Alleluya, The Lord hath riſen indeed: Alleluya.

℄ *In The Vigil of Penteco ſt.*

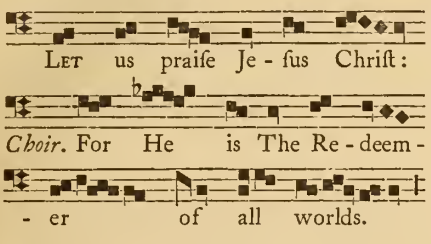
Alleluya, Alleluya, Alleluya.

[z] *On the Sundays and Feſtivals, The Invitatory and Antiphons to "Benedictus" and "Magnificat;" and on the Saturday The Antiphons to "Magnificat" are always to be looked for in the Proper of The Time or of The Saints, or in the Common of The Saints. On the week-days, when there are none proper (which are always to be looked for in the Proper of The Time), thoſe are ſaid which are found in their places in the Pſalter. The Proper Collect or Oriſon, and The Leſſons with their Reſponſories, are always to be looked for in The Proper of the Time or of The Saints, or in The Common of The Saints.*

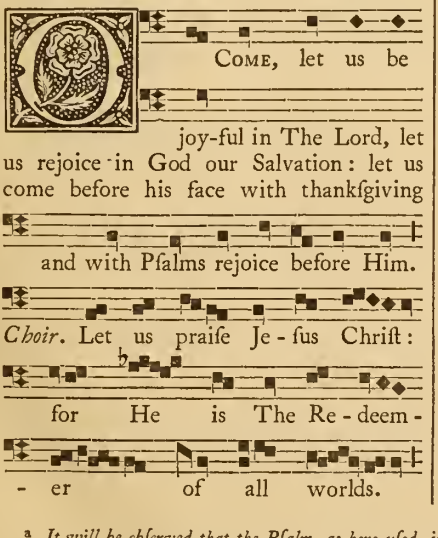
¶ *THE PSALM* VENITE.

[*As it ſhould be ſaid or ſung before the Nocturns, along with its Invitatory and Semi-Invitatory inſerted in their places, on the Sundays following the Feaſts of The Moſt Holy Trinity, to the Sunday next after Auguſt* 28.][a]

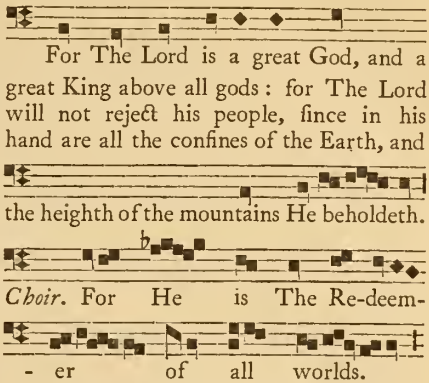
[*Let the Conductors of the Choir on the ſtep of the Choir, together begin this*][b]
INVITATORY.



Then let the whole Pſalm be ſung by the Conductors, [*or if the Invitatory be Simple, by the Clerk.*]



Conductors.



Cond. For his is the Sea, and He made it; and his hands founded the dry land: O come, let us worſhip and fall down before God, let us weep before The Lord that made us; for He is The Lord our God, we are his people, and the ſheep of his paſture.

Precentor. Let us praiſe Jeſus Chriſt:

Choir. For He is The Redeemer of all worlds.

Cond. To-day if ye will hear his voice, harden not your hearts, as in the provocation, and as in the day of temptation in the wilderneſs: when your fathers tempted Me, proved Me, and ſaw my works.

Choir. For He is The Redeemer of all worlds.

Cond. Forty years was I very near at hand to this generation, and ſaid, they do alway err in their hearts, for they have not known my ways: to whom I ſware in my wrath, if they ſhall enter into my reſt.

Choir. Let us praiſe Jeſus Chriſt, for He is The Redeemer of all worlds.

Cond. Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be, world without end. Amen.[c]

[a] *It will be obſerved that the Pſalm, as here uſed, is in the old Italic, and not in the Vulgate Verſion.*

[b] *That is, on Feaſts with Conductors of the Choir, Sundays, &c.; on other Feaſts it was begun by one Clerk of the Second Form: in Week-days by the Hebdomadary.*

[c] "*Ye incline at Gloria Patri.*"—*Myrroure, lxvii.*

Choir. For He is The Redeemer of all the worlds.

Cond. Let us praiſe Jeſus Chriſt:

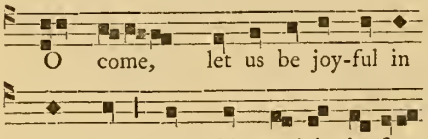
Cond. For He is The Redeemer of all the worlds.[d]

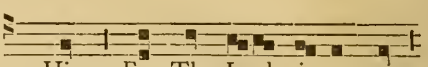
[O Lord, we fall down before Thee, we whom Thou haſt made after thine image: and of thy great goodneſs do Thou adorn what of thine is in us, and pardon what is of ourſelves, that ſo we may rejoice before Thee for ever, through our Lord Jeſus Chriſt. Amen.]

ℂ *THE TONES FOR* VENITE.

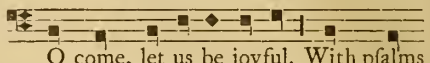
ℂ *The Firſt Tone.*

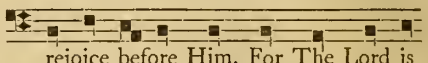
This Venite *is ſaid in the Hiſtory* Si vos peto Domine *and in* Adonai; *and in theſe Feaſts: S. Vincent, Agatha Virgin, the Chair of S. Peter, S. Mary Magdalene, S. Cecilia, S. Laurence, and in the Common of a Confeſſor and Biſhop.*

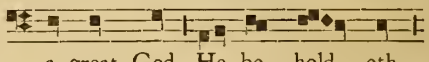




ℂ *The Second Tone.*

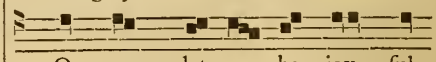






ℂ *The Third Tone.*

This Venite *is ſaid in the Feaſts of the Saints, of S. John Baptiſt, and in The Nativity of an Apoſtle and of many Apoſtles, and in the Nativity of an Evangeliſt.*



[d] *INVITATORIES are either Simple; Double; Triple; or Quadruple;—*

1. *Simple; when a Single Clerk of the Second Form, or in ordinary Week days The Hebdomadary Prieſt begins the Invitatory with the firſt three or four words, and it is ſung through by the Choir. The Choir ſings it, or the Semi-Invitatory, between the verſes of "Venite;" but after the laſt verſe, and probably alſo after the third verſe, it is divided between the Clerk or the Hebdomadary and the Choir.*

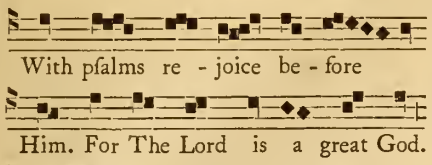
2. *Double; when the Choir had two or three Conductors, the whole Pſalm was ſaid by them, and the Invitatory was, before the Pſalm, begun by all of them and then ſung through by the Choir. It was alſo divided between the Precentor and the Choir before the verſe "To-day, if ye will hear;" and after the laſt verſe between the Conductors and the Choir.*

3. *Triple when the Conductors were three in number.*

4. *Quadruple in Principal Double Feaſts (for although the Rubric for The Nativity ſpeaks of "Double Feaſts," yet it muſt be thus limited); when the Four Conductors, who are to ſing "Venite," began and ſung through the whole Invitatory firſt; and it was then repeated by the Choir.*

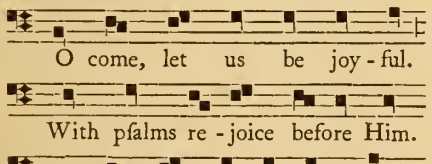
The mode of ſinging the Invitatory e. g. on the Firſt Sunday in Advent was this—the Principal Conductor having caught the Invitatory from the Precentor ["Behold, our King cometh, Let us go forth to meet our Saviour"] and the Chant of the Pſalm "Venite," with his fellow Conductor at the ſtep of the Choir began "Behold, our King cometh:" the Choir anſwering "Let us go forth to meet our Saviour." The Conductors then ſaid the Pſalm "Venite" in one tone. After the firſt, third and fifth, verſes the whole Invitatory was repeated by the Choir. After the third verſe, however, the Invitatory was begun again by the Precentor, or Sub-Precentor, raiſing his voice, and it was ſung through by the Choir. After the ſecond, fourth, and ſixth verſes the Choir repeat the Semi-Invitatory "Let us go forth": then the Invitatory is begun again by the Conductors [or Precentor] and ſung through by the Choir. And ſo in like manner throughout the year except in Double Feaſts.

From the Rubrics for Advent and The Nativity.

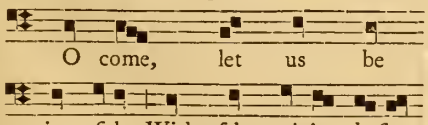


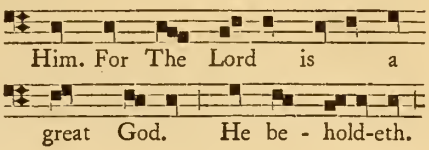
¶ *The Fourth Tone.*

This Venite *is ſaid in the* i, ii, iii. *Sundays of Advent, and in the Tueſday and Wedneſday of The Four Times of Advent, and in the Vigil of The Nativity of The Lord: in Sunday in The Paſſion, and Sunday in The Palm-branches: ſo in The Feaſts of S.S. Fabian and Silveſter, in The Exaltation of The Holy Croſs, in the Feaſt of Dionyſius, in the Commemorations of the Bleſſed Mary, and the Feaſts of* ix. *Leſſons of a Martyr and Confeſſor: in the Commemoration of a Virgin, and in the Octaves of S.S. Stephen and John, Apoſtles, if it be a Sunday: and daily within the Octaves of The Holy Trinity, and Corp. Chriſti, when the Service is of the Octave.*

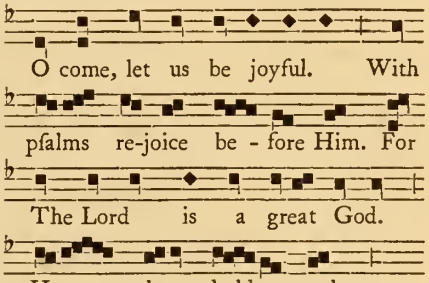


This Venite *is ſaid in the Feaſt of S. John the Apoſtle.*

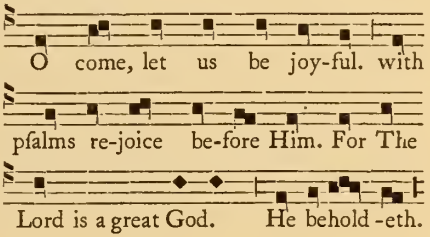




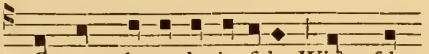
This Venite *is ſaid in the Day of The Nativity of The Lord, and throughout the Octave of The Epiphany.*

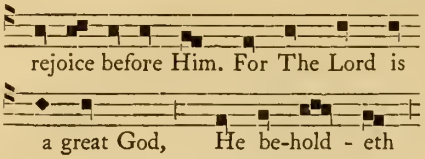


This Venite *is ſaid on Monday after the Firſt Sunday after the Octave of the Epiphany.*



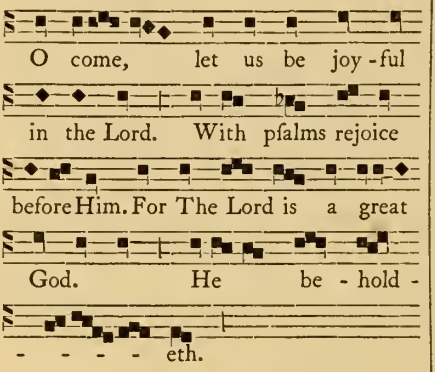
This Venite *is ſaid in the Day of S. Stephen, and in the Octave, if it be a Sunday: in the Feaſt of The Holy Trinity, and of Corpus Chriſti, and the Octave of the ſame: and in theſe feaſts: S. Nicholas, Purification of the B. M., the Apoſtles Peter and Paul, in the Finding of S. Stephen: of the Aſſumption and Nativity of the B.M., and of S. Katherine, Virgin.*





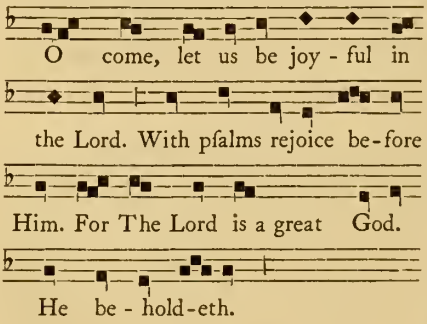
ℂ *The Fifth Tone.*

This Venite *is ſaid on Sundays in the Times of Eaſter and Pentecoſt, and of The Aſcenſion.*

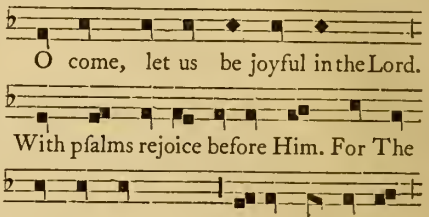


ℂ *The Sixth Tone.*

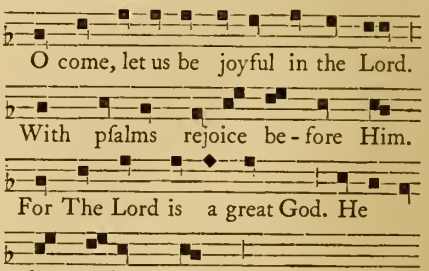
This Venite *is ſaid in the day of The Holy Innocents, in Eaſter Day, and in the Feaſts of All Saints, and of Relics.*



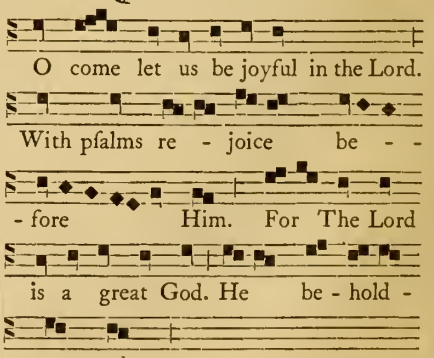
This Venite *is ſaid in the Vigil of The Epiphany, if it be not a Sunday, and on Tueſday, Wedneſday, Thurſday, Friday, and Saturday after the Firſt Sunday after the Octave of The Epiphany, and on Monday in The Paſſion of The Lord, and in the week-days of Eaſtertide, and in the Vigils of The Aſcenſion of The Lord, and of Pentecoſt, and when the Invitatory is* King of Martyrs, *or* King of Confeſſors, *or* King of Virgins, *and in the week-days of Advent.*



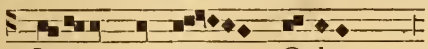
This Venite *is ſaid throughout the week of Eaſter, and in the Feaſts of the Saints.*



ℂ *The Seventh Tone.*

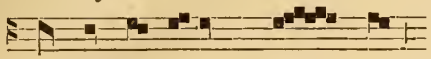


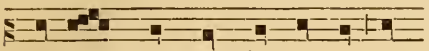
In the Second Sunday in Quadrageſima it is ſaid thus:

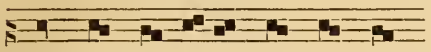


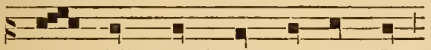
In The Finding of The Holy Croſs.

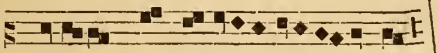
Invitatory.





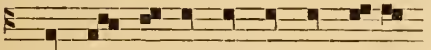


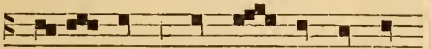


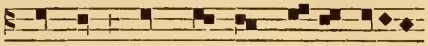


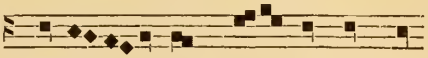
The Second difference of the Seventh Tone.

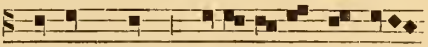
Invitatory.

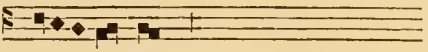




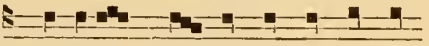


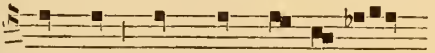


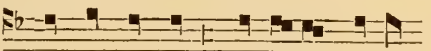


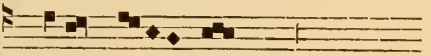


In the Third Sunday in Quadrageſima.









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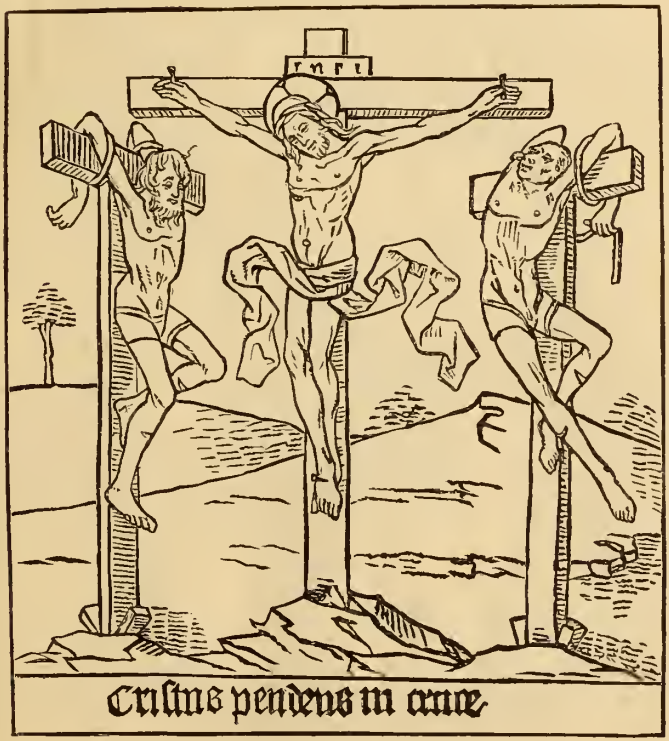

INRI
Cristus pendens in cruce

¶ THE PSALTER OF DAVID, ACCORDING TO THE USE OF THE CHURCH OF SARUM.

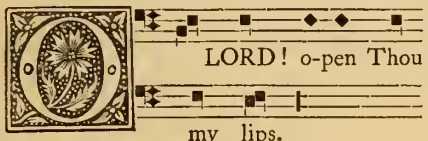
¶ THE LORD'S DAY AT MATINS.

IN The Name of The Father, and of The Son, and of The Holy Ghoſt *(with the ſign of the Croſs).* ✠

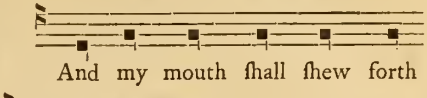
OUR Father *(ſecretly).*

HAIL Mary *(ſecretly).* [*And it is to be noted that neither* Pater Noſter *nor* Ave Maria *are ever ſaid by the Prieſt aloud at any ſervice, except at the Maſs.*]

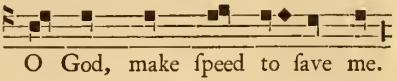
Then let the Prieſt ſay in a loud voice



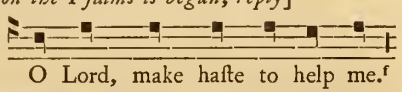
Let the Choir reply thus

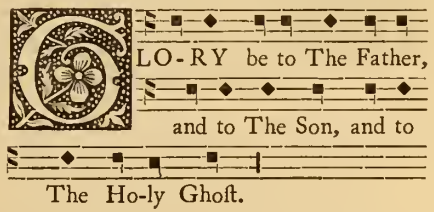


Let the officiating Prieſt then ſay in a loud voice



[*And as he ſays it, let him ſign himſelf with the ſign of the Croſs on his forehead, or acroſs his face, and let the Choir, ſtanding turned to the Altar until the Antiphon on the Pſalms is begun, reply*]

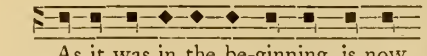


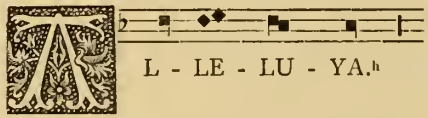


e "*This verſe is only ſaid at Matins, that is the beginning of God's ſervice, in token that the firſt opening of your lips or mouth ſhould be to the praiſing of God, and all the day after they ſhould abide open and be ſo occupied and filled therewith, that nothing contrary to his praiſing might enter in or out thereby.*"—*Myrroure, xli.*

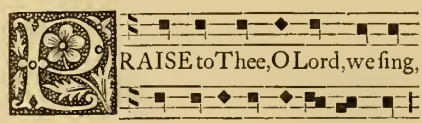
f "*Therefore both at Matins and at the beginning of each Hour, ye aſk his help and ſay, 'O God, &c.' And take heed that all this verſe, both that part that is ſaid of one alone, and that that is anſwered of all together, are ſaid in the ſingular number; as when ye ſay 'mine' or 'me,' and not 'our' nor 'us,' in token that ye begin your praiſing and prayer in the Perſon of Holy Church, which is one and not many. For though there be many members of Holy Church, as there are many Chriſten men and women, yet they make One Body, that is Holy Church, whereof Chriſt is the Head.*"—*Myrroure, xli.*

In the Rubrics for the firſt Sunday in Advent of the Sarum Breviaries of the 14th and 15th centuries, for Veſpers (Harleian MSS. 2785 and 1512, and Arundel 130, and the Arlyngham Breviary, fol. 1, as well as others) "*In the Firſt Sunday in Advent, according to Sarum uſe, and the Bells having been rung and the Candles lit in the uſual manner, let two of the Second Form enter in ſilken Copes to conduct the Choir, and place themſelves on the firſt ſtep of the Choir; then let the little bell be rung, which for that ſpecial purpoſe hangs on the North ſide of the Choir.*" "*Let him ſay the Lord's Prayer and Ave ſecretly before fulfilling the reſt of the office,*" *&c.* "*Then let him ſay aloud, 'O God, make ſpeed,' &c., and as he ſays it let him ſign himſelf privately, on his breaſt or acroſs his face, with the ſign of the Croſs, and let the Choir anſwer, 'O Lord, make haſte,' &c. This order is to be obſerved at the beginning of all the Hours throughout the year, except as directed otherwiſe at Compline and Matins, and except in the three week-days before Eaſter at all the Hours, and except at Veſpers only during Eaſter-week, and except on the Day of Souls, at Nocturns, Lauds, Prime, Terce, Sext, and None, when neither 'O God, make ſpeed,' &c., nor 'Pater Noſter,' nor 'Ave,' nor anything of the above are to be ſaid.*"



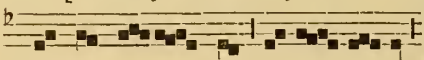


Alleluya *is ſaid at all the Hours throughout the whole year, except from the Firſt Veſpers preceding Septuageſima, to Thurſday in The Supper of The Lord: during which time is ſaid*

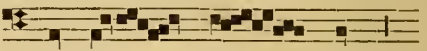


[*But in the three days preceding Eaſter, at all the Hours, and during Eaſter week at Veſpers only, and in the Day of the Commemoration of Souls, when it is the Service for that Commemoration, nothing of the above is ſaid, except* Our Father *and* Hail Mary.[i]]

[*The Firſt Tone in Eaſtertide.*

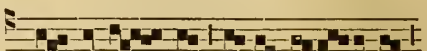


The Second Tone.

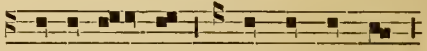


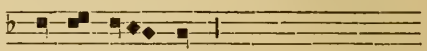
The Third Tone.

The Fourth Tone.

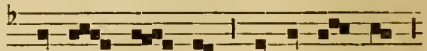


The Fifth Tone.

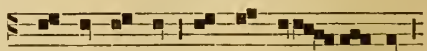




The Sixth Tone.



The Seventh Tone.



The Eighth Tone.

g "*And for that prayer, that is ſaid in the Perſon and Unity of Holy Church, is never left unſped, therefore, truſting that our Lord hath heard your prayer, and is come to help you, ye begin altogether, lowly inclining, to praiſe the Bleſſed Trinity.*"—*Myrroure, xlii.*

"*Ye incline at the Gloria Patri.*"—*Ib. lxvii.*

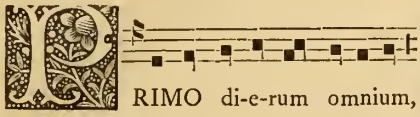
h "*But for this is a word of joy, therefore in a time of penance, that is from Septuageſima till Eaſter, it is left, and inſtead thereof he ſay, 'Praiſe,' &c.: for though penance-doing be pleaſing to God, yet it is done in ſorrow of heart and ſharpneſs of body, and not in gladneſs and joy, namely, for ſinful people; and therefore in time of penance we ſay, 'Praiſe,' &c., not in joy, but in praiſing of God, and not 'Alleluya,' which is a word both of praiſing and joy.*"—*Myrroure, xlii.*

i *From the Rubrics for the Time, and the Arlyngham and Arundel MSS.*

℣ [*Then let the Conductors of the Choir, (in silken Copes, if a Sunday or Festival,) on the step of the Choir, begin together the* INVITATORY[j] *(pp.* 16—19*), and let the Choir sing it through; then let the same Conductors repeat together the whole Psalm* VENITE O COME.]

℣ *On Sundays, from the First Sunday after the Octave of The Epiphany, inclusive, to Quadragesima, AT MATINS.*

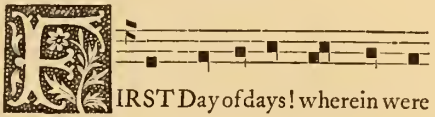
HYMNUS.[k]



PRIMO dierum omnium,
Quo mundus extat conditus:
Vel quo resurgens Conditor
Nos, Morte victâ, liberat;

Pulsis procul torporibus,
Surgamus omnes ocius:
Et nocte quæramus Pium,
Sicut Prophetam novimus.

HYMN.



FIRST Day of days! wherein were made
The worlds in orient light arrayed:
And, life to give us, from the dead
Their Maker rising, victor sped!

Far cast we slumber from our eyes,
And all with joyful haste arise:
And early seek The Lord of grace
As erst the Prophet sought His face.

[j] "*But that it sufficeth not you to praise and to joy in God alone, but if ye stir other to the same; therefore after* '*Alleluya,*' *or* '*Laus Tibi,*' *you begin the Invitatory; that is as much to say, as a calling or a stirring, whereby each of you stirreth and exhorteth other to the praising of God and of our Lady. And thereby also ye call them that hear you, and desire other that are absent to come and pray with you; and thereto accordeth the Psalm* '*Venite*' *that followeth, and is sung with the Invitatory. But the Invitatory is sometime sung whole and sometime half; for some come whole to God's service to praise Him with body and soul and all their wyttes and senses, and some come but half: for though the body be there, the heart is on other thyngs. And as our Lord saith by his Prophet, (Is. xxix.,) and in his Gospel, (Matt. xv.,)* '*This people worshippeth Me with their lips, but their heart is far from Me.*' *But few times is it sung whole; for they that wyll be whole in our Lord's service, must full warily keep these five wyttes, both the outer wyttes and the inner. And twice it is sung half; for there is three manners of people, which as the Gospel telleth, were called to the Lord's Supper, and came not: for pride, for worldlines, and for selfishnes.*"—*Myrroure, xlii.*

[k] *From S. Gregory the Great.*

Noſtras preces ut audiat,
Suamque dextram porrigat :
Ut expiatos ſordibus
Reddat polorum ſedibus.

So may He hearken to our prayer,
Stretch forth his arm with kindly care;
And all our paſt offence forgiven
Reſtore us to our homes in Heaven.

Ut quique ſacratiſſimo
Hujus diei tempore
Horis quietis pſallimus,
Donis beatis muneret.

So here in this His Feſtal tide
May He this ſacred Day abide :
And o'er us, as each peaceful hour
With pſalms we hallow, bleſſings ſhow'r.

Jam nunc, Paterna Claritas!
Te poſtulamus affatim :
Abſit libido ſordidans
Omniſque actus noxius :

Father of Light and Life! give heed!
Suppliants we here before Thee plead :
O! cleanſe from ſordid luſt the heart,
May every evil work depart :

Ne fœda ſit vel lubrica
Compago noſtri corporis,
Per quam Averni ignibus,
Ipſi crememur acrius.

Keep undefiled by guilt or ſhame
Our walk in this corporeal frame,
That we may ne'er the fiercer pain
Of Hell's avenging fires ſuſtain.

Ob hoc, Redemptor! quæſumus,
Ut probra noſtra diluas :
Vitæ perennis commoda
Nobis benigne conferas.

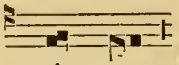
Redeemer of the worlds! we pray
Waſh Thou our ſinful ſtains away :
For us, all-bountiful, a ſhare
In endleſs life and joy prepare.

Quo, carnis actu exules,
Effecti ipſi celibes,
Ut præſtolamur, cernui
Melos canamus gloriæ.

Where, from all fleſhly ſtrivings free,
And made for ever pure like Thee,
Bleſt hope! may we adoring raiſe
To God, melodious hymns of praiſe.

Gloria Tibi Domine!
Qui natus es de Virgine :
Cum Patre et Sancto Spiritu,
In ſempiterna ſecula.

Lord! Holy Virgin born! To Thee
All Glory everlaſting be :
To Father and to Holy Ghoſt,
Long as eternity ſhall laſt!



A - men.

A - men.

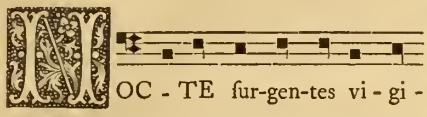
This Gloria *is added to every Hymn of the ſame metre (except that beginning* Deus Creator*), up to The Purification. After The Purification, however, is ſaid the following verſe.*

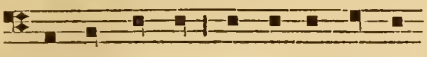
Præſta Pater piiſſime!
Patrique Compar Unice!
Cum Spiritu Paraclito
Regnans per omne ſeculum.

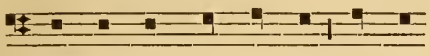
Father of mercies! grant our prayer :
Co-equal Only Son! give ear :
Who with Thee, Spirit Paraclete!
Reign throughout ages infinite.

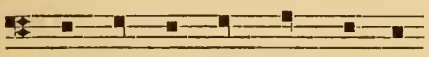
℣ *From the Firſt Sunday after Trinity to Advent, as well on Sundays as on Week-days, whenever it is the ordinary Office for the Sunday or Week-day, is ſaid at Matins the following* HYMN.[1]

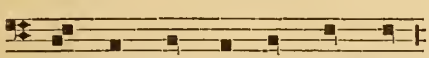
℣ *This Chant is ſaid on all Sundays, from the Firſt Sunday after Trinity, to The Advent of The Lord, to this Hymn.*







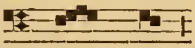


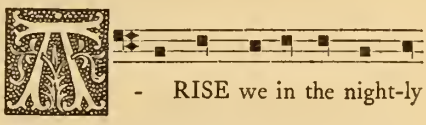


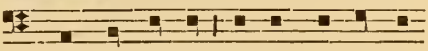
NOCTE ſurgentes vigilemus omnes,
Semper in pſalmis meditemur, atque
Viribus totis Domino canamus
Dulciter hymnos.

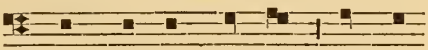
Ut pio Regi pariter canentes
Cum ſuis ſanctis, mereamur aulam
Ingredi Cœli: ſimul et beatam
Ducere vitam.

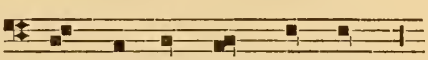
Præſtet hoc nobis Deitas Beata
Patris ac Nati pariterque Sancti
Spiritus, Cujus reboat in omni
Gloria mundo.







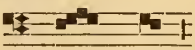




ARISE we in the nightly watches waking,
In pſalmody our hearts and voices raiſe;
To God with all our powers ſweet muſic
making, In hymns of praiſe.

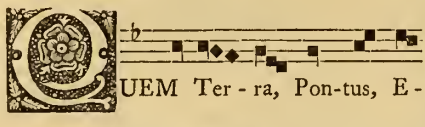
So in full concert with thy ſaints we'll tell
Thy mercies, Lord: ſo worthy may we be,
To enter Heaven's bright courts in bliſs to
dwell, For e'er with Thee.

The Bleſſed Trinity perform our prayer,
Father and Son, and Holy Ghoſt Moſt High:
Whoſe Glory all Creation doth declare
Eternally.

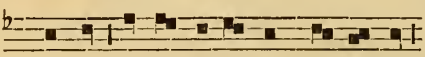


[1] *From S. Gregory the Great.*

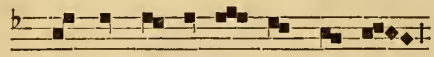
Hymnus.[m]



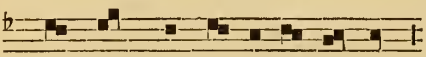
QUEM Ter - ra, Pon-tus, E -



- the-ra, Colunt, a-do-rant, pre-dicant:



Tri-nam re-gen-tem ma - chi - nam,



Clauſt-rum Ma - ri - æ ba - ju - lat.

QUEM Terra, Pontus, Ethera,
Colunt, adorant, predicant:
Trinam regentem machinam,
Clauſtrum Mariæ bajulat.

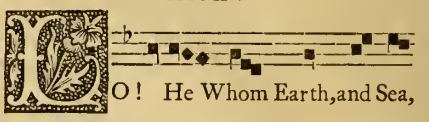
Cui Luna, Sol, et omnia
Deſerviunt per tempora,
Perfuſa Cœli gratia
Geſtant Puellæ viſcera.

Beata Mater munere,
Cujus Supernus Artifex
Mundum pugillo continens,
Ventris ſub arca clauſus eſt.

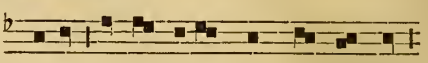
Beata Cœli nuncio,
Fecunda Sancto Spiritu;
Deſideratus gentibus,
Cujus per alvum fuſus eſt.

Gloria Tibi Domine,
Qui natus es de Virgine;
Cum Patre et Sancto Spiritu
Per ſempiterna ſecula.

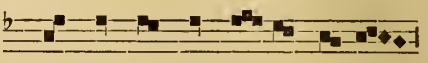
Hymn.



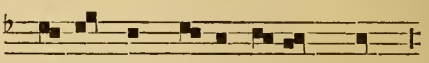
LO! He Whom Earth, and Sea,



and Sky, Revere, adore, laud, and proclaim:



Who o'er the three-fold fa - bric rules,



Is cloiſter'd within Mary's frame.

Lo! He Whom Earth, and Sea, and Sky,
Revere, adore, laud, and proclaim:
Who o'er the threefold fabric rules,
Is cloiſtered within Mary's frame.

He Whom the Sun, and Moon, and ſpace
Serve in their meaſured times aſſigned,
Pervaded by celeſtial grace
Is in a Virgin's body ſhrined!

O Mother! bleſſed with peerleſs gifts,
Who as a caſket pure contains
The Architect of Earth and Heaven,
Whoſe mighty hand the world ſuſtains.

Bleſſed by the meſſenger divine,
The Holy Ghoſt hath filled thy womb;
The long-deſired of nations comes,
And in thy boſom finds a home.

All Glory, Lord! be unto Thee,
Born of the Virgin ever pure;
Father and Holy Ghoſt! to Ye,
While ages infinite endure.

[m] *The Sarum Prymers give this as the ordinary Hymn at Matins; ſo the Hymnal gives it as a daily Hymn at Matins; it is the Hymn at Matins of the Bleſſed Mary.—From Venantius Fortunatus.*

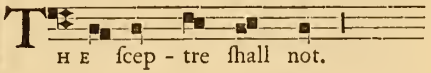
IN THE FIRST NOCTURN.[n]

Psalm I.

[A Pſalm of Doctrine and Virtue for meditation. This Pſalm relates to the perſon of Chriſt: for He is perfect who hath never erred in the way of ſinners.]

[*The Conductor of the Choir, ſitting on the decanal ſide, ſhall give the Antiphon to the aforeſaid Clerk of the Second Form, which he is to begin thus,* Benedictus * * * *who as he begins, ſtands turned to the Choir. In the end of the firſt Antiphon let him turn to the Altar and incline; and let this be generally obſerved throughout the whole year, in turning and inclining in the beginning of all the Antiphons. Whichever Clerk begins the Antiphon, let the Conductor of the Choir take it up, and intone the Pſalm thus, * * * and ſo let it be always, whenever the Antiphon and its Pſalm has the ſame beginning in full expreſſion. But ſo that in the Antiphons* Afferte Domino *and* Domine *and the like, they continue it to the third word ſometimes, but ſeldom to the fourth.*

It is to be obſerved, that all the Antiphons which are to be begun before the intonation of the Pſalms, ought always to be begun ſo as to indicate the difference of tone, as is explained more fully in the great Tonale, and that the Pſalm ſhould not be begun until that indication be complete.[o]]

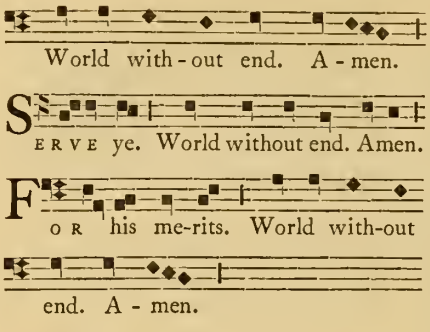


[n] "*After the Hymn cometh Antempnes and Pſalms. Antempne is as much to ſay as a ſounding before, for it is begun before the Pſalms. It is as much to ſay as a ſounding againſt,—the Antempne is begun before the Pſalm, and the Pſalm is tuned after the Antempne, in token that theſe may indeed be good, but if it be begun of charity and ruled by charity in the doing.*"

"*By Hymns is underſtood the life of them that praiſe GOD in contemplation; and by Pſalms is underſtood the converſation of them that praiſe GOD in deeds of actual life. Therefore at Matins, which are ſaid in the night, which is a time moſt apt to contemplation, the Hymn is ſaid before the Pſalms, in token that contemplative people prefer the exerciſe of contemplation before all other things; and at Lauds that are ſaid nearer day, which is a time of working, the Pſalms are ſaid before the Hymn, in token that people of active life are moſt occupied in outward deeds, and leſs in ghoſtly exerciſe. And alſo at Prime, Terce, Sext, and None, which are ſaid before meat, when better diſpoſition is to contemplation than after meat, the Hymns are ſaid before the Pſalms; and at Even-ſong and Compline, which are ſaid in the afternoon, the Pſalms are ſaid before the Hymns, in token of the ſame thing—and for the moſt part of people of all this world are occupied moſt with deeds of actual life; therefore the Service of the Holy Church, that is common to all, beginneth at Even-ſong, when the Pſalms are ſaid before the Hymn.*"—*Myrroure, fol. xlvi. b.*

"*The Pſalm is ſung ſometimes on the one ſide and ſometime on the other, in token that the gifts of The Holy Ghoſt, whereby men do good deeds, are given ſome to one and ſome to another. But in ſinging of Pſalms, the Choir ſtandeth turned either to other, and ſingeth face to face, in token that the gifts of GOD which each one hath received, ought to be uſed to the helping each of other * * * * and then are the Pſalms well ſung Choir to Choir. In Pſalmody ſometimes ye ſtand, for ye ought to be ready and ſtrong to do good deeds; and ſometimes ye ſit, for ye ought to ſee that all your deeds be done reſtfully, with peace of the other, as in you. Though this be true after the ſpiritual meaning, yet after the letter the changing that is in GOD's ſervice from one thing to another, is ordained to let it drive away your dulneſs, that ye ſhould not wax tedious and weary, but gladly and joyfully, not in vain joy, but in joy of ſpiritual devotion, continue in GOD's ſervice. Therefore ſometime ye ſing, ſometime ye read, ſometime ye hear; now one alone, now twain together, now all. Sometime ye ſit, ſometime ye ſtand, ſometime ye incline, ſometime ye kneel, now toward the Altar, now toward the Choir; now in ſtalls, now in the midſt. And in all this, middle Hymns with Pſalms, and Pſalms with Antempnes, and Antempnes with Verſicles, and Leſſons with Reſponſes, and Reſponſes with Verſes, and ſo forth of many ſuch other. And all to the praiſing of our Lord Jeſus Chriſt, and of His moſt reverend Mother, our Lady; and ſo to exerciſe the body to the quickening of the ſoul, that all ſuch bodily obſervances ſhould not be found without cauſe of ghoſtly underſtanding. Now join to all this the fruit of that thing that is ſung and read, and thereto the fellowſhip of Angels among you in time of GOD's ſervice, and moſt of all the marvellous and unſpeakable preſence of GOD Himſelf, from Whom Our Lady is not far, and ſee whether it be not nigh another Heaven to ſerve and praiſe GOD in the Choir.*"—*Myrroure, fol. l.*

[o] *From the Arlyngham MS. Theſe Rubrics are ſlightly varied in the other MSS.*



Beatus vir qui non abiit.

BLESSED is the man that hath not ſtrayed in the counſel of the ungodly, nor ſtood in the way of ſinners: and hath not ſate in the ſeat of ſcorning.

But his delight is in the law of The Lord: and in his law will he meditate day and night.

And he ſhall be like a tree planted by the water-courſes: that will bring forth its fruit in due ſeaſon.

His leaf alſo ſhall not fall: and all whatſoever he doeth ſhall proſper.

Not ſo the ungodly, not ſo: but they are like the duſt which the wind ſcattereth away from the face of the Earth.

Therefore the ungodly ſhall not riſe up in the judgment: neither ſinners in the council of the righteous.

For the Lord knoweth the way of the righteous: and the way of the ungodly ſhall periſh.

[O Lord! make us as a very fruitful tree before the preſence of thy Glory: ſo that, watered by thy ſhowers, we may be worthy to pleaſe Thee by the abundance of our moſt pleaſant fruit, through our Lord Jeſus Chriſt. Amen.]

Psalm II.

[A Pſalm of David. A Prophetical Pſalm for Meditation. This Pſalm relates to the Nativity of Chriſt.]

Quare fremuerunt gentes.

WHY raged the heathen: and the people imagined vain things?

The Kings of the Earth ſtood up, and the rulers aſſembled together: againſt The Lord, and againſt His Chriſt.

Let us break their bonds aſunder: and caſt away their yoke from us.

He that dwelleth in the Heavens ſhall laugh them to ſcorn: the Lord ſhall have them in deriſion.

Then ſhall He ſpeak unto them in his wrath: and in his fury ſhall He vex them.

But I am appointed King by Him over Syon, his holy mountain: preaching his law.

The Lord ſaid unto Me, Thou art My Son: this day have I begotten Thee.

Deſire of Me and I will give Thee the heathen for thine inheritance: and the utmoſt parts of the Earth for thy poſſeſſion.

Thou ſhalt rule them with a rod of iron: and break them in pieces like a potter's veſſel.

Underſtand now therefore, O ye Kings: be learned, ye that judge the Earth.

Serve ye The Lord in fear: and rejoice unto Him with trembling.

Learn diſcipline leſt The Lord be wroth: and ſo ye periſh from the right way.

If his wrath be kindled even for a ſhort time: bleſſed are all they that put their truſt in Him.

[O Lord, we beſeech Thee, break the chains of our ſins: ſo that, bound to the yoke of thy ſervice, we may be able to ſerve Thee in fear and reverence, though our Lord Jeſus Chriſt. Amen.]

Psalm III.

[A Pſalm of David when he fled from Abſalom his ſon. A Pſalm for prayer. This Pſalm relates to the Paſſion of our Lord Jeſus Chriſt.]

Domine, quid multiplicati.

LORD, why are they increaſed that trouble me?: many are they that riſe up againſt me.

Many ſay to my ſoul: there is no help for him in his God.

But Thou, O Lord, art my upholder: my glory and the lifter up of my head.

I did call upon The Lord with my voice: and He heard me out of his holy mountain.

I ſlept, and was in ſlumber, and roſe up again: for The Lord ſuſtained me.

I will not be afraid for thouſands of the people that have ſet themſelves round about me: ariſe, O Lord, ſave me, O my God.

For Thou haſt ſmitten all who are mine adverſaries without cauſe: Thou haſt broken the teeth of the ungodly.

Salvation belongeth unto The Lord: and thy bleſſing is upon thy people.

[Pour forth, we beſeech Thee, O Lord, thy bleſſings upon thy people, and protected by thy Reſurrection, may we not fear the thouſands of our ſins which have ſet themſelves round about againſt us, through our Lord Jeſus Chriſt. Amen.]

Psalm IV.

This Pſalm is not ſaid at Nocturns. [*See Compline I.*]

[To the end in verſes: a Pſalm of David. To the chief Muſician upon Neginoth, a Pſalm of David.—Relates to the Miniſtry of Bread and Wine.]

Cum invocarem.

WHEN I called, The God of my righteouſneſs heard me: in my tribulation Thou haſt enlarged me.

Have mercy upon me: and hearken unto my prayer.

O ye ſons of men, how long will ye be dull of heart: why do ye love vanity and ſeek after lies?

Know ye that The Lord hath made wondrous His Holy One: The Lord will hear me when I cry unto Him.

Be angry and ſin not: be ye ſorry for what ye ſay in your hearts, and in your chambers.

Offer the ſacrifice of righteouſneſs and put your truſt in The Lord: many ſay, who ſheweth us good?

There is ſhewn forth upon us the light of thy countenance, O Lord: Thou haſt put gladneſs in my heart.

In the fruit of their corn, wine, and oil: they are multiplied.

In peace in the very ſame: I will ſleep and take my reſt.

For Thou, Lord: haſt ſpecially ſtabliſhed me in hope.

Psalm V.

This Pſalm is not ſaid at Nocturns.
[*Is the ſecond Pſalm in Lauds on Monday.*]

[A Pſalm for her who obtains the inheritance. A Pſalm of David: a Pſalm for prayer. Pertains to the Church which follows the heirſhip of the New Teſtament, as the title proves.]

Verba mea auribus.

GIVE ear unto my words, O Lord: conſider my cry.

Hearken unto the voice of my prayer: my King and my God.

For unto Thee will I make my prayer, O Lord: early in the morning ſhalt Thou hear my voice.

Early in the morning will I ſtand before Thee and will look: for Thou art not a God that haſt pleaſure in wickedneſs.

Neither ſhall any evil man dwell nigh Thee: nor ſhall the unrighteous abide in thy ſight.

Thou haſt hated all them that work iniquity: Thou ſhalt deſtroy all them that ſpeak leaſing.

The Lord will abhor the blood-thirſty and deceitful man: but as for me, in the multitude of thy mercy,

I will come into thy houſe: and in thy fear will I worſhip toward thy holy temple.

O Lord, lead me in thy righteouſneſs, becauſe of mine enemies: direct my way before thy face.

For there is no truth in their mouth: their heart is vain.

Their throat is an open ſepulchre, with their tongues they have behaved deceitfully: judge Thou them, O God.

Let them periſh through their own imaginations; caſt them out in the multitude of their impieties: for they have angered Thee, O Lord.

And let all them that put their truſt in Thee rejoice: they ſhall ever be giving of thanks, and Thou ſhalt dwell in them.

All they that love Thy Name ſhall glory in Thee: for Thou wilt bleſs the righteous.

O Lord, as with the ſhield of thy good pleaſure: Thou haſt crowned us.

Psalm VI.

[To the end in Verſes: a Pſalm of David for the octave. A Penitential Pſalm for ſupplication. For a Penitent.]

Domine ne in furore.

O LORD, rebuke me not in thine indignation: neither chaſten me in thy diſpleaſure.

Have mercy upon me, O Lord, for I am weak: heal me, O Lord, for my bones are vexed.

My ſoul, alſo, is ſore troubled: but Thou, Lord, how long!

Turn Thee, O Lord, and deliver my ſoul: O ſave me, for thy mercy's ſake.

For in death there is no man who remembereth Thee: and in Hell who will give Thee thanks?

I am weary in my groaning; every night ſhall I waſh my bed: with my tears ſhall I water my couch.

Mine eye is vexed with fury: I have grown old among all mine enemies.

Away from me all ye that work vanity: for The Lord hath heard the voice of my weeping.

The Lord hath hearkened to my petition: The Lord hath received my prayer.

All mine enemies ſhall be aſhamed and be ſore vexed: they ſhall be turned back and put to ſhame very ſpeedily.

[*And all the Clerks who have ſung the Pſalms ſtanding up, turning to the Altar, ſhall each of them ſay the* Gloria, *in his ſtation, which ſhall be obſerved throughout the whole year.*]

Glory be to The Father, and to The Son, and to The Holy Ghoſt:

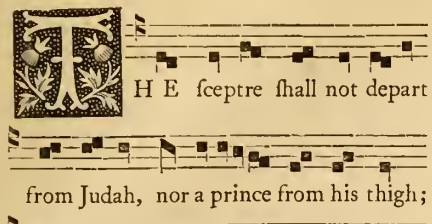
As it was in the beginning, is now, and ever ſhall be, world without end. Amen.[p]

℣ *Then in all Sundays during Advent, up to The Nativity of The Lord, in the Firſt Nocturn, the Antiphon.*[q]

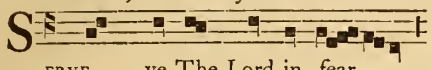
[p] *The Rubric for the Firſt Sunday in Advent, directs that throughout the whole year, whenever more Pſalms than one are ſaid under one "Gloria Patri" at Nocturns, or at the Hours, none of them ſhall be ſaid with an exalted voice, (nullus eorum debet exaltari,) i. e., none ſhall be begun with an Intonation before arriving at the verſe "Gloria Patri."*

[q] *The* ANTIPHONS *or Anthems, on Sundays, Week-days, and Simple Feaſts, and on Double Feaſts, where not otherwiſe directed, are ſung entire after the Pſalms. But before the Pſalms are begun, as by way of preface, the firſt two or three words only of the Antiphon, which is to follow after them, are firſt repeated. In the Saliſbury Uſe they were never ſung entire before the Pſalms, but were ſo doubled before the "Magnificat" and "Benedictus" only, in Lauds and Second Veſpers in Double Feaſts; and alſo in Firſt Veſpers at the Feaſts of the Nativity, Epiphany, Purification, Aſcenſion, Pentecoſt, Trinity, Corpus Chriſti, Relics, The Viſitation, Aſſumption of the Bleſſed Virgin, The Dedication of the Church, and All Saints. The MSS. Arlyngham and Arundel, 130, fo. 1, ſpeak thus: "It is to be underſtood that all the Antiphons before the Pſalms, which are to be begun before the intonation of the Pſalms, ſhould always be begun according to the various differences which are explained in the Tonale, and that the Pſalm ought not to be begun before that intonation be completed. When the Pſalm is finiſhed with Gloria Patri and Sicut Erat, let the Antiphon be begun again by the Precentor or Sub-Precentor, and ſung through by the Choir, which is to be obſerved throughout the whole year."*

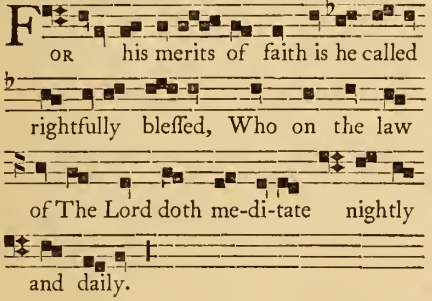
Of ANTIPHONS *there were three kinds: 1. Thoſe which are taken from the Pſalms without any ſpecial application. 2. Thoſe which are taken from the ſame Pſalms, but ſlightly altered, if neceſſary, to adapt them to the office which is in uſe. 3. Thoſe taken from other ſources. The firſt kind are found in the ordinary office,*



In all Sundays from the Octave of The Epiphany, to the Sunday in The Passion of The Lord, in the First Nocturn.



In all Sundays, from Trinity Sunday to the Advent of the Lord, in the First Nocturn.



[O Lord, the hearer of all men, give ear to the suppliant voice of our weeping, and grant perpetual soundness to our infirmities, so that whilst Thou dost vouchsafe to receive the groans of our affliction, Thou mayest console us by thy mercy, through Christ our Lord. Amen]

[℣ *Throughout Quadragesima, in the First Nocturn.*

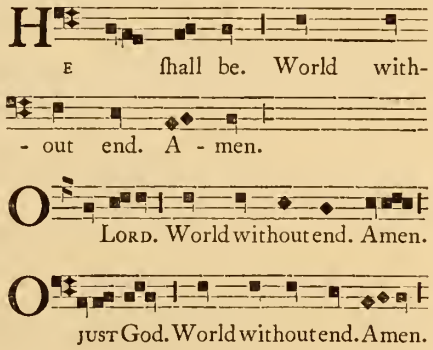
1. Blessed are they who ever meditate in thy Law, O Lord. Blessed are they, who, trusting in Thee, serve Thee in fear. From thy holy mountain hear us in thy clemency, reprove us not in the day of thy fury.

2. Who savest them that are pure in heart, Whose Name is Wonderful; from the gate of death deliver us, as we do put our trust in Thee.

3. Do Thou preserve us for ever; enlighten our eyes; grant us to know the way of peace; to call upon Thee with fear; who glorifiest all that fear Thee, O Lord.[r]]

Psalm VII.

[A Psalm of David which he sung to the Lord because of the words of Cush, the Benjamite. This Psalm belongs to Christ and the Synagogue for Christians exalted to Heaven, but the Synagogue hath fallen into the pit she had prepared for Him.]



that is, the Psalter; the second in the non-ordinary office, serve for the non-ordinary (sometimes for the ordinary) Psalms; the third, the others used in the non-ordinary office with the usual Psalms.

With regard to the Antiphons, the Myrroure speaks thus, fo. xlix. :—"The Antempne is taken from Psalms; for deeds shew where charity is, as S. Gregory saith, 'the doing of deed is the proof of true love and charity.' The Antempne is first begun of one, and afterwards ended of all; in token that charity beginneth first of God, that is One; for He loveth us first, as S. John saith, and therefore we ought to begin our love in Him, and so spread it after to all. And thereto accordeth that the Sister that beginneth the Antempne alone, standeth turned to the Altar, and afterwards turneth to the Choir; in token that charity beginneth in the love of God, and afterward stretcheth to all other. The Antempne before the Psalms is begun but a little, but after it is sung all whole; tokening that charity without deeds is but little, but in good deeds it is increased; and at the end, when the reward of good deed shall be given in bliss, then shall the Antempne be sung all whole, and that of altogether; for then shall charity be full and perfect, whereby all shall joy in God, and all together each of other."

[r] *From the Hereford Breviary.*

Domine, Deus meus.

O LORD my God, in Thee have I put my truſt: ſave me from all them that perſecute me, and deliver me.

Leſt he ravine my ſoul like a lion: while there is none to redeem nor to give ſalvation.

O Lord my God, if I have done any ſuch thing: or if there be iniquity in my hands;

If I have returned evil unto him that rewarded me: let me deſervedly fall empty before mine enemies.

Let mine enemy perſecute my ſoul, and take it, yea, let him tread my life down upon the earth: and lay mine honour in the duſt.

Ariſe, O Lord, in thy wrath: and lift up Thyſelf in the borders of mine enemies.

Ariſe, O Lord my God, in the judgment that Thou haſt commanded: and the congregation of the people ſhall come about Thee.

For their ſakes return again on high: The Lord ſhall judge the people.

Judge me, O Lord, according to my righteouſneſs: and according to the innocency that is in me.

The wickedneſs of the ungodly ſhall be conſumed, and Thou ſhalt guide the juſt: God trieth the very hearts and reins.

Righteous is my help from The Lord: who preſerveth them that are true of heart.

God is a righteous Judge, ſtrong and patient: is He not provoked every day?

Unleſs ye will be turned, He hath ſhaken his ſword: He hath bent his bow, and made it ready.

He hath prepared for him the inſtruments of death: He hath ordained his arrows for the burning ones.

Behold, he travaileth with miſchief; he hath conceived ſorrow: and he hath brought forth ungodlineſs.

He hath opened a pit and digged it out: and is fallen himſelf into the pitfall which he made.

For his travail ſhall be turned upon his own head: and his iniquity ſhall fall on his own crown.

I will give thanks unto The Lord, according to his righteouſneſs: and I will ſing pſalms unto The Name of The Lord Moſt High.

[O God, the ſearcher of hearts, deliver us from our perſecutors, and grant us firmneſs of heart to await thy judgment, ſo that we may never return evil for evil, through our Lord Jeſus Chriſt. Amen.]

Psalm VIII.

[To the end for the winepreſſers: a Pſalm of David. A Pſalm to praiſe God. Relates to the Aſcenſion of our Lord, and his praiſe by the infants, who ſaid to Him, Hoſannah in The Higheſt.]

Domine, Dominus noſter.

O LORD, our Governor: how excellent is Thy Name in all the world.

For Thou haſt ſet thy glory: above the heavens!

Out of the mouth of babes and ſucklings haſt Thou perfected praiſe becauſe of thine enemies: that Thou mighteſt deſtroy the enemy and the avenger.

For I will conſider Thy Heavens, even the works of thy fingers: the moon and the ſtars which Thou haſt founded.

What is man that Thou art mindful of him: and the ſon of man, that Thou viſiteſt him?

Thou madeſt him a little leſs than the angels, Thou haſt crowned him with glory and honour: and Thou haſt put him over the works of thy hands.

Thou haſt put all things in ſubjection under his feet, ſheep and oxen: yea, and the beaſts of the field;

The fowls of the air, and the fiſhes of the ſea: which walk through the paths of the ſea.

O Lord, our Governor: how excellent is Thy Name in all the world!

[O Almighty God, we ſupplicate and entreat Thy glorious Name, that as Thou haſt ſubdued all creatures in the world to the uſe of man, ſo we beſeech Thee that Thou wouldſt vouchſafe to make us fit for the duty of thy ſervice, through our Lord Jeſus Chriſt. Amen.]

Psalm IX.

[To the end for the hidden things of his Son: a Pſalm of David. Pſalm for giving thanks and prayer; ſpeaks of the deſtruction of idols, whoſe memory periſheth, and of the coming of Chriſt, who came that man might not magnify himſelf too greatly on the earth; for dead men are celebrated for The Lord's ſake.]

Confitebor tibi.

I WILL give thanks unto Thee, O Lord, with my whole heart: I will tell of all thy marvellous works.

I will be glad and rejoice in Thee: yea, I will ſing Pſalms unto Thy Name, O Thou Moſt Higheſt.

While mine enemies are driven back: they ſhall be weakened and periſh from before thy face.

For Thou haſt maintained my judgment and my cauſe: Thou art ſet in the throne that judgeſt righteouſneſs.

Thou haſt rebuked the heathen, and the ungodly man hath periſhed: Thou haſt put out their name eternally and for ever and ever.

The ſwords of the enemy have utterly failed: and their cities Thou haſt deſtroyed.

Their memorial is periſhed with a ſound: but The Lord endureth for ever.

He hath prepared his throne for judgment: He ſhall judge the round world in equity; He ſhall judge the people with righteouſneſs.

The Lord alſo is made a refuge for the poor: a timely helper in tribulation.

And they that have known Thy Name will put their truſt in Thee: for Thou haſt never failed them that ſeek Thee, O Lord.

O ſing Pſalms unto the Lord, which dwelleth in Syon: tell among the nations of his doings.

For when He maketh inquiſition for blood He remembereth them: He hath not forgotten the complaint of the poor.

Have mercy upon me, O Lord: behold my humiliation from mine enemies.

Thou that lifteſt me up from the gates of death: that I may tell all thy praiſes within the ports of the daughter of Syon.

I will rejoice in thy ſalvation: the heathen are fixed in the deſtruction that they prepared.

In the ſame ſnare which they hid: is their foot taken.

The Lord ſhall be known executing judgments: in the work of his own hands is the ſinner ſnared.

Let the ſinners be turned into hell: all the people that forget God.

For the poor ſhall not be forgotten for ever: the patience of the poor ſhall not periſh for ever.

Ariſe, O Lord, and let not man have the upper hand: let the heathen be judged in thy ſight.

Appoint a lawgiver over them, O Lord: that the heathen may know themſelves to be but men.

[s] Why haſt Thou retreated ſo far off, O Lord: and deſpiſeſt us in need, in tribulation?

Whilſt the ungodly is proud, the poor is ſet on fire: they are taken in the counſels which they imagine.

For the ſinner is praiſed in the deſires of his ſoul: and the wicked man is bleſſed.

The ſinner hath provoked The Lord: according to the multitude of his anger he will not ſeek Him.

God is not before his face: polluted are his ways at all times.

Thy judgments are taken away out of his ſight: he ſhall rule over all his enemies.

For he hath ſaid in his heart: I ſhall never be moved from generation to generation without any evil.

Whoſe mouth is full of curſing and bitterneſs and deceit: under his tongue is labour and grief.

[s] *Here begins Pſalm X. according to the Engliſh Verſion.*

He ſitteth in ambuſh with the rich in ſecret: to murder the innocent.

His eyes are ſet againſt the poor: that he may lie in wait in a ſecret place, even as a lion in his den.

That he may lie in wait to raviſh the poor: to raviſh the poor when he enticeth him.

In his ſnare he will humble him: he will bow himſelf and fall when he ſhall have lorded it over the poor.

For he hath ſaid in his heart, God hath forgotten: he hideth away his face that he may never ſee it.

Ariſe, O Lord God, and let thine hand be lifted up: forget not the poor.

Wherefore hath the wicked blaſphemed God?: for he hath ſaid in his heart, He will not require it.

Thou doſt ſee it; for Thou conſidereſt labour and grief: that Thou mayeſt deliver them into thine hand.

The poor is committed unto Thee: for Thou ſhalt be the helper of the orphan.

Cruſh Thou the arm of the ſinner and malicious: his ſin ſhall be ſought for and ſhall not be found.

The Lord ſhall reign for ever, and for ever and ever: Thou ſhalt deſtroy the heathen out of his land.

The Lord hath heard the deſire of the poor: thine ear hath heard the preparation of their heart.

To judge for the fatherleſs and humble: that man ſet himſelf no more to exalt himſelf upon earth.

[O merciful God, Who art wont never to deſert thoſe who truſt in Thee, graciouſly open thine ears to our confeſſions; ſo that being lifted up from the gates of everlaſting death, we may be enabled, in ſafety, to eſcape the ſnares of the tempter, through our Lord Jeſus Chriſt. Amen.]

Psalm X. [Ps. xi. e. v.]

[To the end, a Pſalm of David. On The Paſſion of our Lord Jeſus Chriſt.]

In Domino confido.

In The Lord put I my truſt: how ſay ye then to my ſoul, flee as a bird unto the mountain.

For lo! ſinners have bent their bow; they have made ready their arrows within the quiver: that they may privily ſhoot at them which are upright of heart.

For what Thou haſt perfected they have deſtroyed: and the righteous what hath he done?

The Lord is in his holy temple: the Lord's ſeat is in heaven.

His eyes regard the poor: and his eyelids try the children of men.

The Lord trieth the righteous and the wicked: but he that delighteth in wickedneſs hateth his own ſoul.

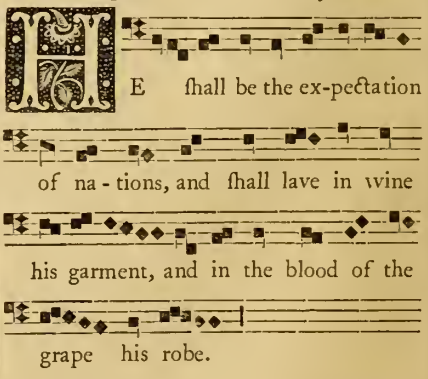
Upon ſinners He ſhall rain ſnares: fire and brimſtone and the ſpirit of tempeſt, the portion of their cup.

For The Lord is righteous, and loveth righteouſneſs: his countenance beholdeth equity.

Glory be to The Father, and to The Son, and to The Holy Ghoſt:

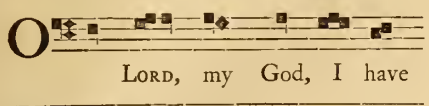
As it was in the beginning, is now, and ever ſhall be, world without end. Amen.

Throughout Advent. Antiphon.[t]

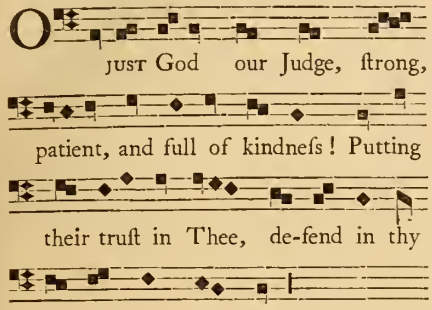


[t] *Let the ſecond Antiphon be begun by the other Clerk on the oppoſite ſide from him who begun the firſt, and let the other Antiphons purſue the ſame courſe.—From the Arlyngham MSS.*

From the Octave of The Epiphany to Sunday in The Paſſion of The Lord.



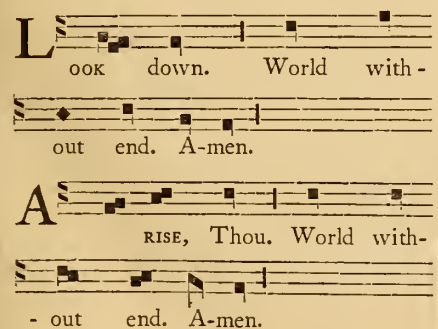
Throughout the Summer.

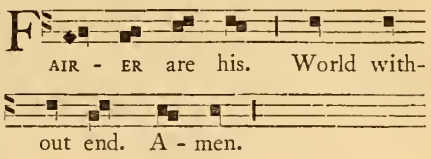


[O Lord, we beſeech Thee, caſt the eyes of thy kindneſs upon the low eſtate of our poverty, and protect us by the armour of faith, ſo that defended from the arrows of ungodlineſs, we may be able to keep juſtice and equity, through Chriſt our Lord. Amen.]

Psalm XI. [Ps. xii. e. v.]

[To the end, for the Octave: a Pſalm of David on the Death and Reſurrection of Chriſt, and the perfidy of the Jews.]





Salvum me fac.

SAVE me, Lord, for the godly man hath failed: for truths are miniſhed from among the children of men.

They talk of vanity, every one to his neighbour: their lips are deceitful, they have ſpoken in their double heart.

The Lord ſhall deſtroy all deceitful lips: and the tongue that ſpeaketh proud things.

Which have ſaid, our tongue will we magnify: our lips are our own, who is Lord over us?

Becauſe of the miſery of the needy and the moaning of the poor: now will I ariſe, ſaith The Lord.

I will place him in ſafety: I will deal faithfully towards him.

The words of The Lord are pure words; ſilver tried by fire: from the earth proved; purified ſeven times.

Thou ſhalt keep us, O Lord, and preſerve us: from this generation for ever.

The ungodly walk round about: according to thy loftineſs Thou haſt multiplied the children of men.

[Moſt Holy Father, have pity upon our frailty, and grant that we may conſider thy words with a pure heart; ſo that we may be able to eſcape the deceitful babblings of the proud, through Chriſt our Lord. Amen.]

Psalm XII. [Ps. xiii. e. v.]

[To the end, a Pſalm of David. A Pſalm of Prayer, with mourning. The voice of the Church awaiting the coming of Chriſt.]

Uſque quo, Domine?

HOW long, O Lord, wilt Thou forget me, for ever?: how long doſt Thou turn away thy face from me?

How long ſhall I take counſel in my ſoul: grief in my heart every day.

How long ſhall mine enemy be exalted over me: conſider and hearken to me, O Lord, my God.

Enlighten mine eyes, that I ſleep not in death: leſt mine enemy ſay, I have prevailed againſt him.

They that trouble me will rejoice if I be moved: but I have put my truſt in thy mercy.

My heart ſhall triumph in thy ſalvation; I will ſing of The Lord becauſe He hath dealt well with me: yea, I will ſing pſalms to The Name of The Lord Moſt Higheſt.

[O Almighty God, turn not thy countenance away from us, leſt our enemies be exalted againſt us, but pour into our hearts the joy of thy ſalvation; ſo that we may eſcape the ſleep of the ſecond death, through our Lord Jeſus Chriſt. Amen.]

Psalm XIII. [Ps. xiv. e. v.]

[To the end, a Pſalm of David; for meditation. This Pſalm relates to the people of the Jews, who ſay of our Saviour, He is not The Lord.]

Dixit inſipiens.

THE fool hath ſaid in his heart: there is no God.

They are corrupt and become abominable in their doings: there is none that doeth good, no not even one.

The Lord looked down from heaven upon the children of men: to ſee if there were any that underſtand, or ſeek after God.

But they are all gone out of the way; they are altogether become uſeleſs: there is none that doeth good, no not even one.

Their throat is an open ſepulchre; with their tongues have they done deceitfully: the poiſon of aſps is under their lips.

Whoſe mouth is full of curſing and bitterneſs: their feet are ſwift to ſhed blood.

Contrition and unhappineſs is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

Have they no knowledge, all they that work wickedneſs: who devour my people as it were food of bread?

They have not called upon God: there they trembled with fear, even where no fear was.

For God is in the righteous generation: ye have confounded the counſel of the poor, becauſe The Lord is his hope.

Who ſhall give ſalvation unto Iſrael out of Syon? When The Lord ſhall have turned away the captivity of his people, then ſhall Jacob rejoice, and Iſrael ſhall be glad.

[O Lord, vouchſafe from thy holy Heaven to look down upon the ſons of men, and grant that we may chooſe the way of peace; ſo that, reſcued from the captivity of the ſins which are againſt us, we may be worthy to attain the dwellings of the heavenly Jeruſalem, through our Lord Jeſus Chriſt. Amen.]

Psalm XIV. [Ps. xv. e. v.]

[A Pſalm of David for meditation. This Pſalm ſpeaks of the example and teaching of Chriſt, and of his Apoſtles and Diſciples, who follow his example.]

Domine, quis habitabit?

LORD, who ſhall dwell in thy tabernacle: or who ſhall reſt upon thy holy mountain?

He that entereth without ſpot: and worketh righteouſneſs.

Who ſpeaketh the truth from his heart: and hath uſed no deceit in his tongue.

Nor hath done evil to his neighbour: and hath not entertained ſlander againſt his neighbours.

The malicious man is brought to nothing in his ſight: and he maketh much of them that fear The Lord.

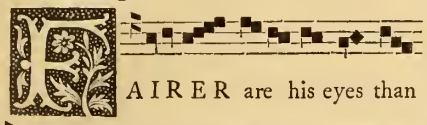
Who ſweareth unto his neighbour, and diſappointeth him not: who hath not given his money upon uſury, nor taken reward againſt the innocent.

Whoſo doeth theſe things: ſhall never be moved.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

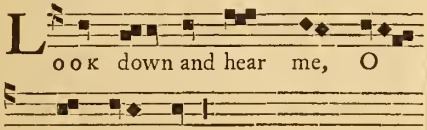
Throughout Advent. Antiphon.



℣.[u] Out of Syon is the beauty of his honour.

℟. Our God ſhall come manifeſtly.

From after the Octave of The Epiphany, up to the Sunday in The Paſſion of The Lord. Antiphon.



Until Quadrageſima.

℣. I remembered Thy Name, O Lord, in the night ſeaſon.

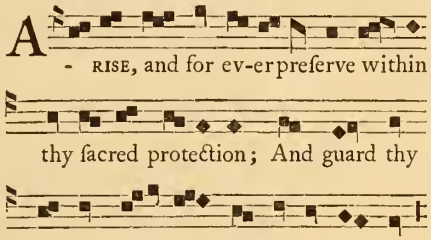
℟. And I kept thy law.

During Quadrageſima.

℣. I will ſay unto The Lord,

℟. Thou art my upholder and my refuge; my God, in Him will I truſt.

Throughout the Summer. Antiphon.



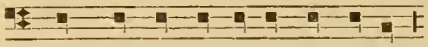
℣. I remembered Thy Name, O Lord, in the night ſeaſon.

℟. And I kept thy law.

[O moſt merciful God, grant to us without ſpot to enter into thy Holy Church, and turn us from deceit and miſchief againſt our neighbour; ſo that while we thus obſerve thy precepts, we may never be diſturbed by the pains of thy puniſhments, through our Lord Jeſus Chriſt. Amen.]

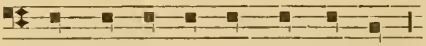
[u] *On Verſicles.*—"*It is to be noted, that on all Sundays and Simple Feaſts, when the Choir has Conductors, throughout the whole year, at both Veſpers, and at Matins, all the Verſicles are to be ſaid by a ſingle Boy, from the Choir, without changing his place or veſtment; except in the Second Nocturn at Matins, for then the Verſicle is ſaid by ſome Clerk from the other part of the Choir; and except in the Day of Souls, for then the Verſicle is ſaid by two Boys from the ſtep of the Choir, without changing place or veſtment; and except the Verſicles of the Prieſt before the Collects, as in the Service of the Dead after the Pſalm "Lauda Anima," and Pſalm "Exaltabo;" and when there are Memorials; for all theſe are ſaid by the officiating Miniſter. The Verſicle is ſaid with a Cadence; and ſo let all the Verſicles be finiſhed, after the Hymns and before the Leſſons, during the whole year; except from The Supper of The Lord to the Octave of Eaſter, and in the Service of the Dead. And whilſt the Boy ſings the Cadence of the Verſicle, the Choir reſpond privately; ſo that immediately after the Cadence of the Verſicle, the Antiphon on the Pſalm begin, without any interval. Let this mode be obſerved throughout the whole year, in ſaying the Verſicles, viz., at Veſpers, Compline, at Matins in the Nocturns, and at Lauds after the Hymn; except in the three days next before Eaſter, and the Service of the Dead; and ſo that in Eaſtertide the Reſponſe be with 'Alleluya,' ever ſaying it privately. The Verſicle finiſhed, let the Conductor of the Choir give the Antiphon, to be begun by ſome one on the upper ſtep, (gradum), and let this be done the whole year.*"—*From the Arlyngham MSS. This Rubric is obſcure.*

¶ [*Then is ſaid,* Pater Noſter, Our Father; [Ave Maria, Hail Mary;] and Credo in Deum, I believe in God, *by the whole Choir, privately. And it is to be noted that, never, in the Church of Saliſbury, are* Pater Noſter *nor* Ave Maria, *ſaid audibly by the Prieſt at any Service; except at the Maſs; when they are audibly ſaid or ſung throughout. Afterwards, (i. e., after the Lord's Prayer,) let the Prieſt ſay audibly,—*



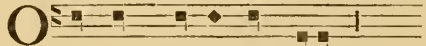
And lead us not in-to temptation;

Choir.



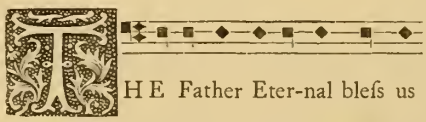
But de - li - ver us from e - vil. [v]

Let the Clerk, who is to read the Leſſons, ſay, [w]—

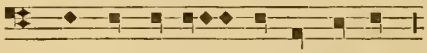


Lord, bid a bleſ - ing. [x]

The Prieſt.



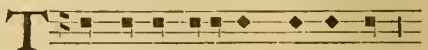
HE Father Eter-nal bleſs us



with his continual Bleſſing. Amen.

¶ *And it is to be noted, that all the Benedictions at Matins ſhould be ſaid, throughout the whole year, by the Prieſt in a low voice, the meanwhile ſitting; except only the Firſt, Fourth, and Seventh. But in the day of The Nativity of The Lord, the three laſt Benedictions ſhould be ſaid ſtanding.*

Let the Clerk who is to read them, read the Firſt Leſſon thus:—



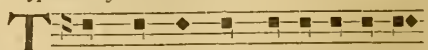
HE viſion of Iſaiah, the Son of.

Kingdom of Judah. For The Lord

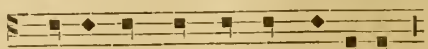
hath ſpoken. And ye ſhall be ſaved.

[*Here follow the Leſſons for the Firſt Nocturn, with their Verſicles and Reſponſories, and* Gloria Patri. [z]]

All Leſſons from the Prophets, throughout the whole year, end with this clauſe, ſpoken by the Reader:—



HUS ſaith the Lord, be ye converted



un-to Me, and ye ſhall be ſaved.

except in the three nights before Eaſter.

[v] *See the Common Forms and Note there.* "*Ave*," *and* "*Hail Mary*," *thus appear inſerted here in the Arlyngham and other MSS., and in the Breviaries Chevallon, fo., Paris, 1531; Kerver, 12mo., Paris, 1514; Byrkman, fo., Paris, 1516; Grafton and Whitchurch, 12mo., 1544; and Rouen, M. Morin, in the Bodleian Library, (Gough and Douce Collections); without any directions for ſaying* "*Credo.*" *The ſaying of* "*Credo*" *in this place ſeems to have been a late introduction.*

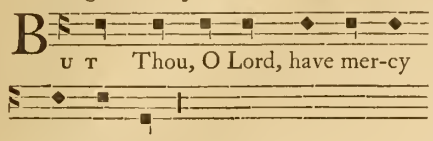
[w] *Here, according to the* "*Myrroure*," *was pronounced the Abſolution.*

[x] "*Jube Domine benedicere.*" *It may alſo be tranſlated,* "*Lord, bid him bleſs.*" *The proper Benedictions will be found in the Table ante p.* 11, *at full length. It ſhould be obſerved, that* "*Lord bid*," *&c., with the proper Benediction, precede every Leſſon.*

[y] *From the Rubric for the Firſt Sunday in Advent.*

[z] *To be found in the Proper or Common of The Time, or of The Saints.*

The remainder of the Leſſons end daily throughout the year :—



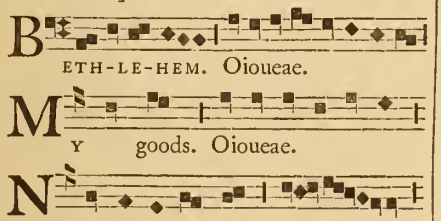
except in the Vigils of the Dead, and the three nights before Eaſter.

℣ *After the Leſſon is finiſhed the Choir is not to ſay,* Thanks be to God, *audibly; but immediately, without any interval, let the Reſponſory be begun; and this is to be obſerved throughout the whole year.*[a] ℟

℣ IN THE SECOND NOCTURN.

Psalm XV. [Ps. xvi e. v.]

[The title of the Inſcription is to David himſelf. A Pſalm for prayer and meditation. The voice of The Church.]



Conſerva me, Domine.

PRESERVE me, O Lord, for in Thee have I put my truſt: I have ſaid unto The Lord, Thou art my God, for of my goods Thou haſt no need.

To the ſaints, that are in his earth: He hath made marvellous all my will in them.

Their infirmities were multipled: afterwards they made haſte.

I will not aſſemble their conventicles of blood: neither will I be mindful of their names within my lips.

The Lord is the portion of mine inheritance, and of my cup: Thou art He who ſhall reſtore to me mine inheritance.

The lines are fallen unto me in fair places: yea, mine heritage is goodly to me.

I will bleſs The Lord, who hath given me underſtanding: my reins alſo, even unto night, have chaſtened me.

I looked on to The Lord always before me: becauſe He is on my right hand, I ſhall not be moved.

Wherefore my heart was glad, and my tongue rejoiced: my fleſh alſo ſhall reſt in hope.

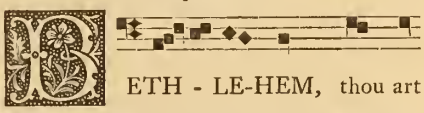
For why? Thou ſhalt not leave my ſoul in Hell: neither ſhalt Thou give Thy Holy One to ſee corruption.

Thou haſt made known to me the paths of life: Thou ſhalt fulfil me with the joy of thy countenance; at thy right hand there are pleaſures for evermore.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

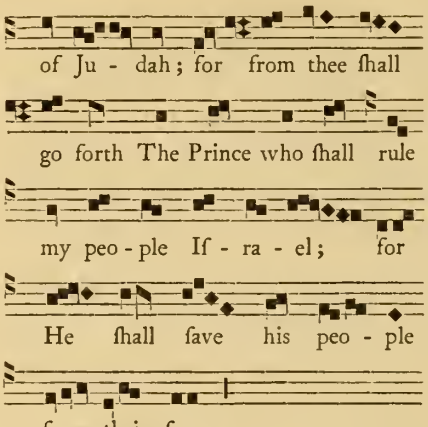
As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

On Sundays throughout Advent, to The Nativity of The Lord, in the Second Nocturn. Antiphon.

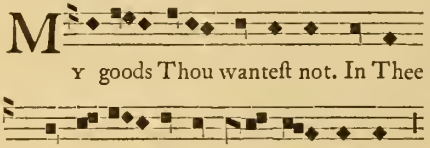


[a] *From the Rubric for the Firſt Sunday in Advent.*

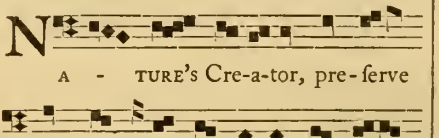
"*The Leſſons are heard and the Reſponſes are ſung ſitting; for knowing of truth and right ruling of the will, may not be but in a reſtful ſoul. But the Verſe is ſung ſtanding; for good deeds may not be done without labour. The Reſponſe is ſung of all; for every man may have a good will; but the Verſe is ſung but of few, for all men may not fulfil their good wills in deed. The Leſſon is read of one and heard of all; in token that each congregation ought to live under one governour. But after the laſt Reſponſe ye ſing 'Gloria Patri;' for after the laſt end of theſe times, that ſhall be after the day of doom, all the choſen of God ſhall ſing glory and praiſe to The Bleſſed Trinity, without end. Amen.*"—*The Myrroure.*



On Sundays, from the Octave of The Epiphany to The Paſſion of The Lord, in the Second Nocturn. Antiphon.



On Sundays, from the Octave of Trinity, to Advent, in the Second Nocturn.



℣. I remembered Thy Name, O Lord, in the night ſeaſon.

℟. And I kept thy law.

[O Lord, we beſeech Thee, preſerve thy ſervants, and put thy will within us; ſo that, gladdened by the joy of thy reſurrection, we may be worthy to rejoice with thy ſaints. Amen.]

℣ [*Throughout Quadrageſima. Antiphon.*

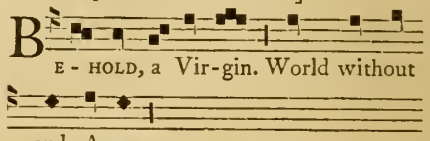
1. Grant us, O Lord, the underſtanding to bleſs Thee, that we be worthy of being filled with the joy of thy countenance.

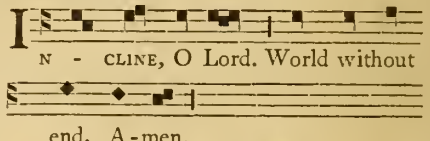
2. Incline thine ear, O Lord, to hear us, who ſaveſt thoſe who hope in Thee.

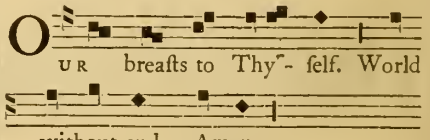
3. Our ſtrength, O Lord God! our true light, our eternal ſalvation! be our refuge in the day of our affliction.[b]]

Psalm XVI. [Ps. xvii. e. v.]

[A Pſalm of David. A Pſalm for prayer. The voice of Chriſt to His Father. The complaint of David that they had attacked him as a lion greedy for the prey, and left him loaded with ſin; the crime of unbelief; ſaying to their little ones, his blood be upon us and our children.]







Exaudi Domine.

EAR my right, O Lord: conſider my complaint.

Give ear unto my prayer: which is not of feigned lips.

Let my ſentence come forth from thy

[b] *From the Hereford Breviary.*

countenance : let thine eyes behold the things that are equal.

Thou haſt proved mine heart, and viſited it in the night ſeaſon : Thou haſt tried me with fire, and iniquity was not found in me.

That my mouth ſpeak not the works of men : becauſe of the words of thy lips, I have kept hard ways.

Perfect my goings in thy paths : that my footſteps be not moved.

I have called, O God, for Thou heardeſt me : incline thine ear to me, and hearken unto my words.

Magnify thy loving-kindneſs : Who ſaveſt them that truſt in Thee.

From ſuch as reſiſt thy right hand preſerve me : as the apple of an eye,

Defend me under the ſhadow of thy wings : from the face of the ungodly that have afflicted me.

Mine enemies have compaſſed round my ſoul, they are incloſed in their own fat : and their mouth hath ſpoken proud things.

Caſting me forth, now have they compaſſed me : they have purpoſed to caſt their eyes down to the ground.

They have laid hold on me like as a lion prepared for his prey : and as it were a lion's whelp lurking in ſecret places.

Ariſe, O Lord, diſappoint him and ſupplant him : deliver my ſoul from the ungodly ; the ſword of thine from the enemies of thy hand.

O Lord, from the few of the land, divide them in their life : with thy hid treaſure is their belly filled.

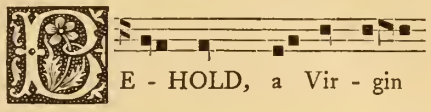
They are fulfilled with children : and have left the reſt of their ſubſtance for their babes.

But as for me, in righteouſneſs will I appear in thy preſence : I ſhall be ſatisfied when thy glory ſhall have appeared.

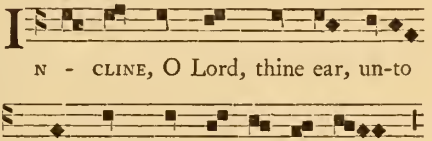
Glory be to The Father, and to The Son : and to The Holy Ghoſt ;

As it was in the beginning, is now, and ever ſhall be : world without end. Amen.

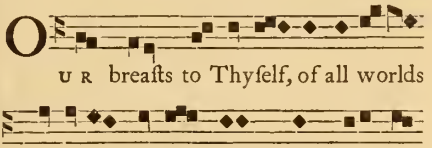
Throughout Advent. Antiphon.



After the Octave of The Epiphany, up to The Paſſion of The Lord.



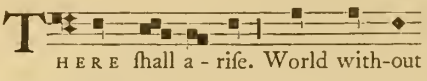
Throughout the Summer.

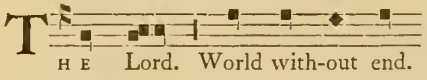


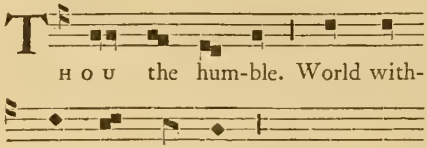
[O Lord, turn Thou the eyes of our hearts to diſcern the truth of thy judgments ; ſo that whilſt we are proved by ſpiritual fire here on earth, we may be ſaved eternally with the fruits of righteouſneſs in the light of thy countenance, through Chriſt our Lord. Amen.]

Psalm XVII. [Ps. xviii. e. v.]

[David to The Son of The Lord, who rehearſed to The Lord the words of this ſong, in the day that The Lord delivered him from the hands of all his enemies and from the hand of Saul, and he ſaid a Pſalm to praiſe God for deliverance from evils.]







Diligam te, Domine.

I WILL love Thee, O Lord, my ſtrength: The Lord is my ſtay, and my refuge, and my deliverer;

My God and my helper: in Him will I truſt.

My protector, the horn alſo of my ſalvation: and my upholder.

I will call upon The Lord, praiſing Him: ſo ſhall I be ſafe from mine enemies.

The ſorrows of death compaſſed me: and the overflowings of ungodlineſs made me afraid.

The pains of hell came about me: the ſnares of death overtook me.

In my trouble I called upon The Lord: and cried unto my God.

And He heard my voice out of His holy Temple: and my cry before Him entered into his ears.

The earth was moved and trembled: the foundations of the mountains were diſturbed and ſhaken becauſe He was wroth with them.

There went up a ſmoke in his anger: and a fire out of his face devoured; coals were kindled by it.

He bowed the Heavens alſo and came down: and it was dark under his feet.

He aſcended upon the Cherubim and did fly: He came flying upon the wings of the winds.

He made darkneſs his ſecret place round about Him: his pavilion in the dark waters in the clouds of air.

At the brightneſs of his preſence the clouds paſſed away: hailſtones and coals of fire.

The Lord alſo thundered out of Heaven, and The Higheſt uttered his voice: hailſtones, and coals of fire.

And He ſent out his arrows, and ſcattered them: He multiplied his lightnings, and confounded them.

And the fountains of water appeared: and the foundations of the orb of the world were diſcovered,

By thy chiding, O Lord: at the blaſting of the breath of thy diſpleaſure.

He ſent from on high, and took me: He took me out of many waters.

He delivered me from my ſtrongeſt enemies, and from them which hated me: for they had ſtrengthened themſelves together againſt me.

They prevented me in the day of my affliction: but The Lord became my protector.

He brought me forth alſo into a large place: He ſaved me becauſe he had pleaſure in me.

The Lord ſhall reward me after my righteous dealing: according to the cleanneſs of my hands ſhall He recompenſe me.

Becauſe I have kept the ways of The

Lord: and have not dealt wickedly with my God.

For all his judgments are in my ſight: and I have not caſt out his commandments from me.

I will be alſo uncorrupt before Him: and I will be wary of mine own wickedneſs.

And The Lord ſhall reward me after my righteous dealing: and according to the cleanneſs of my hands in his eye-ſight.

With the holy Thou ſhalt be holy: and with the innocent man Thou ſhalt be innocent.

With the elect Thou ſhalt be elect: and with the froward Thou ſhalt learn frowardneſs.

For Thou ſhalt ſave the people that are humble: and ſhalt bring down the eyes of the proud.

For Thou doſt light my lamp, O Lord: my God, enlighten Thou my darkneſs.

For in Thee I ſhall be reſcued from temptation: and with the help of my God I ſhall leap over the wall.

My God, his way is unpolluted: the words of The Lord are tried in the fire; He is the defender of all them that put their truſt in Him.

For who is God, but The Lord: or who is God, except our God?

It is God that hath girded me with ſtrength: and made my way undefiled.

Who hath perfected my feet like harts' feet: and ſetteth me up very high.

Who teacheth mine hands to fight: and hath made mine arms as a brazen bow.

Thou haſt given me the defence of thy ſalvation: and thy right hand hath upholden me.

And thy diſcipline hath corrected me unto the end: and thy diſcipline it ſhall teach me.

Thou haſt enlarged my goings under me: and my footſteps are not enfeebled.

I will purſue mine enemies, and overtake them: neither will I turn again until they fail.

I will break them in pieces, nor ſhall they be able to ſtand: they ſhall fall under my feet.

And Thou haſt girded me with ſtrength unto the battle: Thou haſt thrown down mine adverſaries under me.

Thou haſt given me the backs of mine enemies: and Thou haſt deſtroyed them that hate me.

They cried, but there was none to ſave them: unto The Lord, but He did not hearken to them.

I will beat them as ſmall as the duſt before the face of the wind: I will wipe them out as the clay in the ſtreets.

Thou ſhalt deliver me from the ſtrivings of the people: and Thou ſhalt make me the head of the Heathen.

A people whom I have not known hath ſerved me: in the hearing of the ear obeyed me.

The ſtrange children have lied unto me: the ſtrange children have grown old and have halted in their paths.

The Lord liveth, and bleſſed be my God: and let The God of my ſalvation be exalted.

O God, who giveth vengeance unto me, and ſubdueth the people under me: my deliverer from my cruel enemies.

And Thou ſhalt exalt me above mine adverſaries: Thou ſhalt reſcue me from the wicked man.

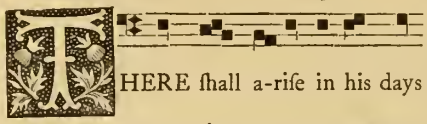
For this cauſe I will give thanks unto Thee, O Lord, among the nations: and ſing pſalms unto Thy Name.

He magnifieth the ſalvation of his King, and ſheweth mercy unto David his Chriſt: and unto his ſeed for evermore.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

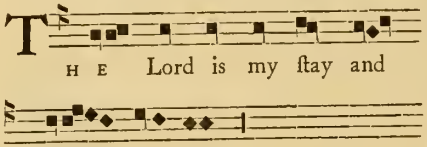
Throughout Advent. Antiphon.



℣. There ſhall come forth a Rod from the root of Jeſſe;

℟. And a flower from his root ſhall grow up.

After the Octave of The Epiphany, up to The Paſſion of The Lord. Antiphon.

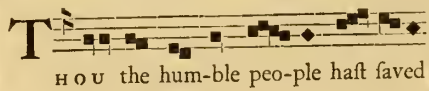


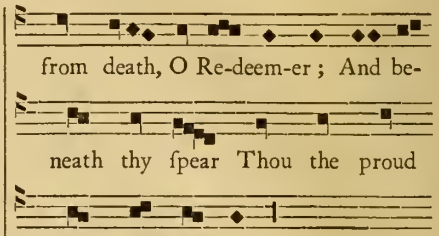
Until Quadrageſima.

℣. In the midſt of the night I roſe to give thanks unto Thee;

℟. For the judgments of thy righteouſneſs.

Throughout the Summer. Antiphon.





℣. In the midſt.

℟. For the judgments.

During Quadrageſima.

℣. He hath delivered me,

℟. From the ſnare of the hunter, and the ſtriſe of words.

[O moſt merciful God, the foundation of our hope and our refuge in trouble, deliver us from our enemies and from the ſnares of death; ſo that, ſaved from the multitude of troubles which ſurround us, we may devoutly ſing pſalms to Thy Holy Name in purity and innocence, through our Lord Jeſus Chriſt. Amen.]

℣ [*Here follow the Proper Leſſons for the Second Nocturn* [*which are oftentimes from ſome Comment on Holy Scripture or the Life of ſome Saint*]. *They are to be read without any title, but prefaced as all the other leſſons by,* O Lord bid a bleſſing. *and the proper Benedictions, (ſee Table of Benedictions,) and ended with,* But Thou, O Lord, have mercy upon us.]

[*Then let the ſame Clerk who pronounces the Benediction, when enough at his diſcretion has been read, ſay,* But Thou, *and let the Clerk-reader reſpond,* O Lord, have mercy upon us; *which ſhall be obſerved throughout the year.*][b]

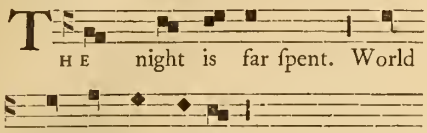
[*The proper Verſes and Reſponſes for the Second Nocturn, follow the Leſſons reſpectively.*]

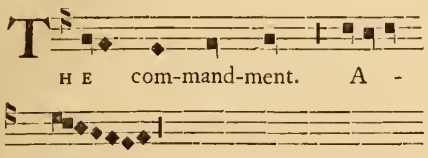
[c] *From the Arlyngham MSS.*

ℭ IN THE THIRD NOCTURN.

Psalm XVIII. [Ps. xix. e. v.]

[To the end, a Pſalm of David. A Pſalm for meditation. Relates to the preaching of the Apoſtles.]





Cæli enarrant.

THE Heavens declare the glory of God: and the firmament ſheweth his handywork.

Day unto day uttereth ſpeech: and night unto night ſheweth knowledge.

There is neither ſpeech nor language: where their voices are not heard.

Their ſound is gone out into all lands: and their words into the ends of the orb of earth.

In the Sun He hath ſet his tabernacle: and it cometh forth as a bridegroom out of his chamber.

It hath rejoiced as a giant to run his courſe: his going forth is from the higheſt Heaven;

And his circuit unto the ſummit of it again: and there is nothing that can hide itſelf from the heat thereof.

The law of The Lord is undefiled, converting the ſoul: the teſtimony of The Lord is faithful, giving wiſdom unto little ones.

The ſtatutes of The Lord are right, rejoicing the heart: the commandment of The Lord is clear, enlightening the eyes.

The fear of The Lord is holy; it endureth for ever: the judgments of The Lord are true; righteous in themſelves.

More to be deſired are they than gold, yea, than much precious ſtone: ſweeter alſo than honey and the honey-comb.

Moreover, thy ſervant keepeth them: and in keeping of them there is great reward.

Who underſtandeth his faults? O cleanſe Thou me from my ſecret ſins: and from thoſe of others ſpare thy ſervant.

If they ſhall not have dominion over me then ſhall I be undefiled: and be cleanſed from the greateſt offence.

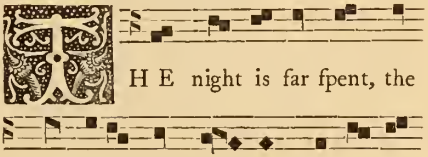
And the words of my mouth ſhall be ſuch as may pleaſe Thee: and the meditation of my heart ever in thy ſight.

O Lord, Thou art my helper: and my Redeemer.

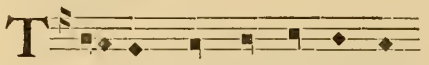
Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

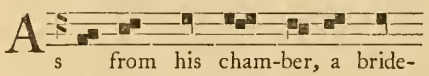
On Sundays throughout Advent, up to The Nativity of The Lord, in the Third Nocturn. Antiphon.

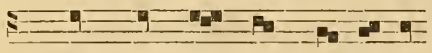


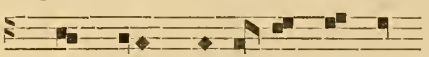
On Sundays from the Octave of The Epiphany, up to The Paſſion of The Lord, when it is the ordinary Sunday Service. Antiphon.

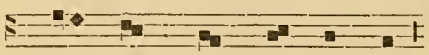


On Sundays throughout the Summer, when it is the ordinary Sunday Service, up to Advent in the Third Nocturn. Antiphon.









[O moſt gracious Lord, who going forth from the chamber of a Virgin, didſt proceed in thy courſe and aſcend to the right hand of The Father; we entreat thy manifold mercies, that having our converſe in thy law, enlightened by thy precepts, inſtructed by thy teſtimonies, we may be worthy of being cleanſed from the ſins of others and from our own ſecret faults, through our Lord Jeſus Chriſt. Amen.]

℣ [*Throughout Quadrageſima.*[d] *In the Third Nocturn. Antiphon.*

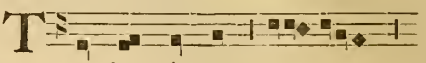
1. By the teſtimony of thy law, O Lord, convert us; ſo that enlightened by thy precepts, we may be cleanſed from our ſecret ſins, and from thoſe of others.

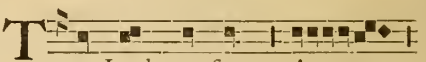
2. Hearken to us in the day wherein we ſhall call upon Thy Name.

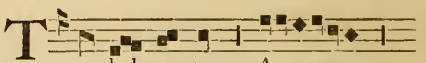
3. Prevent us, O Lord, with thy heavenly benediction; ſo that rejoicing in thy ſtrength and truſting in thy loving-kindneſs, we may deſerve to obtain the promiſed reward of a bleſſed immortality.]

Psalm XIX. [Ps. xx. E. v.]

[To the end, a Pſalm of David. A Pſalm for beſeeching things favourable and happy. On Chriſt's deliverance from His Paſſion.]







Exaudiat te Dominus.

THE Lord hear thee in the day of tribulation: The Name of The God of Jacob defend thee.

Send thee help from the ſanctuary: and ſtrengthen thee out of Syon.

Remember all thy ſacrifice: and make fat thy burnt offering.

Grant thee after thine heart: and confirm all thy counſel.

We will rejoice in thy ſalvation: and triumph in The Name of The Lord our God.

The Lord perform all thy petitions: now know I that The Lord hath ſaved His Chriſt.

He will hear Him from his holy Heaven: in power is the ſalvation of his right hand.

Some in chariots and ſome in horſes: but we will call upon The Name of The Lord our God.

[d] *From the Hereford Breviary.*

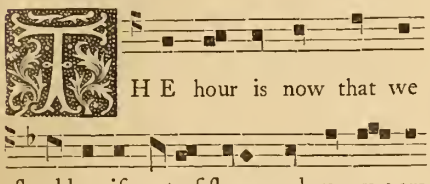
They are in bonds and have fallen: but we have riſen and ſtand upright.

O Lord, ſave the king: and hear us in the day when we call upon Thee.

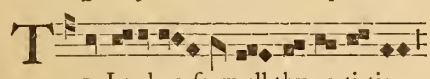
Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

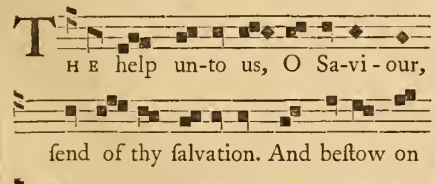
Throughout Advent. Antiphon.



From the Octave of The Epiphany to The Paſſion of The Lord. Antiphon.



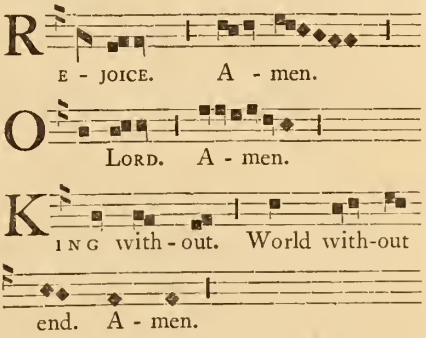
Throughout the Summer. Antiphon.



[Fulfil, O Lord, our petitions, and accept us as it were a moſt rich burnt ſacrifice; ſo that the chariots of our enemies being overthrown, we may be ſaved by the help of thy ſalvation, through Chriſt our Lord. Amen.]

Psalm XX. [Ps. xxi. e. v.]

[To the end, a Pſalm of David. A Pſalm with giving of thanks, anſwering to Pſalm xix. Relates to the Kingdom of Chriſt and deſtruction of the Jews.]



Domine, in virtute tua.

O LORD, in thy ſtrength the king ſhall rejoice: and of thy ſalvation he ſhall be exceeding glad.

Thou haſt given him his heart's deſire: and haſt not denied him the deſire of his lips.

For Thou haſt prevented him with the bleſſings of goodneſs: and haſt ſet a crown of precious ſtones upon his head.

He aſked life of Thee, and Thou gaveſt it him: length of days for ever, and for ever and ever.

His glory is great in thy ſalvation: glory and great honour ſhalt Thou lay upon him.

For Thou ſhalt give him unto bleſſing for ever and ever: and make him glad in joy with thy countenance.

For the king putteth his truſt in The Lord: and in the mercy of The Moſt Higheſt, he ſhall not be moved.

Thine hand ſhall be felt by all thine enemies: thy right hand ſhall find out all that hated Thee.

Thou ſhalt make them like a fiery oven in the time of thy countenance: The Lord ſhall confound them in his diſpleaſure, and the fire ſhall conſume them.

Their fruit ſhalt Thou root out of the earth: and their ſeed from among the children of men.

For they contrived miſchief againſt Thee: and imagined devices which they were not able to eſtabliſh.

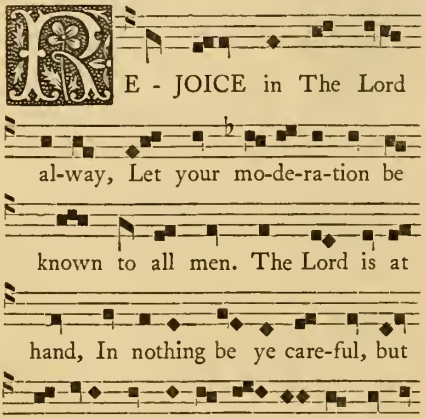
Therefore ſhalt Thou turn them back: in thy remnants Thou ſhalt make ready their countenance.

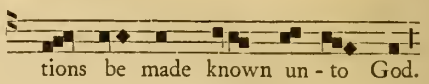
Be Thou exalted, Lord, in thine own ſtrength: we will ſing and praiſe thy powers.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Throughout Advent. Antiphon.



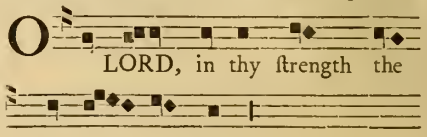


℣. The Lord ſhall go forth from his holy place.

℟. He ſhall come that He may ſave his people.

Let it not be ſaid further.

From the Octave of The Epiphany, up to The Paſſion of The Lord. Antiphon.



Until Quadrageſima.

℣. Be Thou exalted, Lord, in thine own ſtrength.

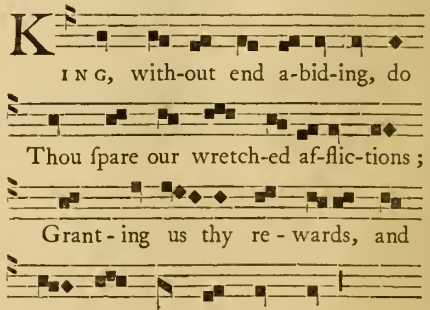
℟. We will ſing and praiſe thy powers.

Throughout Quadrageſima.

℣. He will overſhadow thee with his ſhoulders.

℟. And under his wings thou ſhalt truſt.

Throughout the Summer. Antiphon.



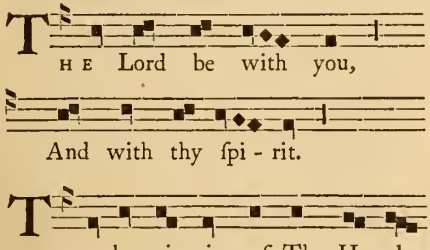
[e] *The laſt Antiphon is always to be finiſhed by a Cadence ("neupma"); and if there be but one Antiphon, let that ſo be finiſhed; ſo if there be nine Antiphons; ſo in Lauds and Veſpers, and in every Antiphon on the Pſalms "Benedictus," "Magnificat," and "Quicunque vult." But from The Paſſion of The Lord to the Octave of Eaſter, and in the Service of the Dead, and at the other Hours, viz., Terce, Sext, None, and Compline, let the Cadence be entirely ſuppreſſed.—From the Arlyngham MSS.*

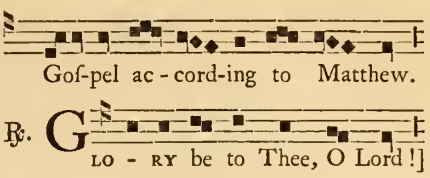
[Bleſs us, O Lord, with the bleſſings of thy goodneſs, and fulfil our deſires as ſhall be pleaſing unto Thee; ſo that as we ſing together in ſweet harmony, we may obtain the length of everlaſting life, through our Lord Jeſus Chriſt. Amen.]

℣ *Here follow the Leſſons, Verſicles, and Reſponſories of the Third Nocturn; each preceded, as all the other Leſſons, by* O Lord! bid a bleſſing *and the appropriate Benediction.*

℣ [*Let the Seventh Leſſon of the Expoſition of the Goſpel be begun (after receiving the Benediction with* O Lord! bid a bleſſing) *thus* A Leſſon of the Holy Goſpel according to Matthew. In that time. Glory be to Thee O Lord *is not to be ſaid.*[f]]

℣ [*If there was any Leſſon or Expoſition of the Goſpel to follow after the* ix. *Leſſon, as at Chriſtmas and Epiphany; the Deacon proceeded with Subdeacons, and Thuribles, and Acolytes carrying tapers, to cenſe the Altar; and, receiving the Benediction from the officiating Prieſt, proceeded through the Choir into the Pulpit to ſing the Goſpel, thus*





℣ [*The words of the Goſpel (if any) being finiſhed, let the Reader ſay the title of the Homily in the ſame tone in which the Leſſon was ſaid, but ſo that it ſhall not be ſaid as if it were of the ſame Leſſon (throughout the whole year when it is the Office for the Time) but thus:*[g]— A Homily of divers treatiſes.]

℣ [TE DEUM *is ſaid (except as after mentioned) on all Sundays and Feaſts of* ix. *Leſſons, and alſo in certain Feaſts of* iii. *Leſſons following The Four Times which are without the week of Pentecoſt, viz., S. Petronilla (if after the Octave of Corpus Chriſti), S. Bertinus, S. Tecla, and S. Romanus. It ſhould not be ſaid throughout Advent, whatever be the Service; but let the Ninth Reſponſory be repeated (which is to be done, however, only on Sundays and Feaſts of* ix. *Leſſons). It ſhould not be ſaid, moreover, in Vigils nor in The Four Times, except in the Vigil of The Epiphany, when it happens on a Sunday, and except in The Four Times of the week of Pentecoſt, when it is ſaid. Nor ſhould it be ſaid from the Sunday in Septuageſima, incluſive, to Eaſter Day; nor on Week-days, when it is the week-day Service.*][h] [i]

[f] *From the Rubrics for the Firſt Sunday in Advent.*

[g] *From the Rubrics for the Firſt Sunday in Advent.*

[h] *From the Rubrics for the Firſt Sunday in Advent and The Nativity.*

[i] *It appears that this Hymn was always ſung.—Myrroure, lxiii.*

"*This Angel's ſong is taken out of the Prophet Iſay, that ſee in ſpiritual viſion, our Lord God, ſet on a high ſeat, and Cherubim and Seraphim ſinging loud either to other, Holy, Holy, Holy, Lord God of Sabaoth; and therefore according to the Angels ye ſing choir to choir, one 'Sanctus' on one ſide, another on the other ſide, and ſo forth on the other ſide; and for by cauſe Angels praiſe God with great reverence, therefore ye incline when ye ſing their ſong.*"—*Ibid.*

℣ [*The Leſſon of The Goſpel being finiſhed, let the Prieſt, who performs the Office, in his Cope in his Stall, without changing his place, begin this Pſalm,*][j]

THE SONG OF S. AMBROSE AND S. AUGUSTINE.

HEE, God, we praiſe: Thee The Lord we con - feſs.

Thee, E - ter - nal Father: all the Earth doth wor - ſhip.

To Thee all An-gels: To Thee the Heavens and the u-ni-ver-ſal Pow-ers.

To Thee Cherubim and Seraphim: with ceaſeleſs voice do cry.

Ho - ly,

Ho - ly,

Ho - ly: Lord God of Sabaoth.

Full are the Heavens and the Earth: of the Ma-jeſ-ty: of thy Glo - ry.

Thee the glo-ri-ous Choir of the A - poſ - tles,

Thee the laudable company of Prophets,

Thee the Mar - tyrs' white-robed: ar - my doth praiſe.

Thee throughout the orb of the worlds: The Ho - ly Church doth con - feſs;

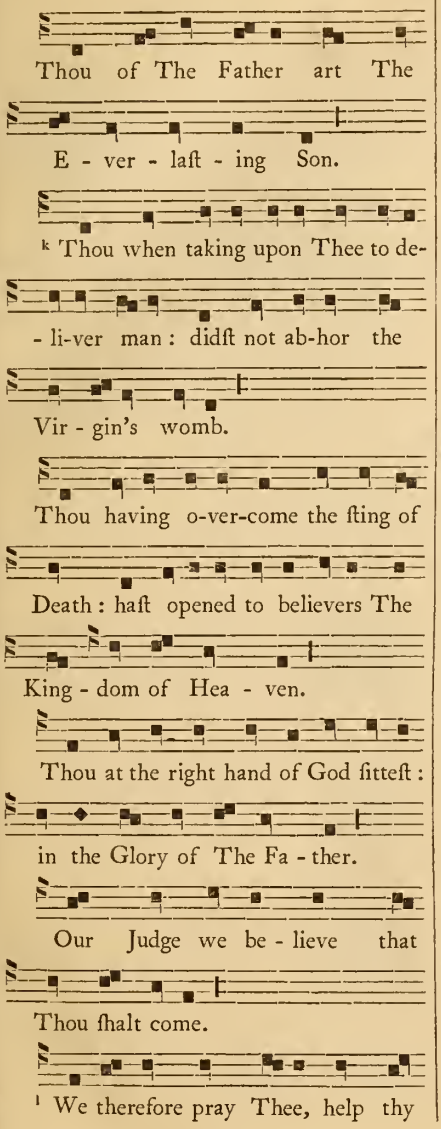
The Father of in-fi-nite Ma-jeſ - ty.

Thy venerable, true, and On-ly Son.

Alſo The Holy Ghoſt The Paraclete.

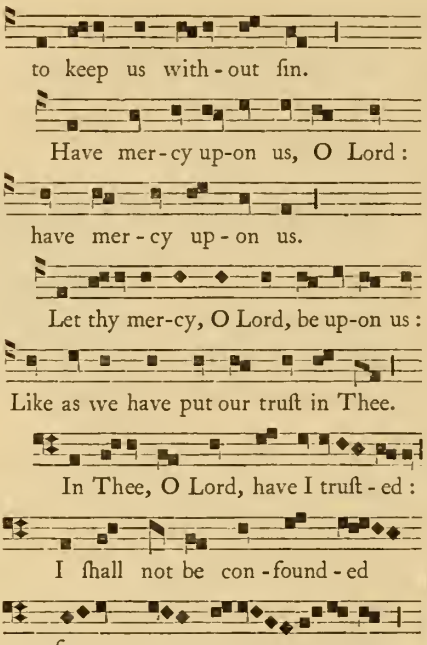
Thou art King of Glory: O Chriſt.

[j] *Rubrics from Arundel MS.*, 130, *fo. xv., and Chevallon Brev. ad uſ. Sar. Paris*, 1531, *&c., for The Nativity.*



[k] "*Here ye incline in token and in reverence of our Lord's coming down to be Man.*"—*Myrroure, lxiv.*

[l] "*All this verſe ye incline for two cauſes : one, for here ye begin firſt in this Hymn for to pray : another, is in worſhip of that moſt rich liquor, that moſt precious price of our ſouls, the reverend and holy Blood of our Lord Jeſus Chriſt.*"—*Ibid., lxv.*



℣ [*Inſtead of* Te Deum *is repeated, during Advent, the Ninth Reſponſory for the particular Sunday. As, for inſtance, on the Firſt Sunday;*

Reſponſ. IX. Let the Heavens rejoice and let the earth be glad: Let the mountains be jubilant with praiſe; for our Lord cometh: And He will have pity on his poor.

℣. There ſhall ariſe in his days righteouſneſs and abundance of peace.

Choir.—And He will have pity on his poor.

The Boys.—Glory be to The Father, and to The Son: and to The Holy Ghoſt;

Choir.—And He will have pity on his poor.][m]

℣ BEFORE LAUDS.

[*The Reſponſory (i.e. of the laſt Nocturn)* [*or* Te Deum. Thee God. *as the caſe may be*] *being finiſhed; let the Prieſt ſay, without changing either his place or veſtment, as follows:*—[n]]

[o]

O God, make ſpeed to ſave me:
O Lord, make haſte to help me.

GLORY be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

ALLELUYA, *or,*

PRAISE to Thee, O Lord, we ſing,
Of Glory the Eternal King.

According to the ſeaſon, [*for* Alleluya *is omitted from the Veſpers preceding Sunday in Septuageſima to the Maſs on Eaſter Eve, which is after None.*]

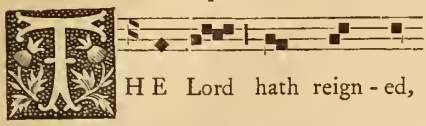
[m] *Here, it would ſeem, might follow the Maſs intervening between Matins and Lauds.*

[n] *From Rubric for Firſt Sunday in Advent, &c.*

[o] *On Chriſtmas Day, and whenever there was a Maſs celebrated, the principal Prieſt ſaid thus far before the Altar, without quitting it, and then retired. If there was no Maſs, it was ſaid from the Stall.*

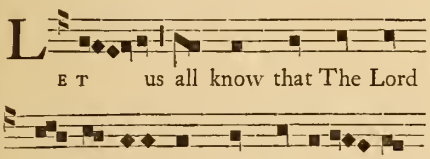
ℭ IN LAUDS.

Antiphon.



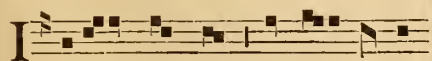
Pſalm. The Lord hath reign-ed.

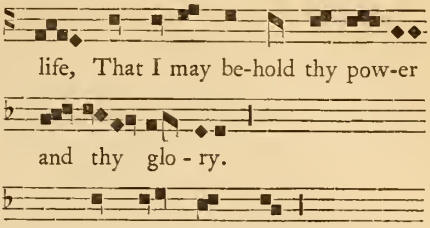
Antiphon.



Pſalm. O be joyful in God, every land.

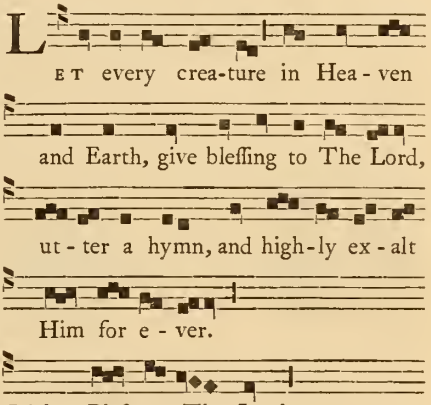
Antiphon.





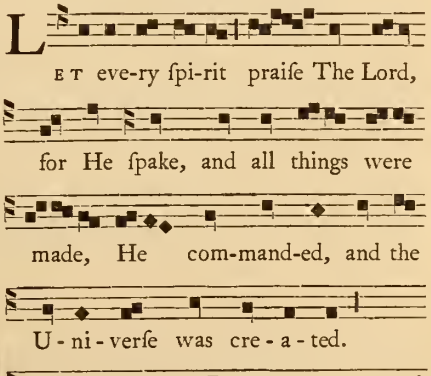
Pſalm. O God, my God.

Antiphon.



Pſalm. Bleſs ye The Lord.

Antiphon.



Pſ. O praiſe The Lord from The Heavens.

℣ *All theſe Antiphons at Lauds are always ſaid on Sundays when any new Hiſtory begins with a Full Service; and in the Sunday Services before Septuageſima, and before Advent.* [*or as the Hereford Breviary explains it, from the Octave of The Epiphany to Septuageſima, and from the Octave of Corpus Chriſti to Advent*]. *But at other times the Antiphon,* The Lord hath reigned, *only.*

℣ Psalm XCII. [Ps. xciii. e. v.]

[A ſong of Praiſe of David himſelf, on the day before the Sabbath when the earth was founded. A Pſalm in praiſe of God. A voice of Believers in Chriſt.]

Dominus regnavit.

THE Lord hath reigned, He hath clothed Himſelf with majeſty: The Lord is clothed with might, and hath girded Himſelf. He hath moreover ſtabliſhed the orb of the world: which ſhall not be moved.

Thy throne is prepared from the beginning: Thou art from everlaſting.

The floods have liſt up, O Lord: the floods have liſt up their voice.

The floods have liſt up their waves: with the voice of many waters.

Wondrous are the ſurges of the ſea: wonderful is The Lord in the heighths.

Thy teſtimonies, O Lord, are made very ſure: holineſs becometh thine houſe for length of days.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

[O Almighty Lord God, who, girded with Paternal glory, haſt founded the Heaven, and the Earth, and the Sea; hear, we beſeech Thee, thy ſuppliants, beſtow upon us belief in thy teſtimonies, and clothe us with the glorious apparel of ſtrength and ſanctification, through our Lord Jeſus Chriſt. Amen.]

Psalm XCIX. [Ps. c. e. v.]

[A Pſalm in giving of thanks. A Pſalm for praiſing God. Of the Church to the people.]

Jubilate Deo.

O BE joyful in God every land: ſerve The Lord with gladneſs.

Enter into his preſence: with rejoicing.

Be ye ſure that The Lord He is God: it is He that hath made us, and not we ourſelves.

We are his people and the ſheep of his paſture; enter into his gates with thankſgiving: into his Courts with hymns; give thanks unto Him.

Praiſe His Name, for The Lord is gracious; his mercy is everlaſting: and from generation to generation is his truth.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

[May we rejoice before Thee, O Eternal God, with gladneſs and exultation: beſeeching Thee that the gates of our ſins may be unlocked by thy praiſes, and may ever be thrown open to mercy and truth, through our Lord Jeſus Chriſt. Amen.]

℣ *Inſtead of Pſalms XCII and XCIX, from Septuageſima to Eaſter are ſaid Ps. L.,* Miſerere mei, Deus. Have mercy upon me. [*See Lauds for Monday.*] *and CXVII.,* Confitemini Domino. O give thanks. [*See Office for Prime.*]

Psalm LXII. [Ps. lxiii. e. v.]

[A Pſalm of David when he was in the deſert of Idumea. A Morning Pſalm for meditation. This Pſalm relates to thoſe who are leaving the darkneſs of ignorance, and deſiring Chriſt.]

Deus, Deus meus.

O GOD, Thou art my God: to Thee from day-break do I watch.

My ſoul hath thirſted for Thee: my fleſh how often after Thee;

In a land deſert, pathleſs, and where no water is: ſo in the Holy Place have

I appeared before Thee, that I might behold thy power and glory.

For thy mercy is better than life: my lips ſhall praiſe Thee.

So will I bleſs Thee while I live: I will liſt up my hands in Thy Name.

My ſoul ſhall be ſatisfied even as it were with marrow and fatneſs: and my mouth ſhall praiſe Thee with lips of gladneſs.

So did I remember Thee upon my bed: in the morning I will meditate upon Thee, becauſe Thou haſt been my helper.

And in the ſhadow of thy wings will I rejoice; my ſoul longeth after Thee: thy right hand hath upholden me.

But in vain have they ſought after my ſoul; they ſhall go into the lower parts of the earth: they ſhall be delivered into the hand of the ſword; they ſhall be a portion for foxes.

But the king ſhall rejoice in God; all they that ſwear by him ſhall be commended: for the mouth of them that ſpeak wickedneſs is ſtopped.

[O God, author of eternal light, do Thou ſhed forth upon us, who at day-break watch for Thee, continual day; that our lips may praiſe Thee, our life may bleſs Thee, our morning meditations may glorify Thee, through Chriſt our Lord. Amen.]

Psalm LXVI. [Ps. lxvii. e. v.]

[To the end, in hymns, a Pſalm of Song of David. A Pſalm for prayer. A Pſalm reſpecting the Apoſtles to The Father.]

Deus Miſereatur.

GOD be merciful unto us, and bleſs us: and ſhew the light of his countenance upon us, and be merciful unto us;

That we may know thy way upon earth: thy ſaving health among all nations.

Let the people give thanks unto Thee, O God: yea, let all the people give thanks to Thee.

Let the nations rejoice and be glad: for Thou doſt judge the folk with equity, and govern the nations upon earth.

Let the people give thanks to Thee, O God, yea, let all the people give thanks to Thee: the Earth hath given her increaſe.

May God, even our God, bleſs us; may God bleſs us: and all the ends of the world fear Him.

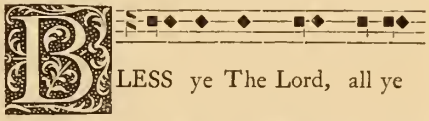
Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

[O Lord, ſhew the light of thy countenance upon us, and grant us thy perpetual bleſſing: ſo that, giving thanks to Thee in holy fear, we may be worthy to obtain the fruit of righteouſneſs before the face of Thy Majeſty, through Chriſt our Lord. Amen.]

The Song of the Three Children. Dan. iii.

Benedicite, omnia opera Domini Domino.



BLESS ye The Lord, all ye works of The Lord: praiſe Him, and highly exalt Him for ever.

Bleſs ye The Lord, all ye Angels of The Lord: bleſs ye The Lord, O ye Heavens.

Bleſs ye The Lord, all ye waters that are above the Heavens: bleſs ye The Lord, all ye Powers of The Lord.

Bleſs ye The Lord, O ye Sun and Moon: bleſs ye The Lord, O ye Stars of Heaven.

Bleſs ye The Lord, ye ſhowers and dew: bleſs ye The Lord, all ye winds of God.

Bleſs ye The Lord, O ye fire and heat: bleſs ye The Lord, O ye winter and ſummer.

Bleſs ye The Lord, O ye dews and hoar froſt: bleſs ye The Lord, O ye froſt and cold.

Bleſs ye The Lord, O ye ice and ſnows: bleſs ye The Lord, O ye nights and days.

Bleſs ye The Lord, O ye light and darkneſs: bleſs ye The Lord, O ye lightnings and clouds.

Let the Earth bleſs The Lord: praiſe Him and highly exalt Him for ever.

Bleſs ye The Lord, O ye mountains and hills: bleſs ye The Lord, all ye growing things upon the Earth.

Bleſs ye The Lord, O ye fountains: bleſs ye The Lord, O ye ſeas and floods.

Bleſs ye The Lord, ye whales and all that move in the waters: bleſs ye The Lord, all ye fowls of Heaven.

Bleſs ye The Lord, all ye beaſts and cattle: bleſs ye The Lord, O ye children of men.

Let Iſrael bleſs The Lord: praiſe Him, and highly exalt Him for ever.

Bleſs ye The Lord, O ye Prieſts of The Lord: bleſs ye The Lord, O ye ſervants of The Lord.

Bleſs ye The Lord, O ye Spirits and Souls of the righteous: bleſs ye The Lord, all ye holy and humble in heart.

Bleſs ye The Lord, O Ananias, Azarias, and Miſael: praiſe Him, and highly exalt Him for ever.

[p] Bleſs we The Father, and The Son, with The Holy Ghoſt: praiſe Him and highly exalt Him for ever.

Bleſſed be Thou, O Lord, in the firmament of Heaven: worthy to be praiſed, and glorious and highly exalted for ever.

℣ [*Let this Pſalm be ſaid without* Gloria Patri, *throughout the whole year, whenever it is ſaid.*][q]

Psalm CXLVIII.

[Alleluya Lauds. The Voice of all created things in praiſe of Chriſt.]

Laudate Dominum de cœlis.

O PRAISE the Lord from the Heavens: praiſe Him in the heights.

Praiſe Him, all ye Angels of his: praiſe Him, all his hoſts.

Praiſe Him, Sun and Moon: praiſe Him, all ye Stars and Light.

Praiſe Him, ye Heaven of Heavens: and let all waters that are above the Heavens, praiſe The Name of The Lord.

For He ſpake the word, and they were made: He commanded, and they were created.

He hath eſtabliſhed them for ever, and for ever and ever: He hath made a law; and it ſhall not paſs away.

Praiſe The Lord from the Earth: ye dragons, and all deeps;

Fire, hail, ſnow, ice: wind of ſtorms, which fulfil his word;

Mountains and all hills: fruitful trees and all cedars;

Beaſts and all cattle: creeping things and winged fowls;

Kings of the Earth and all people: princes and all judges of the world;

Young men and virgins, old men with youths, praiſe The Name of The Lord: for His Name only is exalted.

His praiſe is above Heaven and Earth: and He hath exalted the horn of his people.

A Hymn from all his ſaints: from the children of Iſrael, even the people that draweth nigh unto Him.

[Moſt High God, exalted in power, Almighty in greatneſs! grant to us, thy ſervants, that as thoſe things which we behold were created at thy command, ſo thoſe which Thou haſt commanded, we may keep and perform, through Our Lord Jeſus Chriſt. Amen.]

[p] "*Ye incline at this verſe as ye do at 'Gloria Patri.'*"—*Myrroure, lxvii.*

[q] *From the Rubrics for Advent.*

Psalm CXLIX.

[Alleluya Lauds. Herein reſt is promiſed to thoſe who ſuffer for The Name of Chriſt, and power is to be given them over thoſe who have afflicted them.]

Cantate Domino.

O SING unto The Lord a new ſong: his praiſe in the Church of the ſaints.

Let Iſrael rejoice in Him that made him: and let the daughters of Syon be joyful in their King.

Let them praiſe His Name in the Choir: let them ſing Pſalms unto Him with timbrel and pſaltery.

For The Lord hath pleaſure in his people: and hath exalted the meek with ſalvation.

The ſaints ſhall be joyful with glory: they ſhall rejoice in their beds.

The high praiſes of God are in their mouth: and two edged ſwords in their hands.

To execute vengeance upon the nations: rebukes againſt the people.

To bind their kings with fetters: and their nobles with manacles of iron.

To execute upon them the judgement written: this glory have all his ſaints.

[O God, the Author of all goodneſs, who with all loving-kindneſs doſt raiſe up thoſe who humbly confeſs Thee; Grant, we beſeech Thee, that as Thou doſt cauſe thy ſaints to be exalted in thy glory, ſo Thou wouldeſt vouchſafe to keep thy preſent Church unpolluted from all the pleaſures of this world, through our Lord Jeſus Chriſt. Amen.]

Psalm CL.

[Alleluya Lauds. Every melody of Harp, Trumpet, Pſaltery, Drum, Organs, Cymbals, to be ſpiritually interpreted to praiſe God.]

Laudate Dominum in ſanctis.

O PRAISE God in his Holineſs: praiſe Him in the firmament of his power.

Praiſe Him in his mighty acts: praiſe Him according to the multitude of his greatneſs.

Praiſe Him with the ſound of the trumpet: praiſe Him upon the pſaltery and harp.

Praiſe Him in the timbrel and Choir: praiſe Him upon ſtrings and organs.

Praiſe Him upon the well-tuned cymbals; praiſe Him upon the cymbals of rejoicing: let every thing that hath breath praiſe The Lord.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

[O moſt ſweet melody of our harmony, Thou who commandeſt us to exerciſe the muſic of our ſouls, in one time in ſtrains of joy, in another time in ſounds of mourning; Grant, we beſeech Thee, O Lord, that we who now ſing in concert to Thee, in this ſpiritual Choir, may learn to be worthy of praiſing Thee in the fellowſhip of the Saints, with everlaſting muſic and Choirs, through Chriſt our Lord. Amen.]

¶ [*Theſe aforeſaid Pſalms are ſaid throughout the whole year, under one* Gloria Patri, *when* Gloria Patri *is ſaid. Let theſe aforeſaid Pſalms be ſaid in Lauds throughout the whole year on Sundays, (except only from Septuageſima to Eaſter.) Alſo in all Feaſts of the Saints, as well thoſe of iii. as of ix. Leſſons, throughout the whole year; but not on weekdays, except at Eaſtertide.*][r]

Chapter. Revel. vii.

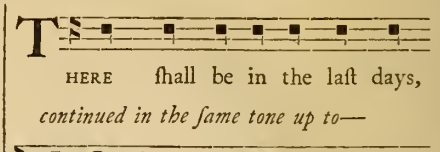
BLESSING, and glory, and wiſdom, and thankſgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

℟. Thanks be to God.

¶ *This Chapter is ſaid on all Sundays at Lauds, from the Firſt Sunday after the Octave of The Epiphany, to Septuageſima; and from the Firſt Sunday after Trinity to The Advent of The Lord, in the ordinary Sunday Service.*

[r] *From the Rubrics for the Firſt Sunday in Advent.*

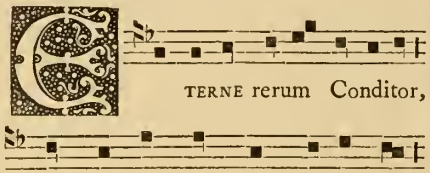
[*The Chapter is said in a low voice throughout the whole year, all others being silent, by the Priest, without changing his vestment or place, but turning to the Altar; not chanting, but reading in the suppressed tone of a Sub-Chanter; which is to be observed throughout the whole year. In Double Feasts thus:—*



℣ *On all Sundays, from the First Sunday after the Octave of The Epiphany, when it is the ordinary Sunday Service, up to Septuagesima, is said at Lauds the following* HYMN.[t]

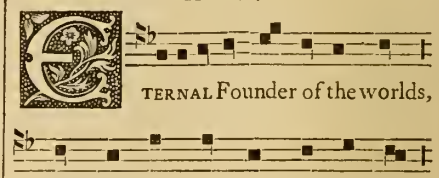
[*The Conductor of the Choir should begin the Hymn as far as the second or third word; and the Choir on the side of the officiating Priest continue that verse, and the other part of the Choir on the other side, the next verse; and so they alternate each verse to the end; which is to be observed throughout the whole year; the Choir at the end of the last verse responding* Amen.][u]

HYMNUS.



ETERNE rerum Conditor
Noctem diemque Qui regis;
Et temporum das tempora,
Ut alleves fastidium;

HYMN.



ETERNAL Founder of the worlds!
Thou Ruler of the night and day!
Who dost the changing hours dispose,
The wearineſs of man t' allay;

[s] *From the Rubric, Arundel MSS., 130, and Arlyngham MSS. in loco.*

"*The Chapter is not begun with 'Jube Domine,' nor ended with 'Tu autem,' because it is always said of an Hebdomadary, which occupieth an office of perfection, to whom it longeth, rather to give blessing than to ask it in that office; and, by the same way, it is presumed that she should not lightly offend in so short a reading that she should need to ask mercy with 'Tu autem;' but ye answer all 'Deo gratias,' as ye do after another Lesson.*"—*Myrroure, lxvii.*

[t] *From S. Ambrose.*

[u] *From the Arlyngham MSS.*

Preco diei jam ſonat,
Noctis profundæ pervigil;
Nocturna lux viantibus,
A nocte noctem ſegregans.

Hoc excitatus Lucifer,
Solvit polum caligine;
Hoc omnis errorum chorus,
Viam nocendi deſerit.

Hoc nauta vires colligit,
Pontique miteſcunt freta;
Hoc Ipſa Petra Eccleſiæ
Canente culpam diluit.

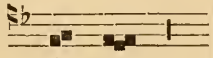
Surgamus ergo ſtrenue:
Gallus jacentes excitat,
Et ſomnolentos increpat;
Gallus negantes arguit.

Gallo canente ſpes redit,
Ægris ſalus refunditur,
Mucro latronis conditur,
Lapſis fides revertitur.

Jeſu! labentes reſpice,
Et nos videndo corrige;
Si reſpicis, lapſus cadunt,
Fletuque culpa ſolvitur.

Tu Lux! refulge ſenſibus,
Mentiſque ſomnum diſcute;
Te noſtra vox primum ſonet,
Et vota ſolvamus Tibi.

Gloria Tibi Domine,
Qui natus es de Virgine,
Cum Patre et Sancto Spiritu,
In ſempiterna ſæcula.



A - men.

Shrill crows the harbinger of morn,
Deep night's e'er wakeful ſentinel;
The traveller's lamp, as ſevering night
From night, he doth each watch forthtell.

See! at his voice the Star of day,
Diſpels the darkneſs from the ſky;
The phantom throng of vain deceits,
Quick from their haunts of miſchief fly;

The mariner his ſtrength renews,
Subſide the billows of the main;
He ſung, when erſt the Church's Rock
Waſhed her from every ſinful ſtain.

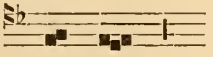
Uprife we then with willing hearts:
The Cock each ſlumbering ſoul upbraids;
His clarion call the ſluggard chides,
Th' unwilling loiterer perſuades.

Hope at his cheerful ſong returns,
Health o'er the ſick man's couch it pours;
The robber ſheaths his reeking blade,
And faith the apoſtate ſoul reſtores.

Jeſu! our failing hearts regard,
Viſit, correct us, as Thou wilt;
Behold Thou! and we fall no more,
In tears diſſolves our deepeſt guilt.

Thou Light! illumine every ſenſe,
The ſlumber of our ſouls arouſe;
On Thee with earlieſt voice we call,
To Thee perform our morning vows.

All glory, Lord! be unto Thee,
Born of a Virgin Mother pure;
Father! and Holy Ghoſt! to Ye,
While ages infinite endure.



A - men.

Up to The Purification.

After The Purification.

Deo Patri ſit gloria,
Ejuſque ſoli Filio,
Cum Spiritu Paraclito,
Et nunc et in perpetuum. Amen.

To God The Father glory be,
And to His One begotten Son,
With The good Spirit Paraclete,
Now and while endleſs ages run. Amen.

[*The Hymn being finiſhed, let ſome Boy of the Choir, turning to the Altar, ſay the Verſe, without changing veſtment or place:*—[v]]

℣. The Lord hath reigned.

℟. And hath clothed Himſelf with Majeſty.

Alleluya.

℣ *This Verſe, with the before-mentioned Chapter,* Bleſſing, *is ſaid at Lauds all Sundays until Septuageſima; and from the Firſt Sunday after Trinity until Advent, when the ordinary Sunday Office is uſed.*

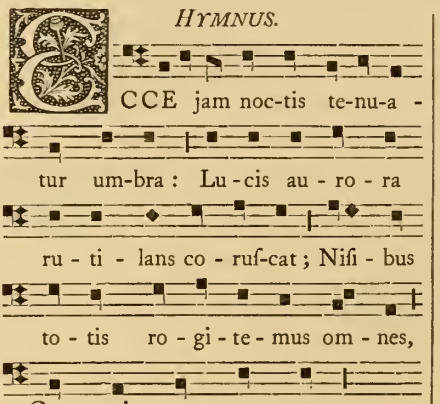
From Septuageſima until Quadrageſima.

℣. O Lord, Thou art become our refuge.

℟. From generation to generation.

℣ *Throughout the Summer, on Sundays and week-days, up to Advent, the following* HYMN *is ſaid at Lauds, when the ordinary Sunday or weekly Office is uſed.*

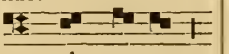
HYMNUS.



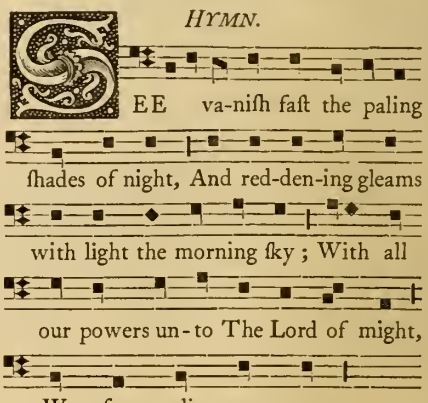
Ecce jam noctis tenuatur umbra :
Lucis aurora rutilans coruſcat :
Niſibus totis rogitemus omnes
Cunctipotentem ;

Ut Deus noſter miſeratus, omnem
Pellat languorem, tribuat ſalutem :
Donet et nobis pietate Patris,
Regna polorum.

Præſtat hoc nobis Deitas Beata,
Patris ac Nati, pariterque Sancti
Spiritus, cujus reboat in omni
Gloria mundo.



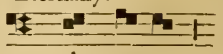
HYMN.



See vaniſh faſt the paling ſhades of night,
And reddening gleams with light the morning ſky ;
With all our powers unto The Lord of might, We ſuppliant cry ;

O may our God his kind compaſſion ſhew,
Our dulneſs cheer, beſtow his ſaving love :
And through The Father's grace on us beſtow A Heaven above.

The Bleſſed Trinity perform our prayer,
Father and Son and Holy Ghoſt Moſt High;
Whoſe glory all creation doth declare, Eternally.



[v] *From the Arlyngham MSS.*

℣ [*The Hymn being finiſhed, let ſome Boy from the Choir, turning to the Altar, begin the Verſe, without changing veſtment or place. (See the Note to Verſicles at Matins.)*]

℣. The Lord hath reigned,

℟. And hath clothed Himſelf with Majeſty.

Alleluya.[w]

℣ [*Then on Sundays and Feſtivals the proper Antiphon is begun before* Benedictus, *which is to be found in the Proper or Common of the Time or of the Saints; then is ſung*]

THE SONG OF ZECHARIAH.

Benedictus. Luke i.

BLESSED be The Lord God of Iſrael: for He hath viſited and wrought the redemption of his people.

And hath raiſed up a horn of ſalvation for us: in the houſe of his ſervant David.

As He ſpake by the mouth of his holy Prophets: which have been ſince the world began.

Salvation from our enemies: and from the hand of all that hate us.

To perform the mercy promiſed to our forefathers: and to remember his holy covenant;

The oath which He ſware to our forefather Abraham: that He would give us;

That without fear we being delivered out of the hand of our enemies: might ſerve Him;

In holineſs and righteouſneſs before Him: all the days of our life.

And Thou, Child, ſhalt be called The Prophet of The Higheſt: for Thou ſhalt go before the face of The Lord to prepare his ways.

Through the bowels of mercy of our God: whereby the Day-ſpring from on high hath viſited us;

To give light to them that ſit in darkneſs and in the ſhadow of death: and to guide our feet into the way of peace.

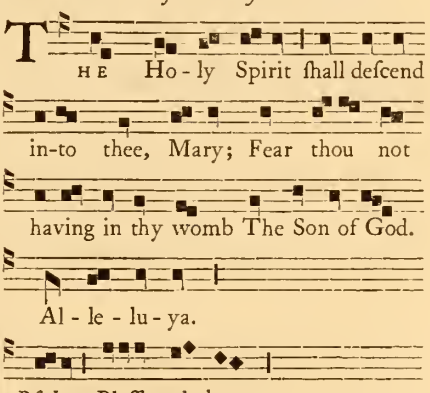
Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

[*After* Benedictus *then is ſung the proper Antiphon entire, which is finiſhed with a Cadence ("neupma").*]

SELECT ANTIPHONS ON BENEDICTUS.

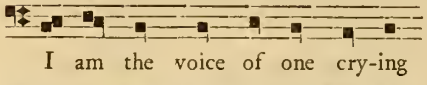
In the Firſt Sunday in Advent.



[w] *While the Verſicle is being finiſhed, the Conductor of the Choir is to give the Antiphon on 'Benedictus,' or 'Magnificat,' or 'Nunc Dimittis,' at Veſpers and Compline, to ſome one on the upper grade. The Conductor begins by intoning the two firſt words, and then it is ſung through by the Choir.*

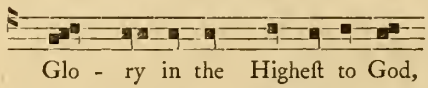
While the Antiphon on the 'Benedictus' or 'Magnificat' was being ſung, the Prieſt who had retired during the laſt verſe of the Hymn, returned with his ſilken cap, Taper bearers, and Thuribles; and the Boy having offered him the Thurible, he filled it with incenſe and bleſſed it; and bowing to the Altar, cenſed it in the middle, then the right, then the left, then the Reliquary of the Church; then bowing at the loweſt ſtep of the Altar, he returned to his Stall. Then the Boy cenſed the Prieſt himſelf, then the Conductors of the Choir, then the Dignitaries in order, beginning with the Dean's ſide and ending on the Precentor's ſide: bowing to each as he did ſo.—From the Arlyngham MSS. at Veſpers.

In the Fourth Sunday in Advent.



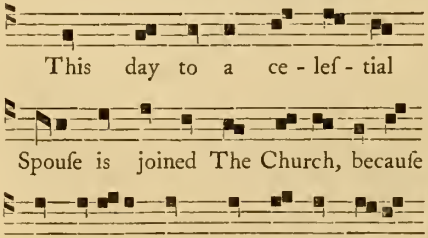
Pſalm. Bleſſed be.

In the Day of The Nativity of The Lord.



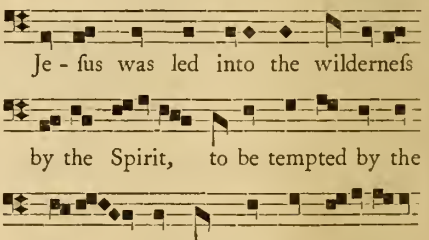
Pſalm. Bleſſed be.

In The Moſt Holy Epiphany.



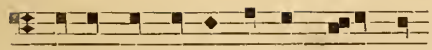
Pſalm. Bleſſed be.

In the Firſt Sunday in Quadrageſima.

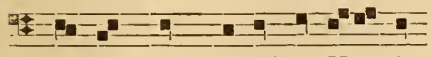


Pſalm. Bleſſed be.

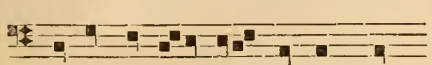
In Sunday in the Branches of Palm.



aſ-ſem-bled to the feaſting, cried out



to The Lord, Bleſſed be He that



cometh in The Name of The Lord.

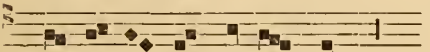
Ho - ſan - na in the High - eſt.

Pſalm. Bleſſed be.

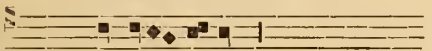
In Friday in The Day of Preparation.

They placed over His Head his

cauſe writ-ten; Je - ſus of

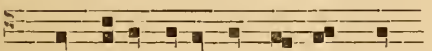


Na - za-reth, King of the Jews.

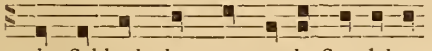


Pſalm. Bleſſed be.

In The Holy Day of Eaſter.



And very early the firſt day from



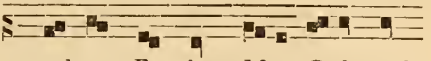
the Sabbath they come to the Sepulchre,

The Sun al-rea-dy riſen. Al-le-lu-ya.

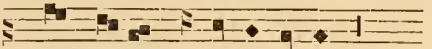
Pſalm. Bleſſed be.

In the Day of The Aſcenſion of The Lord.

I as - cend un-to my Fa - ther,



and your Fa - ther, My God and

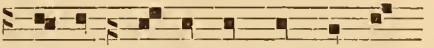


your God. Al-le - lu-ya.

Pſalm. Bleſſed be.

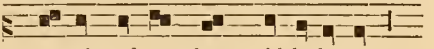
In The Day of Pentecoſt.

Re - ceive ye The



Ho-ly Ghoſt. Of whom ye ſhall

have re-mit-ted the ſins they are

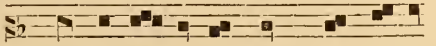


re-mit-ted to them. Al-le-lu-ya.

Pſalm. Bleſſed be.

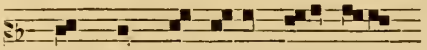
In the Feaſt of The Moſt Holy Trinity.

Bleſſed be The Cre - a - tor and

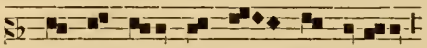


Go-ver-nor of all things, The Ho-ly

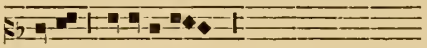
and Un - di - vid - ed Trin - i - ty,



both now and e-ver, and through



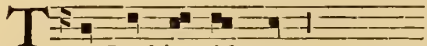
in - fi - nite a - ges of a-ges.



Pſalm. Bleſſed be.]

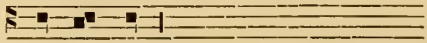
℣ [*While the Antiphon on* Benedictus *(or* Magnificat, *at Veſpers,) is being ſung, the Prieſt deſcends to the ſtep of the Choir, and the Hebdomadary Boy brings him the book, attended by the Taper-bearers, and the Cadence being finiſhed, the Prieſt begins.*[x]

℣ *After this manner are ſaid all the Oriſons throughout the whole year, at Veſpers and Matins, (i. e. Lauds), except in the three days before Eaſter, when they are all finiſhed in the ſame tone, and not varied as at other times.*][y]



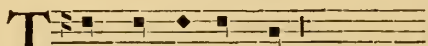
THE Lord be with you.

℟. And with thy ſpi-rit.

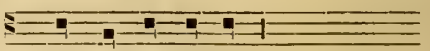


Let us pray.

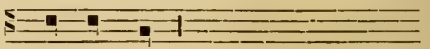
Or thus:—



THE Lord be with you.

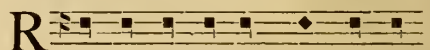


℟. And with thy ſpi-rit.



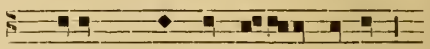
Let us pray.

[*Here follow the proper Oriſons,*[z] *Memorials, or Commemorations,*[a] *for the Sunday, Seaſon, or Feſtival, after this manner.*]



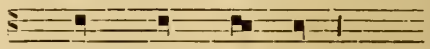
RAISE up, we beſeech Thee, O Lord, *and the reſt, ending thus:—*

Who liveſt and reigneſt with God The Father, in The Unity of The Holy Ghoſt, God,



world without end. Amen.

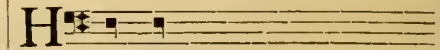
Or thus:—



Through Chriſt, our Lord.

[*And as the Prieſt ſays,* Who liveſt and reigneſt *let all the Clerks riſe from proſtration, kiſſing the Forms.*][b]

Or thus:—[c]



HEAR us.

[x] *From the Arlyngham MSS.*

[y] *From the MSS. Arundel,* 130.

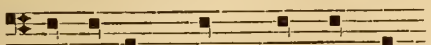
[z] "*Oriſons are ſaid at the end of each Hour; for the Apoſtles, whenever they were together, kneeled down on their knees and prayed, or they departed aſunder. And ſhe that ſaith the Oriſon ſtandeth turned to the Eaſt, for Paradiſe, from whence we are expelled, is in the Eaſt, and therefore, thinking what we have loſt, and where we are, and whither we deſire, we pray turned towards the Eaſt.*"—*Myrroure, lxxii.*

[a] *As to Commemorations, ſee Note to Compline,* VI., *poſt.*

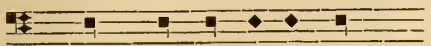
[b] *From the Rubrics for Advent.*

[c] *Arundel MSS.* 130, *Wedneſday in the Head of The Faſt, at Sext.*

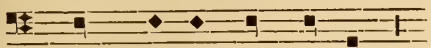
And let the Oriſons be ſaid and terminate in this tone :— [d]



abſolve us; through Chriſt our Lord.

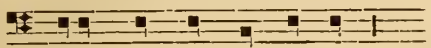


Through our Lord Je-ſus Chriſt.



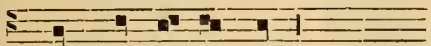
World with-out end. A-men.

Or thus, at Eaſter :—

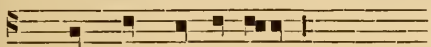


World with-out end. A-men.

[*After the Oriſon, is ſaid :—*]

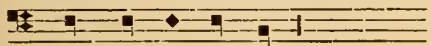


The Lord be with you.



℟. And with thy ſpi-rit.

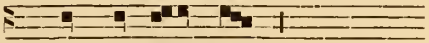
Or thus :—



The Lord be with you.

℟. And with thy ſpi-rit.

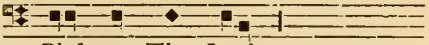
℣ [*This being ſaid, the following* Benedicamus *is ſaid by one Boy throughout the whole year, ſo often as it ſhould be ſaid by one Boy; (that is, in all Sundays and Simple Feaſts with* ix. *Leſſons and* iii. *Leſſons, when the Choir has Conductors, and on week-days throughout the whole year, as well at Veſpers as at Matins.) In the time of Eaſter, when ſaid by two Boys, it is always with* Alleluya.]



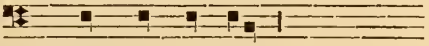
Bleſs we The Lord.

℟. Thanks be to God.

Or thus :—



Bleſs we The Lord.



℟. Thanks be to God.

℣ [*This Oriſon, (i. e. for the Sunday), is ſaid at all hours of the Sunday, and of the whole week, when it is the office for the Time. And let this be generally obſerved throughout the whole year, whether the Service be of the Time or of any Saint, that the Collect, which is ſaid at Matins, (i. e. Lauds), is always ſaid at Terce, Sext, None, and at the Second Veſpers; except on Wedneſday, Friday, and Saturday, of the Four Times of The Advent of The Lord, and on the Friday after The Nativity of The Lord, and on*

[d] "*It is to be obſerved, that whenever there is any Memorial or Proceſſion at Veſpers, or at Matins, (ſcil. Lauds), then at all the Oriſons after the firſt 'Benedicamus,' which may end thus,—'Who liveſt and reigneſt with God The Father;' or thus,—'Who with God The Father and The Holy Ghoſt;' or thus,—'Who liveſt and reigneſt God;' or thus,—'Who with Thee liveth and reigneth,' this ſhall always be ſaid to the end; but at the Oriſons which end thus,—'our Lord Jeſus Chriſt Thy Son,' it is ſaid no farther, but immediately 'Amen' is ſaid by the Choir, and afterwards let the Memorial or Proceſſion take place.*

When, however, after the firſt 'Benedicamus,' any Memorial or Proceſſion ſucceed any Oriſon which terminates thus,—'Through The Lord,' or thus,—'Through The ſame our Lord,' then the concluſion is thus,—'Through Chriſt our Lord,' or thus,—'Through The ſame Chriſt our Lord,' as is ſuitable.

The ſame is the caſe in all reſpects after thoſe Oriſons which are ſaid after the Proceſſion and before Maſs." —*From the Rubrics for the Firſt Sunday in Advent.*

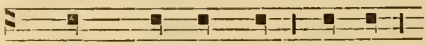
It is to be obſerved, that according to Sarum Uſe, from Advent thenceforward, up to the Saturday before the Octave of Eaſter, there was no Proceſſion on Saturdays.

Monday in Rogations; and except from Wedneſday in the Head of The Faſt up to the Octave of Eaſter; for then at Veſpers the Oriſons are varied, except on Sundays in Quadrageſima. In like manner let it be in the Feaſt of The Dedication of The Church, and in its Octave at Second Veſpers.] [e]

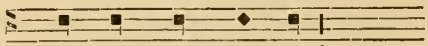
℣ [*If there be a Memorial of any Feſtival or any Common Memorial to be made, then follows the Antiphon of the particular Memorial on* Benedictus, *and then the Verſe.*

Afterwards, prefaced only by

the Proper or Common Memorial or Memorials ending,



After the laſt Memorial is repeated:—



[f]

Bleſs we The Lord.
Thanks be to God.]

℣ [*After theſe Memorials, (if any), followed according to the Sarum Uſe, the Pſalm* Ad Te levavi. Unto Thee have I lifted up mine eyes. *with the following Petitions for the peace of The Church:—*]

℣ [*This Pſalm is ſaid every day at Compline, and after Matins, (ſcil. at Lauds), except in Double Feaſts, and except in the Octave of Corpus Chriſti, and the Octave of The Viſitation, Aſſumption, and Nativity of S. Mary, and of the Dedication of The Church, and of The Name of Jeſus, and on The Day of Souls, and the Vigil of The Nativity, and from thence to the Firſt Sunday after the Octave of The Epiphany, and from Wedneſday before Eaſter, to the Firſt Sunday after Trinity, for the peace of the Church, on bended knees, without note.*] [g]

Psalm CXXII. [Ps. cxxiii. e. v.]

[A Song of Degrees. A Pſalm for Prayer. The three preceding Pſalms being alſo of degrees, this is the fourth degree of a man of prayer and ſupplication, a good ſervant of his Lord, who every day aſks for mercy.]

Ad Te levavi.

UNTO Thee have I lifted up mine eyes: O Thou that dwelleſt in the Heavens.

Behold, as the eyes of ſervants: look unto the hand of their maſters,

And as the eyes of a maiden unto the hands of her miſtreſs: even ſo our eyes unto The Lord our God, until He have mercy upon us.

Have mercy upon us, O Lord, have mercy upon us: for we are greatly filled with contempt.

Our ſoul is greatly filled with the ſcorning of the wealthy: and with the deſpitefulneſs of the proud.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

[O God, who dwelleſt in the Heavens, to Thee we lift up our eyes, and entreat Thee that Thou wouldſt confound the ſcornful reproaches of the proud, and in thy clemency favour us with the fulneſs of thy mercy, through Our Lord Jeſus Chriſt. Amen.]

[e] *From the Rubrics for the Firſt Sunday in Advent.*

[f] "*The firſt 'Benedicamus' is always ſaid by one Boy only, from the Choir, without changing place or veſtment; the ſecond by another Boy on the oppoſite ſide.*"—*Arlyngham MSS.*

[g] *From the Rubric for Compline.*

The Pſalm being finiſhed, then follows—

Lord, have mercy.
Chriſt, have mercy.
Lord, have mercy.

OUR FATHER, which art in Heaven; Hallowed be Thy Name: Thy kingdom come: Thy will be done, as in Heaven ſo on Earth. Give us this day our daily bread: And forgive us our debts, as we forgive our debtors: And lead us not into temptation: But deliver us from evil.

[*Secretly.*]

[*Then let the Prieſt ſay aloud, but without note,—*]

And lead us not into temptation.

[*The Choir replying,—*]

But deliver us from evil.

Ariſe, O Lord, and help us. And deliver us for Thy Name's ſake.

O Lord God of Hoſts, convert us. Show us the light of thy countenance, and we ſhall be ſaved.

O Lord, hear my prayer. And let my crying come unto Thee.

The Lord be with you.
And with thy ſpirit.

[*Then let the Prieſt ſay aloud, but without note,—*]

Let us pray.

Oriſon.

LORD, favourably receive the prayers of thy Church, that, being delivered from all adverſity and error, it may ſerve Thee in ſafety and freedom; and grant us Thy peace in our time, through our Lord Jeſus Chriſt Thy Son, who with Thee liveth and reigneth in the Unity of The Holy Ghoſt, God, world without end. Amen.

[The Lord be with you.
And with thy ſpirit.
Bleſs we The Lord.
Thanks be to God.] [h]

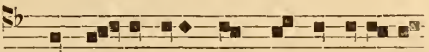
[May the ſouls of the faithful, through the mercy of God, reſt in peace. Amen.]

¶ [*It is to be noted, that all Clerks of the Superior and Second Form, are bound to ſtand at all the principal Veſpers, throughout the year, in the Choir, continually; except when the ℣ of the ℟ is ſung, when the ℟ is fixed, and ſaid at the ſtep of the Choir. At Compline, all the Clerks indifferently are bound to ſtand, throughout all that Hour; ſo alſo at Matins, throughout the whole time; except when the Leſſons are read, and the Reſponſes, with their Verſes, are ſung. At Prime, and all the other Hours, they are bound uniformly to ſtand.*] [i]

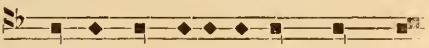
[*THE TONES FOR* BENEDICTUS.

¶ [BENEDICTUS, *on account of its Evangelical authority, has this more beautiful mode in the intonation of Pſalmody and in Jubilation.*] [j]

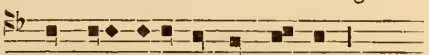
¶ *The Firſt Tone.*



Bleſſ-ed be The Lord God of Iſ-ra-el,

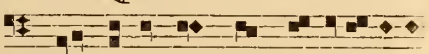


for He hath vi-ſit-ed and wrought the



re-demp-tion of his peo-ple.

¶ *The Second Tone.*

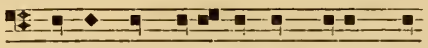


Bleſſ-ed be The Lord God of Iſ-ra-el,

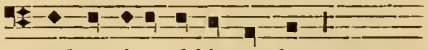
[h] *It ſeems doubtful whether all or any of theſe four Verſicles were always added here.*

[i] *From the Rubric from the Proper of the Time at The Nativity.*

[j] *From the Arundel MSS.* 130; *in the Britiſh Muſeum.*

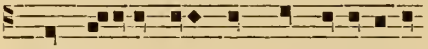


for He hath vi-ſit-ed and wrought the

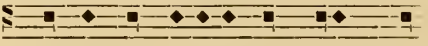


redemption of his people.

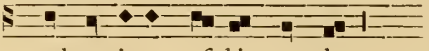
℄ *The Third Tone.*



Bleſſ-ed be The Lord God of Iſ-ra-el,

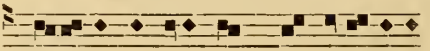


for He hath vi-ſit-ed and wrought the

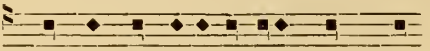


redemption of his peo-ple.

℄ *The Fourth Tone.*



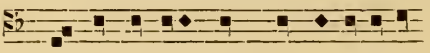
Bleſſ-ed be The Lord God of Iſ-ra-el,



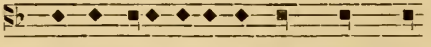
for He hath vi-ſit-ed and wrought the

redemption of his peo-ple.

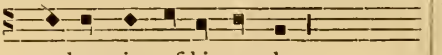
℄ *The Fifth Tone.*



Bleſſ-ed be The Lord God of Iſ-ra-el,

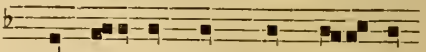


for He hath vi-ſit-ed and wrought the

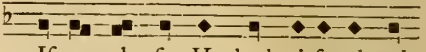


redemption of his people.

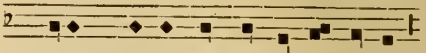
℄ *The Sixth Tone.*



Bleſſ-ed be The Lord God of

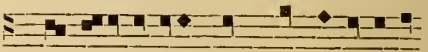


Iſ-ra-el, for He hath vi-ſit-ed and

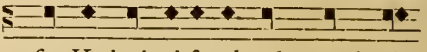


wrought the redemption of his people.

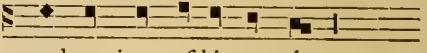
℄ *The Seventh Tone.*



Bleſſ-ed be The Lord God of Iſ-ra-el,

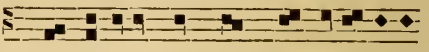


for He hath vi-ſit-ed and wrought the

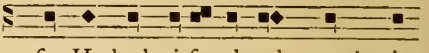


redemption of his peo-ple.

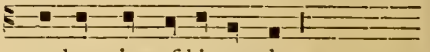
℄ *The Eighth Tone.*



Bleſſ-ed be The Lord God of Iſ-ra-el,

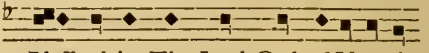


for He hath vi-ſit-ed and wrought the

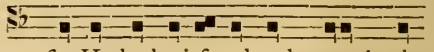


redemption of his people.

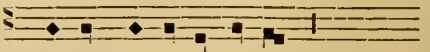
The Fifth Variety of the Eighth Tone.



Bleſſ-ed be The Lord God of Iſ-ra-el,



for He hath vi-ſit-ed and wrought the



redemption of his people.]

NOTE.—As to the concluſion of the Collects or Oriſons.

"*When the Oriſon is directed to The Father, without any mention of The Son or Holy Spirit, it is finiſhed thus:* '*through our Lord Jeſus Chriſt Thy Son, Who with Thee liveth and reigneth in The Unity of The Holy Ghoſt God.*' *As in that Oriſon* "*Eccleſiam tuam Domine,*" '*Concede nos.*' *So if the Oriſon be directed to The Father, and in it is made mention of The Son, before the final part, as in the beginning or near the beginning: ſay:* '*through The Same our Lord Jeſus Chriſt.*' *as in this,* '*Deus qui de beatæ;*' *or* '*Deus qui hodierna die;*' *or* '*Largire nobis.*' *So if the Oriſon be directed to The Father, and in the ſame, mention is made of The Son, in the end or near the end, then let it be finiſhed thus:* '*who with Thee liveth and reigneth in The Unity,*' *as in* '*Omnipotens ſempiterne Deus;*' '*Deus qui ſalutis eterne;*' '*Præſta queſumus.*' *So if the Oriſon be directed to The Father, and in the ſame, mention is made of The Son, nearly in the beginning, and afterwards of The Holy Spirit, then let it be finiſhed thus:* '*by The Same our Lord Jeſus Chriſt Thy Son, Who with Thee liveth and reigneth in the Unity of The Same Spirit:*' *as in this,* '*Omnipotens ſempiterne Deus.*' *But if the Oriſon be directed to The Father, and in the end or near it, mention be made of The Son, and then of The Holy Spirit; or firſt of The Holy Spirit, and then of The Son, then let the concluſion be thus:* '*Who with Thee liveth and reigneth in the Unity of The Same Holy Spirit:*' *as in that Collect,* '*Mentes noſtras, per hujus Domine:*' *So if the Oriſon be directed to The Son, without any mention of The Father or of The Holy Spirit, then:* '*Who liveſt and reigneſt with God The Father in the Unity of The Holy Ghoſt:*' *as in that* '*Excita queſumus Domine.*' *However that Collect,* '*Fidelium Deus omnium Conditor,*' *according to Sarum Uſe, finiſhes thus,* '*Who liveſt and reigneſt with God The Father in The Unity;*' *but it does not follow the rule, becauſe of the word* '*Conditor.*' *So ſometimes, the Son is addreſſed in the Collect without mention of The Father or of The Holy Spirit, and then the concluſion is thus:* '*Who with God The Father and The Holy Spirit liveſt and reigneſt:*' *as in that* '*Deus qui ſanctam crucem;*' *but there is little difference in theſe two laſt terminations, ſome Oriſons being noted one way, and ſome in the other. If the Oriſon be directed to The Son and mention is made of The Holy Spirit, let it conclude thus:* '*Who with God The Father and The Same Holy Spirit:*' *as in the Collect,* '*Via Sanctorum Jeſu.*' *If the Oriſon be directed to The Holy Spirit only, then let it be finiſhed thus:* '*Who with The Father and The Son liveſt;*' *ſo if the Oriſon be directed to The whole Trinity, and mention is made in it of The Name of The Trinity, then let it finiſh thus:* '*Who liveſt God, throughout all ages.*' *So again in Oriſons directed to The Trinity, where mention is made of The Name of The Trinity by the officiating Miniſter, let it conclude thus:* '*wherein Thou liveſt and reigneſt God;*' *and both modes are good; as in that Poſt Communion,* '*Proficiat nobis ad ſalutem.*' *But theſe rules do not apply when the Collect is addreſſed to S. Mary, or other Saints, where the ending may be,* '*Who in infinite and perfect Trinity liveth.*' *So in Exorciſms upon Catechumens, and in conſecrating Fonts and Bleſſed Water, and in Funerals, and in many other things, they ſay, according to authority and reaſon, thus:* '*Who ſhall come to judge the quick and the dead, and the world with fire.*' "—*Arlyngham MSS., Rubric for Firſt Veſpers, Firſt Sunday in Advent.*

The following Memorial Verſes are given.

"'*Per Dominum*' *dicas cum Patrem Preſbyter oras.*
Principio Natum memora, dicas '*per eundem.*'
'*Ejuſdem*' *dicas ſi mentio Neupmate fiat.*
Mentio ſi fiat de Natoque Flamine ſacro,
'*Per Eundem,*' *tunc* '*per Ejuſdem,*' *poſtea finem.*
Si citra finem de Nato mentio fiat,
Poſtea de Flamine '*Qui Tecum*' *dic* '*per Ejuſdem.*'
Si Natum rogites '*Qui vivis,*' *dicas* '*cum Patre.*'
Dic rogitans Natum '*Qui cum Deo vivis in ævum.*'
'*Patrem,*' * *ſi per Deum poſtulans, et jungis eidem*
Flamen; tunc quidem '*Qui cum Patre,*' *dic et* '*Eodem.*'
Si poſtulas Neupma '*Qui cum Patre Filio,*' *dicas.*
Trinum; '*Qui vivis regnas Deus omnia ſæcla,*'
Dic '*in Qua vivis,*' *verſus ſit mentio ſua.*
Exorcizando ſi demonemque fugando,
Dic '*per Eum Qui venturus eſt ceſere per ignem.*'
Exorcizando rogitans Sathanamque fugando,
Pelleris demonem ſi ſit finis '*per Eum Qui.*' "

* *The ſenſe requires* '*Filium,*' *and ſo it has been tranſlated.*

'Through The Lord,' is the form, if The Father a Preſbyter prayeth.
Be 'The Son,' in the beginning: 'through The Same,' remember thou ſayeſt.
'Of The Same,' thou muſt ſay, if mention be made of The Spirit.
If of The Son be made mention, and alſo of The Holy Spirit,
Firſt 'through The Same,' then 'of The Same,' let there be at the ending.
If near the end of the prayer, of The Son a mention be made, and
Afterwards of The Spirit: 'Who with Thee,' ſay, and 'through The Same.'
If to The Son thou prayeſt, 'Who liveſt,' add 'with The Father.'
And end, beſeeching The Son, 'Who with God liveſt, for ever.'
If to The Son, True God, thou prayeſt, and joineſt unto Him
The Holy Ghoſt, then, 'Who with The Father,' add, and 'with The Same,' too.
And when beſeeching The Spirit, 'Who with The Father and The Son.'
The Trinity, 'Who liveſt and reigneſt God, world without ending.'
Say, 'in which Thou liveſt,' if the verſe of It doth make mention.
In Exorciſing, and putting to flight all the demons,
Say: 'by Him who ſhall come to reap hereafter with fire.'
If thou entreateſt in Exorciſing and baniſhing Satan,
Thou wilt expel The Devil, if this be the ending, 'by Him Who.'

The ſhorter Verſes are theſe.

'Per Dominum,' dicas ſi Patrem Preſbyter oras.
Si Chriſtum memores 'per Eundem,' dicere debes.
Si loqueris Chriſto 'Qui vivis,' ſcire memento;
'Qui Tecum,' ſi ſit collectæ finis in Ipſo;
Si memores Flamen; 'Ejuſdem,' dic prope finem.

Say, 'through The Lord,' if thou to The Father a Preſbyter prayeſt;
If Chriſt thou doſt mention, 'through The Same' thou ſhouldeſt ſay then.
If unto Chriſt thou ſpeakeſt, 'Who liveſt,' remember the form is;
'Who with Thee,' if the end of the Collect pertain unto Him.
So if thou mention The Spirit, 'of The Same,' ſay near the ending.

THE HYMNS FOR THE PROPER OF THE TIME AT MATINS IN THE LORD'S DAYS THROUGHOUT THE YEAR.

¶ *AT MATINS throughout ADVENT.*

HYMNUS.[k]

ER-BUM Su-per-num

pro-di-ens, A Pa-tre o-

-lim ex-i-ens, Qui na-tus

or-bi ſub-ve-nis, Cur-ſu de-

-cli-ni tem-po-ris.

VERBUM Supernum prodiens,
A Patre olim exiens ;
Qui natus orbi ſubvenis,
Curſu declivi temporis ;

Illumina nunc pectora,
Tuoque amore concrema ;
Audito ut præconio,
Sint pulſa tandem lubrica.

Judexque cum poſt aderis,
Rimari facta pectoris ;
Reddens vicem pro abditis
Juſtiſque regnum pro bonis ;

Non demum artemur malis,
Pro qualitate criminis ;
Sed cum beatis compotes,
Simus perennes cœlibes.

HYMN.

U-PER-NAL Word! Thou

Effluence bright, Erſt offspring of

The Father's might ; Whoſe birth the

ſinking world ſuſtained, As Time in

downward progreſs waned ;

SUPERNAL Word ! Thou Effluence bright,
Erſt offspring of The Father's might ;
Whoſe birth the ſinking world ſuſtained,
As Time in downward progreſs waned ;

Our boſoms with thy beams illume,
And with thy kindling love conſume ;
So when the ſummons dread we hear,
Guilt be no longer harboured there.

And when at laſt, our Judge, thine eyes
All deeds and hearts ſhall ſcrutinize ;
Secrets requite, and for their meed,
A kingdom to the juſt concede;

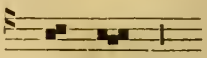
Oh ! may we not for guilt unſhriven,
With ſinners from thy face be driven ;
But with the bleſt in thy domain,
Eternal purity attain.

[k] *From S. Ambroſe, or one of his School.*

Laus, Honor, Virtus, Gloria,
Deo Patri et Filio,
Sancto ſimul Paraclito,
In ſempiterna ſæcula.

A - men.

Laud, Honor, Virtue, Glory be,
To God The Father! Son, to Thee!
And to The Holy Paraclete,
Now and through ages infinite.



A - men.

AT LAUDS.

To the ſame Melody.

HYMNUS.[l]

Vox clara ecce! intonat,
Obſcura quæque increpat;
Pellantur eminus ſomnia,
Ab ethere Chriſtus promicat.

Mens jam reſurgat torpida,
Quæ ſorde extat ſaucia;
Sidus refulget jam novum,
Ut tollat omne noxium.

E ſurſum Agnus mittitur,
Laxare gratis debitum;
Omnes pro indulgentia,
Vocem demus cum lacrymis.

Secundo ut cum fulſerit,
Mundumque horror cinxerit;
Non pro reatu puniat,
Sed Pius nos tunc protegat.

Laus, Honor, Virtus, Gloria,
Deo Patri et Filio,
Sancto ſimul Paraclito,
In ſempiterna ſæcula. Amen.

HYMN.

Lo! what a thrilling voice ſounds forth,
And chides the parting ſhades of earth;
Let ſlumber far away be driven, [ven.
Chriſt in his might ſhines forth from Hea-

Now let each torpid ſoul ariſe,
Which ſunk in guilt and wounded lies;
See! the new Star's refulgent ray
Shall chaſe diſeaſe and ſin away.

The Lamb of God is ſent from Heaven,
To looſe for naught man's debt forgiven;
Oh! for this boon, let every voice,
With mingling ſongs and tears rejoice.

So when again His Light ſhines clear,
And terror girds this quailing ſphere,
May He our guilt from vengeance ſpare,
And ſhield us with his kindly care.

Laud, Honour, Virtue, Glory be,
To God The Father! Son, to Thee!
And to The Holy Paraclete,
Now and through ages infinite. Amen.

In SEPTUAGESIMA. *In the NOCTURN.*[m]

HYMNUS.

Alleluya piis
Edite laudibus,
Cives ætherei
Pſallite ſuaviter;
Alleluya perenne
Edite laudibus.

HYMN.

Alleluyas ſound ye
In ſtrains of holy laud,
Sing! citizens of Heaven,
Sweet pſalmody to God;
Alleluyas evermore
In adoring praiſe outpour.

[l] *From S. Ambroſe, or one of his School.*

[m] *From the Worceſter Breviary, and the Cottonian and Harleian MSS. Engliſh Hymnals, cent. x.*

Hinc nos perpetim,
Luminis accolis,
Aſſumet reſonans
Hymniferis choris.
Alleluya perenne
Edite laudibus.

Vos Urbs eximia
Suſcipiet Dei,
Quæ lætis reſonat
Cantibus excitans;
Alleluya perenne
Edite laudibus.

Felici reditu
Gaudia ſumite,
Reddentes Domino
Glorificum melos;
Alleluya perenne
Edite laudibus.

Te, Chriſte, celebret,
Gloria vocibus,
Noſtris Omnipotens,
Hac Tibi dicimus;
Alleluya perenne
Edite laudibus.

Almum ſydereæ,
Jam patriæ decus,
Victores capitis,
Quo canor eſt jugis;
Alleluya perenne
Edite laudibus.

Hoc feſſis requies,
Hoc cibus et potus,
Oblectans, reducens,
Hauſtibus affuſis;
Alleluya perenne
Edite laudibus.

Nos (Te) ſuavis ſonis,
Conditor affatim,
Rerum carminibus
Laudeque pangimus;
Alleluya perenne
Edite laudibus.

So may we for ever,
With denizens of light;
And all their hymning Choirs,
In echoing ſongs unite;
Alleluyas evermore,
In adoring praiſe outpour.

You ſhall the noble City
Of God receive on high;
Which ever joyful waketh
To ſtrains of melody;
Alleluyas evermore,
In adoring praiſe outpour.

To that bleſt home returning,
Take ye its joys for aye,
Unto The Lord aſcribing
A glory-giving lay;
Alleluyas evermore,
In adoring praiſe outpour.

Thee, Chriſt, we celebrate;
Thy glory we proclaim;
And hail Thee, Lord of might,
In ſongs of glad acclaim;
Alleluyas evermore,
In adoring praiſe outpour.

Thou art the faireſt honour,
Of Heaven's ſtar-decked domain;
Where victors, Thee, their Chieftain,
Extol in ceaſeleſs ſtrain;
Alleluyas evermore,
In adoring praiſe outpour.

There find the wearied reſt,
Rich ſtore of heavenly food;
And drink ſweet draughts refreſhed,
From an exhauſtleſs flood;
Alleluyas evermore,
In adoring praiſe outpour.

We, in tones harmonious,
The world's Creator ſing;
And with full hearts to greet Thee,
Our laud and muſic bring;
Alleluyas evermore,
In adoring praiſe outpour.

Te, Chriſte, celebret,
Gloria vocibus,
Noſtris Omnipotens,
Hac Tibi dicimus;
Alleluya perenne
Edite laudibus.

Thee, Chriſt, we celebrate,
Thy glory we proclaim,
And hail Thee, Lord of might,
In ſongs of glad acclaim;
Alleluyas evermore,
In adoring praiſe outpour.

IN SEPTUAGESIMA.

HYMNUS.

Alleluya! dulce carmen,
Vox perennis gaudii;
Alleluya! laus ſuavis
Eſt Choris cœleſtibus;
Quam canunt, Dei manentes
In Domo, per ſecula.

Alleluya! læta Mater,
Concivis Hieruſalem;
Alleluya! vox tuorum,
Civium gaudentium;
Exules nos flere cogunt,
Babylonis flumina.

Alleluya! non meremur
Nunc perenne pſallere;
Alleluya! nos reatus,
Cogit intermittere;
Tempus inſtat qua peracta,
Lugeamus crimina.

Unde laudando precamur,
Te, Beata Trinitas;
Ut Tuum nobis videre,
Paſcha des in æthera;
Qui Tibi læti canamus,
Alleluya perpetim. Amen.

HYMN.

Alleluya! ſong of ſweetneſs,
Voice of everlaſting joy;
Alleluya! laud and gladneſs
The celeſtial Choirs employ;
Which they ſing, melodious lay!
Abiding in God's Houſe for aye.

Alleluya! joyous Mother
Jeruſalem! of ſaints on high;
Alleluya! one to other,
Thy citizens rejoicing cry;
We exiles ſtill muſt vigil keep,
By Babylon's ſad rivers weep.

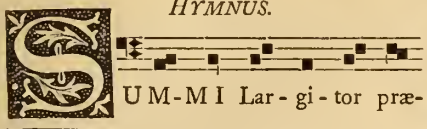
Alleluya! yet we may not
Sing unchecked that glorious ſtrain;
Alleluya! ſins which flee not
Bid us from that hymn refrain;
The time of ſorrow comes once more,
When ſinners muſt their guilt deplore.

Now thy might devoutly praiſing,
Bleſſed Trinity, we pray;
Give to our eyes enraptured gazing,
Thine Eaſter in the realms of day;
To praiſe Thee on that happy ſhore,
Where Alleluyas ceaſe no more. Amen.[n]

[n] *Theſe Hymns are not contained in the ordinary Sarum Breviaries, but are found in that of Worceſter; MSS. in Bibl. Coll. Corp. Chriſti, Oxon., A.D.* 1064; *and in the other Engliſh Hymnaries of that date: Harl. MSS. Brit. Muſ.,* 2961; *Cotton MSS. Veſp. D. xii.; Julius A. vi.*

¶ *IN QUADRAGESIMA, in the Firſt and Second Sundays, AT MATINS, and daily throughout thoſe weeks.*°

HYMNUS.



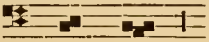
Summi Largitor præmii!
Spes Qui es unica mundi;
Preces intende ſervorum,
Ad Te devote clamantum.

Noſtra Te conſcientia,
Grave offendiſſe monſtrat;
Quam emundes ſupplicamus,
Ab omnibus piaculis.

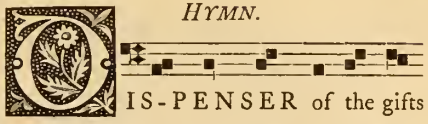
Si renuis, quis tribuet?
Indulge, quia potens es;
Te corde rogare mundo
Fac nos, precamur, Domine.

Ergo acceptare noſtrum,
Qui ſacraſti, Jejunium;
Quo myſtice Paſchalia,
Capiamus Sacramenta.

Summa nobis hoc conferat,
In Deitate Trinitas;
In Qua gloriatur Unus,
Per cuncta ſecula Deus.



HYMN.



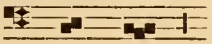
Dispenser of the gifts of Heaven!
Sole Hope to thy Creation given!
Thy ſervants' prayers with favour greet,
Devoutly offered at thy feet.

Our heinous ſins the conſcience ſmite,
We have offended in thy ſight;
O ever may thy cleanſing grace,
All thoſe impurities efface.

If Thou denieſt, who will give?
Thou'rt mighty; ſo our guilt relieve;
And teach us, gracious Lord, this day,
To Thee with ſpotleſs hearts to pray.

Receive our tribute, we intreat,
This Faſt which Thou didſt conſecrate;
So we with joy that myſtic fare,
Thy Paſchal Sacraments may ſhare.

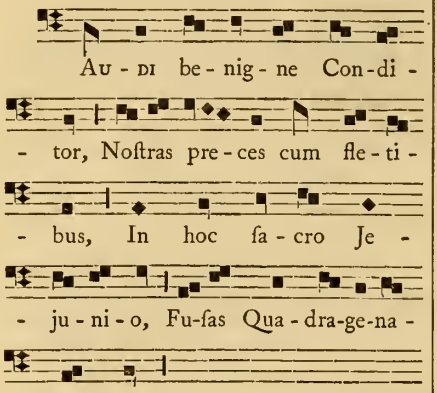
Beſtow theſe gifts, Thou Trinity!
Supreme and wondrous Deity!
Who doſt for evermore abide,
One God unchanged and glorified.



° *From S. Gregory the Great.*

AT LAUDS, and daily.[p]

HYMNUS.



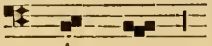
Audi benigne Conditor,
Noſtras preces cum fletibus,
In hoc ſacro Jejunio,
Fuſas Quadrigenario.

Scrutator alme cordium!
Infirma Tu ſcis virium;
Ad Te reverſis exhibe,
Remiſſionis gratiam.

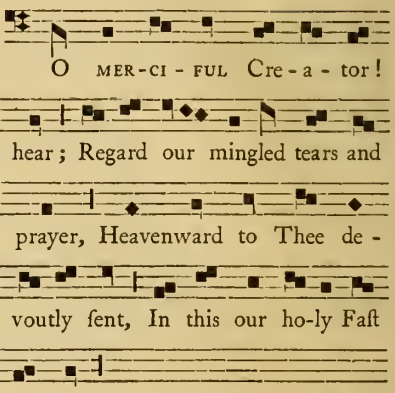
Multum quidem peccavimus,
Sed parce confitentibus;
Ad laudem Tui Nominis,
Confer medelam languidis.

Sic corpus extra conteri
Dona per abſtinentiam;
Jejunet ut mens ſobria,
A labe prorſus criminum.

Præſta, Beata Trinitas!
Concede, Simplex Unitas!
Ut fructuoſa ſint tuis
Jejuniorum munera.



HYMN.



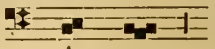
O MERCIFUL Creator! hear;
Regard our mingled tears and prayer,
Heavenward to Thee devoutly ſent,
In this our holy Faſt of Lent.

Heart ſearcher kind! well known to Thee,
Is all our ſoul's infirmity;
Repentant now we ſeek thy face;
Impart thy bleſſed pardoning grace.

Much have we ſinned in thy ſight;
Spare, who confeſs their guilt aright;
In honour of Thy Name, reſtore
Health to our ſickneſſes once more.

Grant that the body's outward ſenſe
Be chaſtened by fit abſtinence;
And thus the faſting ſpirit be
From every guilty blemiſh free.

Beſtow our prayer, Bleſt Trinity!
Grant this, Unſevered Unity!
So may the gifts thy Faſt imparts
Be precious to our loving hearts.



[p] *From S. Gregory the Great.*

[*AT LAUDS, after Norwich Uſe, from The Firſt Monday in QUADRAGESIMA; after Worceſter, from The Third Sunday in QUADRAGESIMA, up to THE PASSION OF THE LORD.*

HYMNUS.

Jam, Chriſte, Sol Juſtitiæ,
Mentis dehiſcant tenebræ;
Virtutum ut lux redeat,
Terris diem cum reparas.

Das tempus acceptabile,
Et penitens cor tribue;
Convertat ut benignitas,
Quos longa ſuffert pietas.

Quiddamque penitentiæ
Da ferre, quamvis grandium
Majore Tui munere
Quod demptio ſit criminum.

Dies venit, Dies Tua,
In qua reflorent omnia;
Lætemur in hac, ut tuæ
Per hanc reducti gratiæ.

Te rerum Univerſitas,
Clemens adoret Trinitas,
Et nos novi per veniam,
Novum canamus canticum. Amen.

HYMN.

O Christ, Thou Sun of Juſtice, come,
Pierce with thy rays our mental gloom;
With virtue light our ſouls once more,
And unto earth thy day reſtore.

The time acceptable is here,
Make our repentant hearts ſincere;
Convert us with thy kindly care,
Whom thy long-ſuffering mercies ſpare.

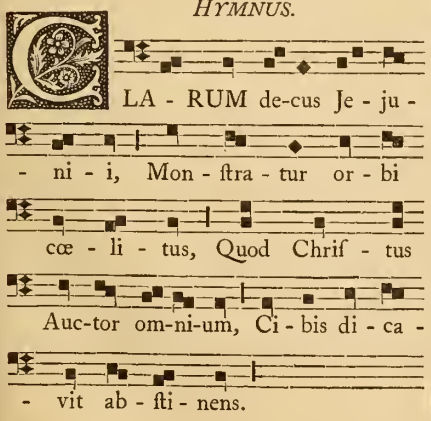
Grant that for all our deep offence,
We offer Thee meet penitence;
And thy forgiving ſovereign grace,
May thus our heinous guilt efface.

Thy Day draws near, the Day of bliſs,
When teeming Nature blooms afreſh;
May we rejoice therein, O Lord,
To thy ſweet favour then reſtored.

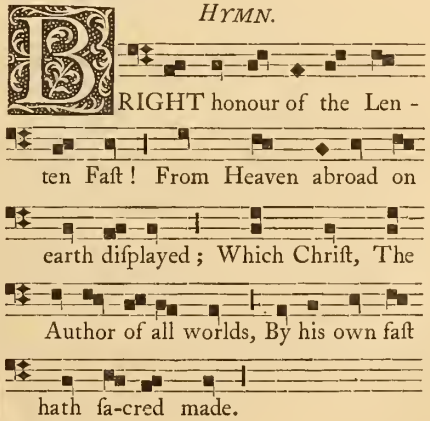
Kind Trinity! Thee evermore,
The Univerſal Worlds adore;
And new create, by Thee forgiven,
We raiſe this new-made ſong to Heaven. Amen.]

¶ *AT MATINS IN QUADRAGESIMA, on the Third Sunday, and daily up to THE PASSION OF THE LORD.*[q]

HYMNUS.



HYMN.



[q] *From S. Gregory the Great.*

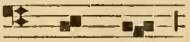
Clarum decus Jejunii,
Monſtratur orbi cœlitus;
Quod Chriſtus Auctor omnium,
Cibis dicavit abſtinens.

Hoc Moyſes carus Deo,
Legiſque lator factus eſt;
Hoc Heliam per aera,
Curru levavit igneo.

Hinc Daniel myſteria,
Victor leonum viderat;
Per hoc, amicus intimus
Sponſi, Johannes claruit.

Hæc nos ſequi dona Deus
Exempla parſimoniæ;
Tu robur auge mentium,
Dans ſpiritale gaudium.

Præſta Pater per Filium,
Præſta per Almum Spiritum;
Cum His per ævum triplici,
Unus Deus cognomine.



A - men.

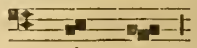
Bright honour of the Lenten Faſt!
From Heaven abroad on earth diſplayed;
Which Chriſt, The Author of all worlds,
By his own faſt hath ſacred made.

Through this was Moſes dear to God,
And choſen herald of his Law;
Elias thus his heavenward road,
Ethereal ſoared on fiery car.

So Daniel, Lion conqueror, viewed
God's myſteries in coming years;
So John, the Bridegroom's loving friend,
Renowned in holy lore appears.

O help us, God of love! we pray,
Their paths of abſtinence to chooſe;
Add ſtrength unto our ſouls, and all
Thy ſpiritual joys infuſe.

Grant this, O Father! through The Son,
Grant this for Thy Fair Spirit's ſake;
Who, Threefold Majeſty, yet One!
Of endleſs glory doſt partake.

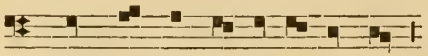


A - men.

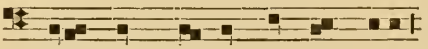
AT LAUDS, and daily up to THE PASSION OF THE LORD.[r]

Hymnus.

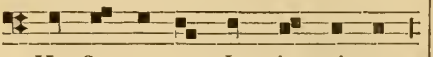
Je - su! Qua - dri - ge-na - riæ



Di - ca - tor ab - ſti-nen-ti - æ;

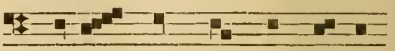


Qui ob ſa - lu - tem men - tium,

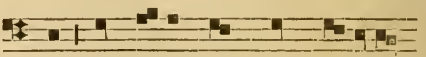


Hoc San-xe - ras Je - ju - ni - um.

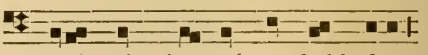
Hymn.



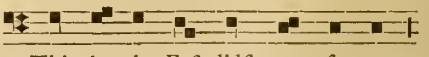
Je - su! who this our Lenten



tide, Of ab-ſti-nence hath ſanctified;



And who t' amend our ſouls' eſtate,



This ho - ly Faſt didſt con - ſe-crate.

[r] *From S. Hilarius.*

Jesu! Quadrigenariæ
Dicator abſtinentiæ;
Qui ob ſalutem mentium,
Hoc ſanxeras Jejunium;

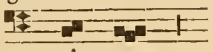
Qui Paradiſo redderes,
Servata parſimonia,
Quos inde gaſtrimargia
Illecebroſa depulit;

Adeſto nunc, Eccleſiæ,
Adeſto penitentiæ;
Quæ pro ſuis exceſſibus
Orat profuſis fletibus.

Tu retroacta crimina,
Tua remitte gratia;
Et a futuris adhibe
Cuſtodiam, Mitiſſime!

Ut expiati annuis
Jejuniorum victimis,
Tendamus ad Paſchalia,
Digne colenda gaudia.

Præſta, Pater, per Filium,
Præſta per Almum Spiritum;
Cum, His per ævum, triplici
Unus Deus cognomine.



A - men.

Jesu! who this our Lenten tide,
Of abſtinence haſt ſanctified;
And who t' amend our ſouls' eſtate,
This holy Faſt didſt conſecrate;

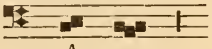
So unto Paradiſe once more,
By ſober converſe to reſtore,
The ſouls whom thence enticing luſt
Inſatiate, had to ruin thruſt;

Be with thy Church in ſaving power,
In this her penitential hour;
When for the ſins of bygone days,
In plenteouſneſs of tears ſhe prays.

To all our heinous paſt offence,
Thy gracious pardon, Lord, diſpenſe;
Henceforth, O kindeſt Guardian! deign
To keep us from thoſe ſins again.

So cleanſed in ſpirit in thine eyes,
By this our faſting ſacrifice,
May we thy Paſchal joys prepare,
With meet and reverent love to ſhare.

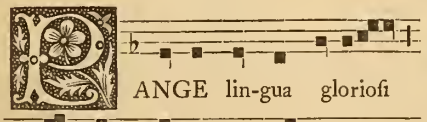
Grant this, O Father! through The Son,
For Thy Good Spirit's ſake, be done;
Adored throughout Eternity,
In Honour One, in Perſon Three.



A - men.

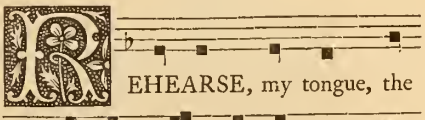
℄ *AT MATINS, in Sunday in THE PASSION OF THE LORD, and daily, up to THE SUPPER OF THE LORD.*

Hymnus.



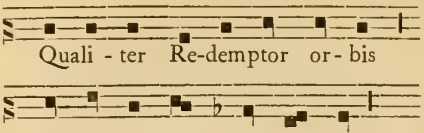
ANGE lin-gua glorioſi
Præ-li - um cer-ta - mi-nis,
Et ſu - per cru - cis tro-pæ-um,
Dic tri-umph - um no - bi-lem;

Hymn.



EHEARSE, my tongue, the
glorious war, The wondrous ſtrife on
Calvary, And o'er the trophy of the
Croſs, Pour forth the high triumphal lay,

[s] *From Venantius Fortunatus.*



PANGE lingua glorioſi
Prælium certaminis,
Et ſuper crucis tropæum,
Dic triumphum nobilem ;
Qualiter Redemptor orbis
Immolatus vicerit.

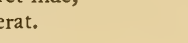
De parentis protoplaſti,
Fraude facta condolens,
Quando pomi noxialis,
Morte morſu corruit ;
Ipſe lignum tunc notavit,
Damna ligni ut ſolveret.

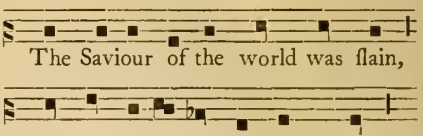
Hoc opus noſtræ ſalutis,
Ordo depopoſcerat ;
Multiformis proditoris,
Ars ut artem falleret ;
Et medelam ferret inde,
Hoſtis unde læſerat.

Quando venit ergo ſacri
Plenitudo temporis ;
Miſſus eſt ab arce Patris,
Natus orbis Conditor ;
Atque ventre Virginali,
Caro factus prodiit.

[Vagit Infans inter arcta
Conditus preſepia ;
Membra pannis involuta,
Virgo Mater alligat ;
Manus Pedes atque Crura,
Stricta cingit faſcia.

Gloria et Honos Deo
Uſque quo Altiſſimo ;
Una Patri Filioque,
Inclito Paraclito ;
Cui Laus eſt et Poteſtas,
Per eterna ſecula.





REHEARSE, my tongue, the glorious war,
The wondrous ſtrife on Calvary,
And o'er the trophy of The Croſs,
Pour forth the high triumphal lay ;
The Saviour of the world was ſlain,
Yet did a noble victory gain.

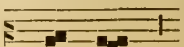
He for our firſt forefather mourned,
Lured by the artifice of Hell ;
When taſting of the noxious fruit,
Beneath the ſtroke of death he fell ;
He marked in love that fatal tree,
From that tree's bane our ſouls to free.

So ordered was the mighty plan,
So was ſalvation's work complete ;
So with the ſhifting traitor's art,
His guile ſhould his own guile defeat ;
And thence the healing medicine flow,
From him who dealt the hoſtile blow.

Now when the fulneſs of the time
Had come ; upon that ſacred morn,
Sent forth from His own Father's throne,
Earth's Maker on his Earth was born,
And iſſuing from a Virgin womb,
Made fleſh, did then our fleſh aſſume.

Behold ! how weeps the Royal Child,
Within a narrow manger laid ;
His limbs the Virgin Mother mild,
Hath meanly in apparel ſwathed ;
And lo ! His Feet and Hands divine ;
The coarſe encircling bands confine.]

Glory and Honour be aſcribed,
To God Moſt Higheſt as is meet,
At once to Father and to Son,
And to The glorious Paraclete,
To whom belong all Laud and Power ;
Now and through ages evermore.



[*From an Ancient Engliſh Hymnary.*][t]

HYMNUS.

[Rex Angelorum præpotens,
Qui ſponte pauper factus es;
Ut nos per ævum divites,
In æthre tecum poneres;

Largire nobis proſpera,
Crucis ſacræ ſollemnia;
Grateſque da perſolvere,
Magnæ tuæ clementiæ.

Qui ſuſtinens opprobria,
Fel, Vincla, Sputa, Verbera,
Mortemque; nobis perpetis
Vitæ paraſti gloriam;

Nunc clarus in regno tuo,
Noſtri memento quæſumus;
Et cum latrone perfrui,
Da Paradiſi gaudiis.

Tecum Patrem piiſſimum,
Simulque Sancto Spiritu,
Inferna, Terra, Sidera,
Tremunt, adorant, concrepunt. Amen.

HYMN.

O King of Angels! Lord of Power!
Of thine own will for us made poor;
So we, of endleſs wealth poſſeſſed,
Might ſhare with Thee thy Heaven of reſt;

Grant us, to keep in hallowed courſe,
Memorial of thy ſacred Croſs;
And thanks to Thee devoutly pay,
For thy great mercy of this day.

Thou who didſt bitter ſcorn ſuſtain,
The Gall, the Spitting, Scourge and Chain,
And Death; ſo thus on us beſtowed,
Eternal, glorious life with God;

Now radiant in thy realms above,
Remember us with ceaſeleſs love;
And grant us with the Thief to riſe,
And taſte the joys of Paradiſe.

Moſt gracious Father, unto Thee,
And Son, and Holy Spirit be,
By Hell, and Earth, and ſtarry Heaven,
Fear, Adoration, Homage given. Amen.]

[*From an Ancient Engliſh Hymnary.*][u]

HYMNUS.

[Rex Chriſte, Factor omnium,
Redemptor et credentium;
Placare votis ſupplicum
Te laudibus colentium.

Qui es Creator ſiderum,
Tegmen ſubiſti carneum;
Dignatus hanc viliſſimam,
Pati doloris formulam.

Ligatus es ut ſolveres,
Mundi ruentis complices;
Per probra tergens crimina,
Quæ mundus auſit plurima.

Cujus benigna gratia,
Cujus per alma munera,
Virtute ſolvit ardua,
Primi parentis vincula.

HYMN.

O Christ! Our King! by whom were framed
The worlds, and us thy flock redeemed;
Regard the vows thy ſuppliants pour
Before Thee, and with praiſe adore.

Creator of the ſtarry ſphere!
Thou didſt a fleſhly garment wear;
And erſt in lowlieſt habit deign,
T'endure indignity and pain.

Thou'rt bound! ſo thus in ſunder burſt,
The fetters of a world accurſed;
So through thy taunts and ſhame were ſpared,
The crimes which guilty man had dared.

Whoſe renovating grace benign,
And faireſt bounties all divine,
With proweſs all ſubduing broke,
Our firſt forefathers' ſinful yoke.

[t] *Harleian MSS.*, 2961.

[u] *Harl. MSS.*, 2961, *cent. x.—From S. Gregory the Great.*

Cruci, Redemptor! figeris,
Terram ſed omnem concitas;
Tradis potentem Spiritum!
Nigreſcit omne ſeculum!

Mox in paternæ gloriæ,
Victor reſplendens culmine,
Cum Spiritus munimine,
Defende nos, Rex Optime.

Saviour! Thou'rt nailed unto the Croſs,
Yet Earth Thou ſhakeſt in her courſe;
Thou breatheſt forth Thy mighty Soul;
O'er Nature floods of darkneſs roll!

Now in Thy Father's glories bright,
Reſplendent Victor throned in might,
With Thy Bleſt Spirit's guardian ſtay,
Uphold us, Mighty King! we pray.]

AT LAUDS, and up to THE SUPPER OF THE LORD, Daily.

To The ſame Melody as Pange Lingua.

HYMNUS.

Lustra ſex qui jam peracta,
Tempus implens corporis,
Se volente natus ad hoc,
Paſſioni deditus,
Agnus in Cruce levatur,
Immolandus ſtipite.

Hic Acetum, Fel, Arundo,
Sputa! Clavis, Lancea,
Mite Corpus perforatur;
Sanguis Unda profluit,
Terra, Pontus, Aſtra, Mundus,
Quo lavantur flumine.

Crux fidelis! inter omnes
Arbor Una nobilis!
Nulla ſylva talem profert,
Fronde, flore, germine;
Dulce lignum! dulces clavos,
Dulce pondus ſuſtinet.

Flecte ramos, Arbor alta!
Tenſa laxa viſcera;
Et rigor lenteſcat ille,
Quem dedit nativitas;
Ut Superni membra Regis;
Miti tendas ſtipite.

Sola digna tu fuiſti,
Ferre pretium ſeculi;
Atque portum preparare,
Nauta mundo nauſrago;
Quem ſacer Cruor perunxit,
Fuſus Agni corpore.

HYMN.

Six luſtres paſt; his life in fleſh
Complete; of his own gracious will
Born to this glorious taſk of love,
Prepared His Paſſion to fulfil;
The Lamb upon The Croſs on high
Is raiſed; a Sacrifice to die.

Lo! Vinegar, and Gall, and Reed,
And Spitting! Spear and Nails of woe
His gentle frame acutely pierce,
Till forth that Blood and Water flow,
Which Earth, Sea, Stars, and Nature lave,
In one all renovating wave.

O Faithful Croſs! thou peerleſs Tree!
In all creation nobleſt wood!
No foreſt yields the like of thee,
In leaf and flower, and fruitful bud;
Sweet wood! and ſweet the nails which there
That ſweet and wondrous burthen bear!

Bow down thy branches, haughty Tree!
And give thy rigid ſinews eaſe;
Relax thy ſtubbornneſs, and bid,
Thy native cruelty to ceaſe!
The limbs of The Celeſtial King,
Acroſs thy boſom gently fling!

Thou wert alone full meet eſteemed,
Earth's perfect ranſom to ſuſtain;
And pilot ſhipwrecked man redeemed,
Within ſalvation's port again;
Anointed with that ſacred gore,
Which from The Lamb flows evermore.

Gloria et Honos Deo,
Uſquequo Altiſſimo;
Una Patri Filioque,
Inclito Paraclito;
Cui Laus eſt et Poteſtas;
Per eterna ſecula. Amen.

Glory and Honour be aſcribed,
To God Moſt Higheſt as is meet,
At once to Father and to Son,
And to The Glorious Paraclete,
To whom belong all Laud and Power
Now and through ages evermore. Amen.

[*IN THE PASSION OF THE LORD AT MATINS.*

From the Anglo-Saxon Hymnaries.[v]

HYMNUS.

AUCTOR Salutis Unicus
Mundi Redemptor inclite;
Tu Chriſte nobis annuam
Crucis fecunda gloriam.

Tu Sputa, Colaphos, Vincula,
Et dura paſſus verbera;
Crucem volens aſcenderas,
Noſtræ ſalutis gratiæ.

Hinc Morte mortem diruens,
Vitamque Vita largiens,
Mortis miniſtrum ſubdolum,
Deviceras Diabolum.

Nunc in Parentis dextera,
Sacrata fulgens Victima,
Audi, precamur! vivido
Tuo redemptos Sanguine.

Quo Te ſequentes omnibus,
Morum proceſſu ſeculis,
Adverſus omne ſcandalum,
Crucis feramus Labarum.

Præſta Beata Trinitas,
Concede Simplex Unitas;
Ut fructuoſa ſint tuis,
Jejuniorum merita.

HYMN.

SALVATION'S Author! Lord renowned,
Of Earth The One Redeemer found;
Bleſs Thou, O Chriſt, in yearly courſe,
To us the glory of thy Croſs.

Thou Spitting, Stripes, and Chains, and Spear,
And cruel buffetings didſt bear;
And will to aſcend the Croſs of pain,
For us ſalvation to obtain.

So death by Death Thou didſt o'erthrow,
And life through thine own Life beſtow,
And vanquiſh Satan, crafty foe,
The miniſter of death and woe.

Now on Thy Father's throne of ſtate,
A ſhining Victim conſecrate,
Hear us, we pray Thee, Chriſt The Good!
Redeemed by thy life-giving Blood.

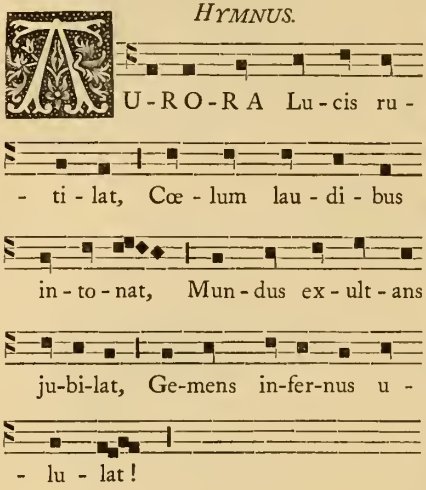
Thither we evermore would run
That holy courſe by Thee begun;
And, ſhield from all offence and loſs!
Lift up the Banner of the Croſs.

Beſtow our prayer, Bleſt Trinity!
Grant this, Unſevered Unity!
So may the gifts thy Faſt imparts,
Be precious to our loving hearts.]

[v] *Cott. MSS., Brit. Muſ., Veſpaſian D xii., cent. xi.*
Julius A vi., cent. x.
"*Liber Sanctæ Mariæ Wygornenſis Eccleſiæ per Sanctum Oſwaldum,*" *in Bibl. Coll. Chriſti Oxoniæ, A. D.*, 1064.
Harl. MSS., Brit. Mus., 2961, *cent. x.*

AT MATINS, IN THE OCTAVE OF EASTER, and Daily, up to THE ASCENSION.[w]

HYMNUS.



AURORA Lucis rutilat,
Cœlum laudibus intonat,
Mundus exultans jubilat,
Gemens Infernus ululat!

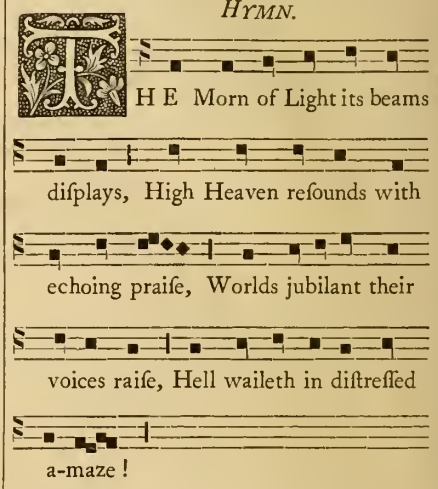
Cum Rex Ille fortiſſimus,
Mortis confractis viribus,
Pede conculcans Tartara,
Solvit à pœna miſeros.

Ille qui clauſus lapide,
Cuſtoditur ſub milite,
Triumphans pompa nobili,
Victor ſurgit de funere.

Solutis jam gemitibus,
Et Inferni doloribus;
Quia, Surrexit Dominus,
Reſplendens clamat Angelus.

Triſtes erant Apoſtoli,
De nece ſui Domini,
Quem pœna mortis crudeli,
Servi damnarant impii.

HYMN.



THE Morn of Light its beams diſplays,
High Heaven reſounds with echoing praiſe,
Worlds jubilant their voices raiſe,
Hell waileth in diſtreſſed amaze!

When He, The King of boundleſs might,
Death's ſhattered hoſts diſperſed in flight:
Beneath Him Satan's empire trode,
And pardon on the loſt beſtowed.

He who within the rock had lain,
Cloſe guarded by the armed train,
See! in triumphal pomp is come,
Ariſing Victor from the tomb.

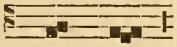
Now Hell's laments are huſhed in peace,
Its ſorrows ſhall for ever ceaſe;
For Lo! The Lord hath riſen to-day!
Loud doth the ſhining Angel ſay.

Sad were the Apoſtolic train,
For their dear Lord a Victim ſlain,
Whom impious ſlaves condemned to die,
A cruel death of agony.

From S. Ambroſe, or one of his ſchool.

Queſumus, Auctor omnium,
In hoc Paſchali gaudio,
Ab omni mortis impetu,
Tuum defened populum.

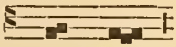
Gloria Tibi Domine!
Qui ſurrexiſti a mortuis;
Cum Patre et Spiritu Sancto,
In ſempiterna ſecula.



A - men.

Author of all! be Thou our ſtay,
In this our Eaſter joy we pray;
Whene'er the aſſaults of death impend,
Thy people ſtrengthen and defend.

All Glory, gracious Lord! to Thee,
Who roſe from death triumphant, be;
The Father and The Holy Ghoſt,
Long as eternity ſhall laſt.



A - men.

AT LAUDS, and daily up to THE ASCENSION.[x]

To the ſame Melody.

HYMNUS.

Sermone blando Angelus
Prædixit mulieribus;
In Galilæa Dominus
Videndus eſt quantocyus.

Illæ dum pergunt concitæ
Apoſtolis hoc dicere,
Videntes Eum vivere
Oſculantur pedes Domini.

Quo agnito, diſcipuli
In Galilæam propere
Pergunt, videre faciem
Deſideratam Domini.

Claro Paſchali gaudio,
Sol mundo nitet radio,
Cum Chriſtum jam Apoſtoli,
Viſu cernunt corporeo.

Oſtenſa ſibi vulnera,
In Chriſti Carne fulgida;
Reſurrexiſſe Dominum,
Voce fatentur publica.

Rex Chriſte clementiſſime!
Tu corda noſtra poſſide,
Ut Tibi laudes debitas,
Reddamus omni tempore.

HYMN.

In accents bland the Angel bleſt,
The holy women thus addreſſed;
O haſte your riſen Lord to ſee!
For He hath gone to Galilee.

Now anxious, they with loving ſpeed,
To tell the Apoſtles ſtraight proceed;
When lo! their living Lord they meet,
And kiſs with joy his ſacred feet.

When the diſciples heard the ſame,
To Galilee they quickly came;
They haſte with one accord to gaze,
Upon their Lord's beloved face.

With clear and joyous Paſchal ray,
The Sun ſhone fairly on that day,
When his Apoſtles Chriſt once more,
With their corporeal viſion ſaw.

To them His wondrous Wounds He ſhewed,
As radiant in His Fleſh they glowed;
Then loud with joyous voice they ſaid,
The Lord hath riſen from the dead!

O King of mercy, Chriſt! no leſs
Do Thou our longing hearts poſſeſs;
So to thy glory, all our days,
We'll give the tribute of our praiſe.

[x] *From S. Ambroſe, or one of his School.*

Queſumus, Auctor omnium,
In hoc Paſchali gaudio,
Ab omni mortis impetu,
Tuum defende populum.

Gloria Tibi Domine!
Qui ſurrexiſti a mortuis;
Cum Patre et Spiritu Sancto,
In ſempiterna ſecula. Amen.

Author of all! be Thou our guide,
In this our joy of Eaſtertide;
Whene'er the aſſaults of death impend,
Thy people ſtrengthen and defend.

All glory, gracious Lord! to Thee,
Who roſe from death triumphant, be;
The Father and The Holy Ghoſt,
Long as eternity ſhall laſt. Amen.

[*On Sundays in Eastertide, at Matins.*

From The Norwich, Canterbury, and Anglo-Saxon Hymnaries.[y]

Hymnus.

Rex Eterne Domine!
Rerum Creator omnium,
Qui eras ante ſecula,
Semper cum Patre Filius!

Qui mundi in primordio,
Adam plaſmaſti hominem,
Cui tuæ imagini,
Vultum dediſti ſimilem;

Quem Diabolus deceperat
Hoſtis humani generis;
Cujus Tu formam corporis
Aſſumere dignatus es;

Ut hominem redimeres
Quem ante jam plaſmaveras,
Et nos Deo conjungeres,
Per carnis contubernium.

Quem editum ex Virgine,
Paveſcit omnis anima,
Per Quem et nos reſurgere,
Devota mente credimus;

Qui nobis per baptiſmum,
Donaſti indulgentiam,
Qui tenebamur vinculis,
Ligati conſcientiæ;

Qui Crucem propter homines
Suſcipere dignatus es,
Dediſti tuum Sanguinem,
Noſtræ ſalutis pretium:

Hymn.

O King Eternal! Lord of grace!
Creator of the realms of ſpace!
Who ere Time's being had begun,
Waſt with The Father, Equal Son!

Thy hand, when firſt the worlds had birth,
Formed Adam, living man, from earth;
And on his countenance beſtowed,
The likeneſs of his Parent God.

When Satan, of mankind the foe,
Beguiled him unto guilt and woe;
His ſhape, in fleſh, with kindly care,
For us Thou didſt vouchſafe to wear;

So man, from captive thrall to free,
Whom Thou hadſt formed from the clay,
And reconcile to God afreſh,
In fellowſhip of mortal fleſh.

To Whom, The mighty Virgin-born!
Awe-ſtruck, doth every ſpirit turn;
Through Whom devoutly we believe,
That we ſhall riſe again and live;

Who haſt by the baptiſmal leaven,
To us thy pardoning mercy given;
When by the bands of ſin enthralled,
And by accuſing conſcience galled;

Who for loſt man didſt kindly deign,
To undergo the Croſs of pain,
For whom thy precious blood was ſhed,
The price of our ſalvation paid:

[y] *In Bibl. Aſhmol.*, 1523, 1525. *In Bibl. Lamb.*, 558. *In Bibl. Cott., Brit. Muſ. Veſpaſ. A. i., ſec. vii. This laſt is a Pſalter, written in an Italian hand, but uſed in England, having an interlinear Saxon tranſlation.*

[Queſumus, Auctor omnium,
In hoc Paſchali gaudio,
Ab omni mortis impetu,
Defende tuum populum.][z]

Nam velum Templi ſciſſum eſt,
Et omnis Terra tremuit;
Tu multos dormientium
Reſuſcitaſti Domine!

Tu hoſtis antiqui vires
Per Crucem mortis conterens,
Qua nos ſignati frontibus,
Vexillum fidei ferimus.

Tu illum a nobis ſemper
Repellere dignaveris;
Ne unquam poſſit lædere
Redemptos tuo Sanguine.

Qui propter nos ad Inferos
Deſcendere dignatus es,
Ut mortis debitoribus
Vitæ donares munera.

Tibi matutino tempore,
Hymnum deflentes canimus;
Ignoſce nobis, Domine,
Ignoſce confitentibus.

Quia Tu Teſtis et Judex es
Quem nemo poſſit fallere;
Secreta conſcientiæ
Noſtræ videns veſtigia.

Tu noſtrorum pectorum,
Solus inveſtigator es;
Tu vulnerum latentium,
Bonus adſiſtis Medicus.

Tu es qui certo tempore,
Daturus finem ſeculi;
Tu cunctorum meritis,
Juſtus remunerator es.

Te ergo, Sancte, queſumus,
Ut noſtra cures vulnera,
Qui es cum Patre Filius,
Semper cum Sancto Spiritu.

Gloria Tibi Pater!
Gloria Unigenito!
Una cum Sancto Spiritu,
In ſempiterna ſecula! Amen.

[Author of all things! gracious guide!
In this our joy of Eaſtertide,
Whene'er the aſſaults of death impend,
Thy faithful people, Lord! defend.]

Thou, when the Temple veil was rent,
And trembling Earth in terror bent;
When riſing ſaints their ſlumbers broke,
And from their tombs, O Lord! awoke;

The forces of the ancient foe,
Didſt by thy Croſs of death o'erthrow;
The ſeal, which on each brow impreſſed
Shines, enſign of our faith confeſſed.

May'ſt Thou from us that Fiend repel,
And evermore his malice quell;
So ſhall he ne'er prevail to hurt,
The flock which thine own blood hath bought.

Who downward to the infernal gate,
Once for our ſakes didſt penetrate;
The gifts of Life eternal, there
On death's doomed captives to confer.

To Thee our morning Hymn we raiſe,
In mingled penitence and praiſe;
Pardon our ſins, O Lord, we pray,
Spare, who confeſs them unto Thee.

Thou art the Witneſs, we believe,
The Judge whom man cannot deceive;
Who doſt the ways of conſcience learn,
And all our ſecret ſteps diſcern.

Thou too, of every human heart,
The One Omniſcient Searcher art;
Benign Phyſician! making whole,
The hidden wounds which kill the ſoul.

Thou at that hour decreed ſhalt come,
To worlds aſſign their final doom;
And unto every earthly deed,
Award a juſt and changeleſs meed.

Moſt Holy! we thine aid implore,
Our ſtricken ſouls to health reſtore;
Who with The Father, Mighty Son!
And Holy Ghoſt, art ever One.

Glory, O Father! unto Thee,
And to The One Begotten be;
Triune with Thee, O Holy Ghoſt,
Long as eternity ſhall laſt. Amen.]

[z] *Here ends the Hymn, according to the Canterbury and Norwich Uſe.*

On THE VIGIL OF PENTECOST, and throughout The Octave.[a]

HYMNUS.

[ANNI peractis menſibus,
Tanta recurrunt gaudia,
Votiſque dudum credulis,
Optatus advenit dies;

In quo Spiritus Domini,
Terras replevit gaudiis;
Celeſtia adventus ſui,
Mundo decurrunt lumina.

Sic namque Filius Dei,
Apoſtolis ſpoponderat,
Celſos petiſſet cum polos,
Miſſurum Sanctum Spiritum.

Adeſt probatum teſtibus,
Apoſtolorum vocibus,
Cum ſint diverſis oribus,
Variis locuti gentibus.

Tanto redempti munere,
Patris et Nati, Spiritus,
Jugis agamus gratias,
Deo perenni ſeculo. Amen.

HYMN.

A YEAR's ſwift months have paſſed away,
The joys of Pentecoſt are here;
At length returns the wiſhed for day,
Again believing hearts to cheer.

'Twas then The Spirit of The Lord,
Fulfilled with heavenly joys the Earth;
His advent glories all abroad,
From Heaven throughout the world go forth.

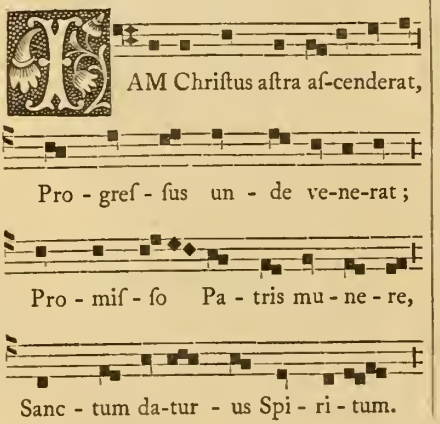
For thus the Son of God Moſt High,
His promiſe to the Apoſtles made;
Aſcending o'er the lofty ſky,
To ſend His Holy Spirit's aid.

Lo! He by ſureſt proofs is here,
Apoſtles' voices witneſs bear,
And various nations far and near,
In divers tongues his power declare.

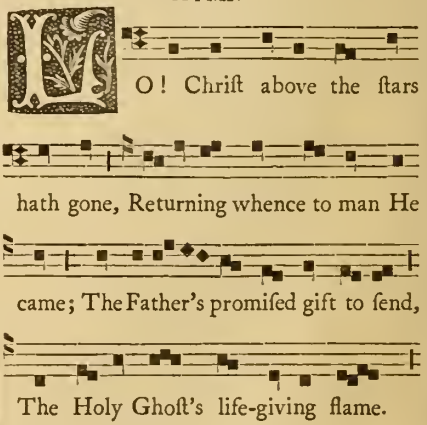
Saved by The Spirit's wondrous Grace,
Of Father and of Son beſtowed;
May we pour forth continual praiſe,
Throughout eternity to God. Amen.]

℔ *AT MATINS, in THE DAY OF PENTECOST, and Daily Throughout the whole Week.*[b]

HYMNUS.



HYMN.



[a] *From an Engliſh Hymnary. Harl. MSS., Brit. Muſ.* 2961, *cent. x.*

[b] *From S. Ambroſe, or one of his School.*

Jam Chriſtus aſtra aſcenderat,
Progreſſus unde venerat;
Promiſſo Patris munere,
Sanctum daturus Spiritum.

Solemnis urgebat dies,
Quo myſtico ſeptemplici
Orbis volutus ſepties,
Signat beata tempora.

Dum Hora cunctis Tertia,
Repente mundus intonat;
Orantibus Apoſtolis,
Deum veniſſe nunciat.

De Patris ergo lumine,
Decorus Ignis Almus eſt;
Qui fida Chriſti pectora,
Calore Verbi compleat.

Dudum ſacrata pectora,
Tua repleſti gratia;
Dimitte nunc peccamina,
Et da quieta tempora.

Sit Laus Patri cum Filio,
Sancto ſimul Paraclito;
Nobiſque mittat Filius,
Chariſma Sancti Spiritus.
Amen.

Lo! Chriſt above the ſtars hath gone,
Returning whence to man He came;
The Father's promiſed gift to ſend,
The Holy Ghoſt's life-giving flame.

Th' appointed day at length drew nigh,
In ſolemn myſtery ſublime;
Seven times ſevenfold this circling orb
Revolving, marked that bleſſed time.

'Twas the Third Hour on Earth, when hark!
Loud thunders echo all abroad;
In prayer th' Apoſtles proſtrate wait,
The herald of their coming God.

Then from The Father, Fount of Light!
Shone forth that fair and beauteous Fire;
Oh! may it in Chriſt's faithful hearts,
The fervour of His Word inſpire.

So were their boſoms conſecrate,
Fulfilled with thy reſtoring grace;
Now our tranſgreſſions, Lord! forgive,
And grant us in our time thy peace.

Praiſe we The Father with The Son,
And with The Holy Paraclete;
So may The Son to us impart,
All gifts from His Good Spirit meet.
Amen.

AT LAUDS, in THE DAY OF PENTECOST.

To the ſame Melody.

HYMNUS.

Impleta gaudent viſcera,
Afflata Sancto ſpiritu;
Voces diverſas intonant,
Fantur Dei magnalia.

Ex omni gente cogniti,
Græcis, Latinis, Barbaris;
Cunctiſque admirantibus
Linguis loquuntur omnium.

Judæa tunc incredula,
Veſana torvo ſpiritu,
Ructare muſti crapulam,
Alumnos Chriſti concrepat.

HYMN.

How glow their hearts with ſacred joys!
How with The Holy Ghoſt replete,
In divers tongues and cheerful voice,
God's wondrous doings they repeat!

On Earth from every region known,
Greek, Latin, and Barbarian join;
All in each other's language own
The marvels of this grace divine.

But lo! Judæa, faithleſs land,
With unrelenting fury fired,
Shouts forth: "See Chriſt's diſcipled band
With fumes of new-made wine inſpired!"

Sed ſignis et virtutibus
Occurrit, et docet Petrus;
Falſa profari perfidos,
Johelis teſtimonio.

Dudum ſacrata pectora,
Tua repleſti gratia;
Dimitte nunc peccamina,
Et da quieta tempora.

Sit Laus Patri cum Filio,
Sancto ſimul Paraclito;
Nobiſque mittat Filius,
Chariſma Sancti Spiritus.
Amen.

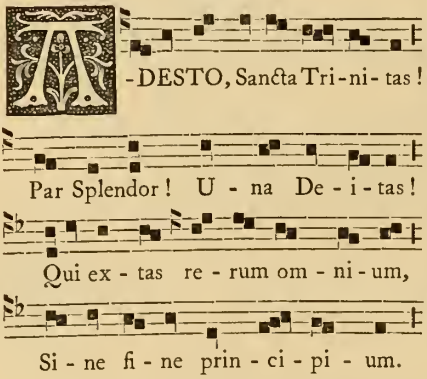
Then with prevailing ſigns and might
Peter ſtood forth, and ſpoke ſevere;
"Falſe are your words of treacherous ſpite;
Bear witneſs, Johel! truthful Seer."

So were their boſoms conſecrate,
Fulfilled with thy reſtoring grace;
Now our tranſgreſſions, Lord! forgive,
And grant us in our time thy peace!

Praiſe we The Father, with The Son,
And with The Holy Paraclete;
So may The Son to us impart,
All gifts from His good Spirit meet.
Amen.

¶ *In the Vigil of the Holy Trinity, at Vespers, and at Matins and Vespers, up to the Feast of Corpus Christi.*

Hymnus.

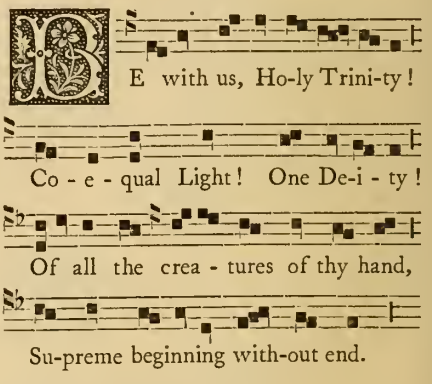


Adesto, Sancta Trinitas!
Par Splendor! Una Deitas!
Qui extas rerum omnium,
Sine fine Principium.

Te cœlorum militia,
Laudat, adorat, predicat;
Triplexque mundi machina,
Benedicit per ſecula.

Aſſumus et nos cernui,
Te adorantes famuli;
Vota preceſque ſupplicum,
Hymnis junge celeſtium.

Hymn.



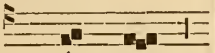
Be with us, Holy Trinity!
Coequal Light! One Deity!
Of all the creatures of thy hand,
Supreme Beginning without end.

Heaven's armies with devout acclaim,
Adore and laud Thy glorious Name;
And Nature's threefold fabric Thee
Doth bleſs throughout eternity.

With heavenward gaze thy ſervants now
To Thee in adoration bow;
O with the hymns of ſaints in light,
Do Thou our ſuppliant vows unite!

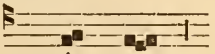
Unum Te Lumen credimus,
Quod eſt Ter Idem colimus;
Alpha et Ω quem dicimus,
Te laudat omnis ſpiritus.

Laus Patri ſit ingenito!
Laus Ejus Unigenito!
Laus ſit Sanƈto Spiritui!
Trino Deo et Simplici.



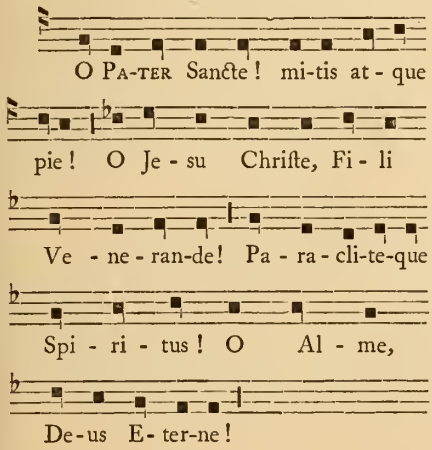
One Brightneſs we acknowledge Thee!
The Same we worſhip, wondrous Three!
Alpha and Omega we laud,
And every ſpirit hails Thee God!

Praiſe we The Father, born of none!
Praiſe to His One-begotten Son!
And praiſe, O Holy Ghoſt, to Thee,
God Triune, yet One, ever be!



AT LAUDS, in The Feaſt of THE HOLY TRINITY.

HYMNUS.

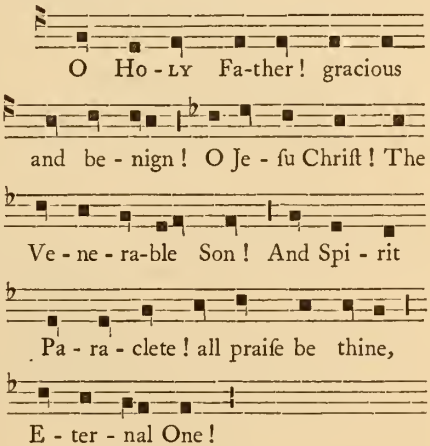


O PATER Sanƈte! mitis atque pie!
O Jeſu Chriſte! Fili Venerande!
Paracliteque Spiritus! O Alme,
Deus Eterne!

Trinitas Sanƈta! Unitaſque firma!
Deitas Vera! Bonitas immenſa!
Lux Angelorum! Salus orphanorum!
Speſque cunƈtorum!

Serviunt Tibi cunƈta quæ creaſti,
Te, tuæ cunƈtæ laudant creaturæ,
Nos quoque Tibi pſallimus devote,
Tu nos exaudi!

HYMN.



O HOLY Father! gracious and benign!
O Jeſu Chriſt! The Venerable Son!
And Spirit Paraclete! all praiſe be thine,
Eternal One!

O Holy Trinity! firm Unity!
True Deity! Thou Goodneſs unconfined!
The Light of Angels and theorphan's ſtay!
Hope of mankind!

All things ſerve Thee which thy right hand hath made
Thee laudeth all thy whole creation fair;
And we thy praiſe devoutly celebrate,
O hear our prayer!

Gloria Tibi Omnipotens Deus !
Trinus et Unus ! Magnus et Excelſus !
Te decet Hymnus, Honor, Laus, et Decus,
Nunc et in ævum. Amen.

Glory to Thee, Almighty God of Heaven !
Triune yet One ! Infinite and Moſt High !
To Thee be Hymns, Laud, Honour, Glory, given,
Eternally ! Amen.

[*AT LAUDS. From an Anglo-Saxon Hymnary.*[c]

HYMNUS.

Ave ! colenda Trinitas,
Ave ! perennis Unitas,
Pater Deus ! Nate Deus !
Et Deus Alme Spiritus !

En Tibi nunc gratuita
Depromimus præconia ;
Quæ Tibi ſunt graviſſima,
Et nobis ſaluberrima.

Te Trinum ſemper laudamus,
Atque Unum adoramus ;
Tuæ dulcis clementiæ,
Sentiamus munimina.

O Trinitas ! O Unitas !
Adeſto ſupplicantibus ;
Et Angelorum laudibus,
Admitte quod perſolvimus. Amen.

HYMN.

All hail ! Adored Trinity !
All hail ! Eternal Unity !
The Father, God ! and God The Son !
And God Fair Spirit ! Ever One !

Behold ! to Thee this bleſſed day,
We loudly pour the thankful lay ;
For thy rich gifts of priceleſs worth,
The ſaving health of all our earth.

Thee, Triune ! praiſe we evermore,
Thee, The Eternal One ! adore ;
So thy ſweet mercy, ever kind,
May we our ſure protection find.

O Trinity ! O Unity !
Be with us as we worſhip Thee ;
And to the Angels' ſongs in light,
Our prayers and praiſes now unite. Amen.]

[*HYMN OF THE HOLY TRINITY.*[d]

O veneranda Trinitas laudanda,
Valde benigna, gloriaque digna,
Noſtras exaudi preces quibus Tibi,
Canimus Hymnum.

Te invocamus atque adoremus,
Teque laudamus Trinitas beata !
Tu nobis dona ſcelerum cunctorum
Remiſſionem.

Ut valeamus mentibus devotis,
Agere dignas Tibi quoque laudes,
Die ac nocte, horis et momentis,
Semper dicentes,

Gloria ingens ſine fine manens,
Sit Trinitati ! Summæ Deitati !
Cuncta per ſecula voce ſimul una,
Cuncti dicamus. Amen.

O Trinity revered ! O worthy praiſe !
Ineffably benign, of Glory King !
Regard the prayers we make, the thankful lays
To Thee we ſing.

Thee we invoke, devoutly Thee adore ;
Thee we exalt, O Trinity Moſt Bleſt !
From all our ſins, grant us for evermore,
Pardon and reſt.

So may we learn, with minds devout and pure,
Meet praiſe to give Thee ; ſo with grateful voice,
By day, by night, each moment of each hour,
In Thee rejoice.

Glory unbounded, from all Earth and Heaven,
Unchanging Trinity ! Sublimeſt Deity !
Throughout all ages, with one voice be given,
By all to Thee ! Amen.]

[c] *Hymnarium cum verſione interlineari Saxonica, Cotton. MSS. Brit. Muſ., Julius A. vi., cent. x.*
[d] *Ibid.*

AT PRIME.[e]

℣ [*For Sundays and week-days, except that the Petitions before The Oriſon are not ſaid on Sundays.*]

IN The Name of The Father, and of The Son, and of The Holy Ghoſt *(with the ſign of the Croſs)*. ✠

OUR Father *(ſecretly, ſtanding)*.

HAIL Mary *(ſecretly)*.

O GOD, make ſpeed to ſave me.[f]
O Lord, make haſte to help me.

GLORY be to The Father, and to The Son: and to The Holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

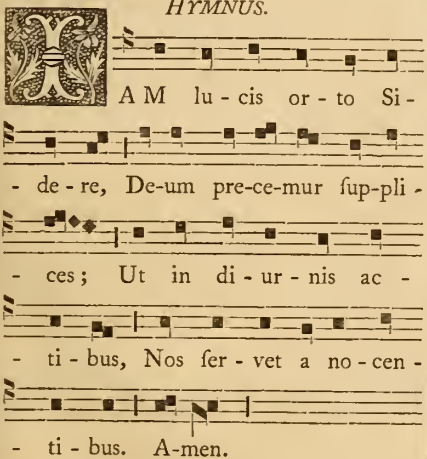
ALLELUYA; *or, from the Maſs preceding Sunday in Septuageſima to Thurſday in The Supper of The Lord,*

PRAISE to Thee, O Lord, we ſing,
Of Glory The Eternal King.

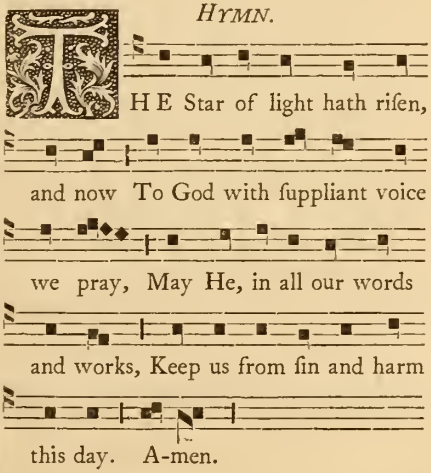
℣ [*All the above, except* Our Father *and* Hail Mary, *which are ſtill to be ſaid, are omitted from the three days next preceding Eaſter, at all the Hours; and in The Day of Souls when it is the Service for that day.*[g]]

℣ *In all week-days throughout the year; and in Feaſts in which a Nocturn is ſaid without the Time of Eaſter.*

HYMNUS.



HYMN.

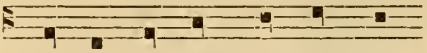


[e] "*Prime belongeth to the Firſt Hour of the Day, after Sunriſing.*"—*Myrroure, lxv. b.*

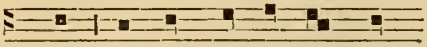
[f] *See Note to Sunday at Matins.*

[g] *From the Rubrics for The Proper of The Time, and from the Arundel and Arlyngham MSS.*

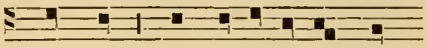
On Sundays throughout Advent.



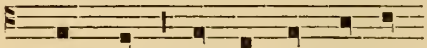
The Star of light hath riſen, and



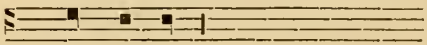
now To God with ſuppliant voice



we pray; May He, in all our words

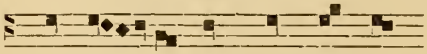


and works, Keep us from ſin and

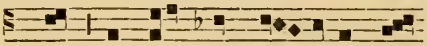


harm this day.

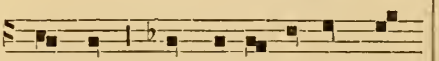
In the Day of The Nativity, and in the Feaſt of Relics; of The Dedication of the Church, and in all Feaſts of the Bleſſed Mary; and in The Nativity of S. John The Baptiſt; and in the Feaſt of the Apoſtles Peter and Paul; and of S. Auguſtine the Apoſtle of the Engliſh, when celebrated after Eaſter: in the Feaſts of the Holy Confeſſors and Doctors Gregory and Ambroſe, if they happen before The Paſſion; in the Feaſt of S. Auguſtine, Biſhop and Great Doctor, in Auguſt; in the Feaſt of S. Michael, in September; of S. Jerome, Preſbyter and Doctor; and in the Tranſlation of S. Edward, King and Confeſſor.



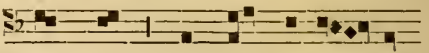
The Star of light hath riſen, and



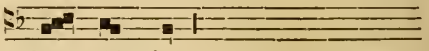
now To God with ſup-pliant voice



we pray; May He, in all our words

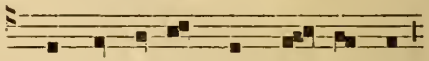


and works, Keep us from ſin and

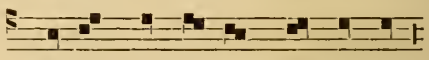


harm this day.

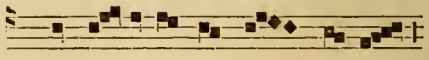
In S. Stephen's Day, and the three days following; and in The Circumciſion of The Lord; and in all Commemorations of The Bleſſed Mary, from the Octave of The Epiphany to The Purification.



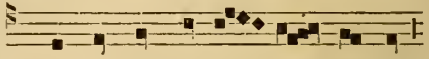
The Star of light hath riſen, and now



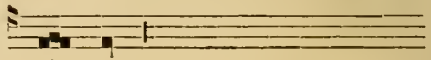
To God with ſuppliant voice we pray;



May He, in all our words and works,

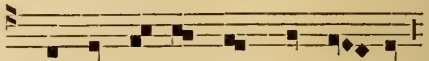


Keep us from ſin and harm this day.

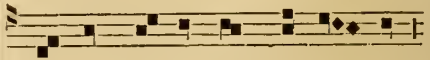


A - men.

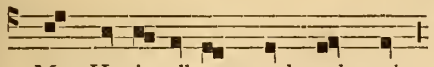
On the Sixth Day from The Nativity of The Lord, and thenceforward daily up to the Vigil of The Epiphany, and in The Vigil, if it be a Sunday; and in all Feaſts of ix. *Leſſons, from the Octave of The Epiphany to The Purification of The Bleſſed Mary.*



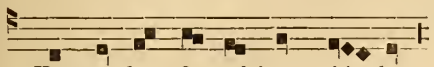
The Star of light hath riſen, and now



To God with ſuppliant voice we pray;

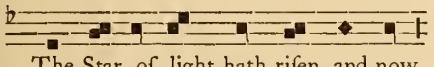


May He, in all our words and works,

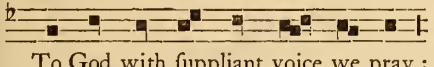


Keep us from ſin and harm this day.

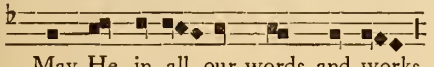
In the Vigil of The Epiphany, if it be not a Sunday; and in all week-days and Vigils, from the Octave of Eaſter to Pentecoſt, and within the Octave; and in the Octave, when there are no Conductors of the Choir; and in all Feaſts of iii. *Leſſons, when the Choir has no Conductors (except in Feaſts in which a Nocturn is ſaid), throughout the whole year.*



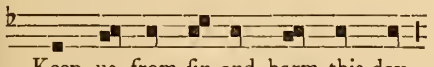
The Star of light hath riſen, and now



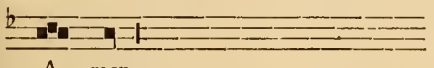
To God with ſuppliant voice we pray;



May He, in all our words and works,

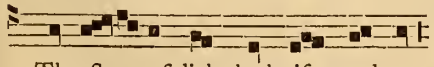


Keep us from ſin and harm this day.

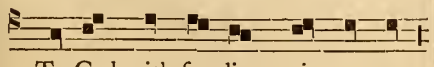


A - men.

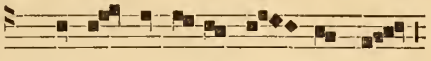
In the Day of The Epiphany; and in the Sunday within the Octave, and in the Octave.



The Star of light hath riſen, and now



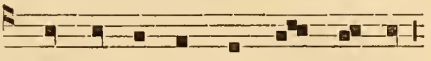
To God with ſuppliant voice we pray;



May He, in all our words and works,

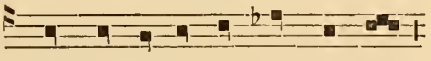
Keep us from ſin and harm this day.

Daily within the Octave of The Epiphany, except on Sunday.

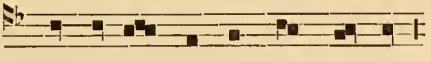


The Star of light hath riſen, and now

To God with ſuppliant voice we pray;

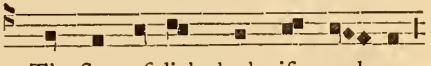


May He, in all our words and works,

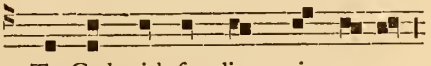


Keep us from ſin and harm this day.

On all Sundays from the Firſt Sunday after the Octave of The Epiphany to Quadrageſima, when it is the Service for the Sunday.



The Star of light hath riſen, and now

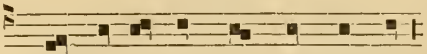


To God with ſuppliant voice we pray;

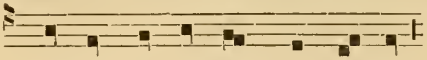
May He, in all our words and works,

Keep us from ſin and harm this day.

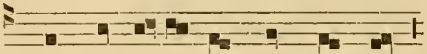
In the Firſt and Second Sundays in Quadrageſima.



The Star of light hath riſen, and now



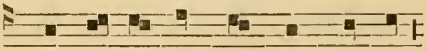
To God with ſuppliant voice we pray;



May He, in all our words and works,

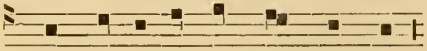
Keep us from ſin and harm this day.

In the Third and Fourth Sundays in Quadrageſima.

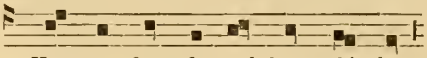


The Star of light hath riſen, and now

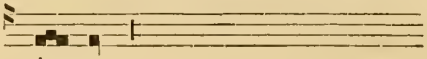
To God with ſuppliant voice we pray;



May He, in all our words and works,

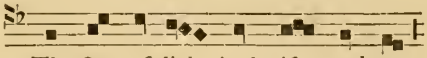


Keep us from ſin and harm this day.

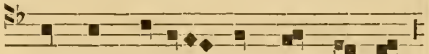


A - men.

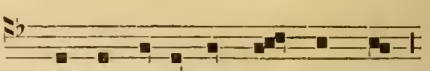
In Sunday in The Paſſion of The Lord; and in Sunday in the Branches of Palm; and in either Feaſt of the Holy Croſs.



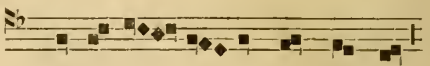
The Star of light hath riſen, and now



To God with ſuppliant voice we pray;



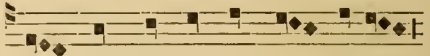
May He, in all our words and works,



Keep us from ſin and harm this day.

In Sunday in the Octave of Eaſter, in all Sundays up to The Aſcenſion of The Lord.

The Star of light hath riſen, and now

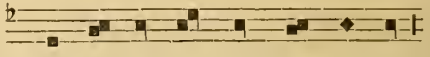


To God with ſuppliant voice we pray;

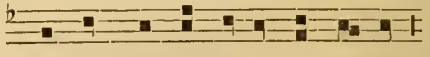
May He, in all our words and works,

Keep us from ſin and harm this day.

In all week-days and Vigils, from the Octave of Eaſter to The Vigil of Pentecoſt, incluſive.

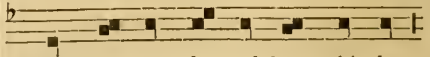


The Star of light hath riſen, and now



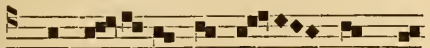
To God with ſuppliant voice we pray;

May He, in all our words and works,

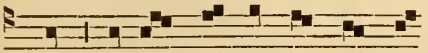


Keep us from ſin and harm this day.

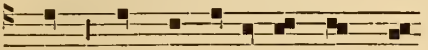
In the Day of The Aſcenſion of The Lord; and from thence up to The Vigil of Pentecoſt whatever be the Service, except in the Feaſt of The Holy Croſs, or when there is the Service of The Commemoration of the B.M.



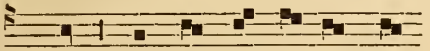
The Star of light hath riſen, and



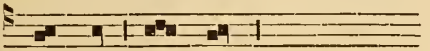
now, To God with ſuppliant voice we



pray; May He, in all our words and

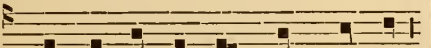


works, Keep us from ſin and harm

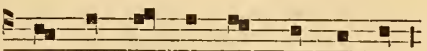


this day. A - men.

In The Day of Pentecoſt, and throughout the week.

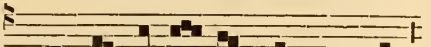


The Star of light hath riſen, and now



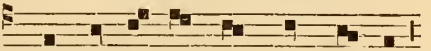
To God with ſuppliant voice we pray;

May He, in all our words and works,

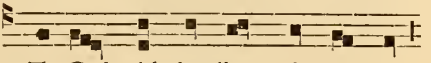


Keep us from ſin and harm this day.

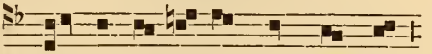
In the Day of The Holy Trinity, and thenceforward up to Advent, on all Sundays in the Service for the Sunday.



The Star of light hath riſen, and now



To God with ſuppliant voice we pray;



May He, in all our words and works,

Keep us from ſin and harm this day.[h]

HYMNUS.[i]

Jam lucis orto Sidere,
Deum precemur ſupplices:
Ut in diurnis actibus
Nos ſervet a nocentibus.

Linguam refrænans temperet,
Nec litis horror inſonet;
Viſum fovendo contegat,
Ne vanitates hauriat.

Sint pura cordis intima,
Abſiſtat et vecordia;
Carnis terat ſuperbiam
Potus cibique parcitas;

HYMN.

The Star of light hath riſen, and now
To God with ſuppliant voice we pray:
May He in all our words and works,
Keep us from ſin and harm this day.

May He reſtrain th' unruly tongue,
And huſh the hateful din of ſtrife;
Our ſtraying viſion kindly ſhield,
From all the vanities of life.

O may our hearts be pure within,
Far hence the thoughts of folly dwell;
Spareneſs of meat and drink, in fleſh
All wanton pride and paſſion quell;

[h] *There are ſeven other Melodies for this Hymn ſolely appropriate to certain particular Feſtival days.*

[i] *From S. Ambroſe, or of his School.*

Ut cum dies abſceſſerit,
Noctemque ſors reduxerit,
Mundi per abſtinentiam
Ipſi canamus gloriam;

Deo Patri ſit Gloria!
Ejuſque Soli Filio!
Cum Spiritu Paraclito,
Et nunc et in perpetuum. Amen.

So when the daylight fades away,
And night returns o'er Earth again,
Unſullied by the world, we may
To Him lift up th' adoring ſtrain;

To God The Father, Glory be!
And Glory to His Only Son!
And Spirit Paraclete, to Thee!
Now, and while endleſs ages run. Amen.

HYMNUS.

Jam lucis orto Sidere,
Deum precemur ſupplices:
Ut in diurnis actibus,
Nos ſervet a nocentibus.

Linguam refrænans temperet,
Nec litis horror inſonet;
Viſum fovendo contegat,
Ne vanitates hauriat.

Sint pura cordis intima,
Abſiſtat et vecordia;
Carnis terat ſuperbiam,
Potus cibique parcitas;

Ut cum dies abſceſſerit,
Noctemque ſors reduxerit:
Mundi per abſtinentiam
Ipſi canamus gloriam;

Deo Patri ſit Gloria!
Ejuſque Soli Filio!
Cum Spiritu Paraclito,
Et nunc et in perpetuum. Amen.

HYMN.

The Star of light hath riſen, and now
To God in ſuppliant prayer we bow:
May He in every word and way,
From harm preſerve us through the day.

So may He ſoothe our tongues in peace,
And make the din of ſtrife to ceaſe;
And kindly ſhield our ſtraying eyes,
From gazing on Earth's vanities.

O may our inmoſt hearts be pure!
From folly all our thoughts ſecure:
Spareneſs of meat and drink full well
All carnal pride and paſſion quell;

So when the day departs, and night
In turn ſucceeds the waning light:
Pure from the world, to Him again
We may lift up th' adoring ſtrain;

To God The Father Glory be!
And Only Son alike to Thee!
With The Bleſt Spirit Paraclete,
Now and for ever as is meet. Amen.

℄ [*At* PRIME, *inſtead of the Hymn* Jam lucis *in The Day of* THE NATIVITY *of The Lord, and daily up to The Circumciſion, in the Hereford Office, is ſaid the following*

HYMNUS.[1]

Corde natus ex Parentis,
Ante mundi exordium!
Alpha et Ω cognominatus;
Ipſe Fons et Clauſula,
Omnium quæ ſunt, fuerunt,
Quæque poſt futura ſunt,
Seculorum ſeculis!

HYMN.

Begotten of The Father's boſom,
Ere the worlds to being roſe!
Alpha and Omega His Name;
He, the Fount, the wondrous Cloſe,
Of things that paſt or preſent be,
Of all that time unborn ſhall ſee,
From age to age!

[1] *From Prudentius.*

Ipſe juſſit et creata ;
Dixit Ipſe et ſunt facta ;
Terra, Cœlum, foſſa ponti
Trina rerum machina ;
Quæque in his viguit ſub alto
Solis et Lunæ globo,
Seculorum ſeculis.

Tibi Chriſte ſit cum Patre !
Agioſque Spiritu,
Hymnus, Melos, Laus perennis,
Gratiarum actio,
Honor, Virtus, et Poteſtas,
Regnum eternaliter,
Seculorum ſeculis. Amen.

He gave command, they ſtood create ;
He ſpake the word, and they were made;
The Earth, the Heaven, the deep profound,
The world's trine fabric He arrayed ;
Whate'er beneath the lofty ſpheres
Of Sun and Moon, with life appears,
From age to age.

To Thee, O Chriſt ! Father to Thee !
And The Holy Spirit be,
Hymns, Worſhip, Laud, and Melody,
Thankſgiving everlaſtingly,
Honour, and Power, and Victory,
Kingdom, and Might, eternally,
From age to age. Amen.

¶ *In the York Office until the Octave of The Epiphany.*

HYMNUS.[k]

Agnoscat omne ſeculum,
Veniſſe vitæ præmium ;
Poſt hoſtis aſperi jugum,
Apparuit redemptio.

Iſaias quæ præcinit,
Completa ſunt in Virgine;
Annunciavit Angelus,
Sanctus replevit Spiritus.

Gloria Tibi Domine,
Qui natus es de Virgine ;
Cum Patre et Sancto Spiritu,
In ſempiterna ſæcula. Amen.

HYMN.

Let the wide world confeſs, from Heaven
The grace of life to Earth is given ;
Broken is Satan's yoke of pain,
Redemption hath appeared to men.

Iſaiah's ſtrains prophetic meet,
In the bleſt Virgin all complete ;
An Angel's voice th' event revealed,
The Holy Ghoſt the boon fulfilled.

Glory to Thee, O Lord ! be paid,
Born of the wondrous Mother Maid;
Father and Holy Ghoſt, to Ye,
Now and throughout eternity. Amen.]

[*AT PRIME, in the Octave of Eaſter, and daily up to THE ASCENSION OF THE LORD.*

[*From an Anglo-Saxon Hymnary.*][l]

HYMNUS.

Te lucis auctor perſonent
Hujus catervæ carmina ;
Quam Tu repleſti gratia
Anaſtaſis potentia.

Nobis dies hic innuit,
Diem ſupremum ſiſtere ;
Quo mortuos reſurgere,
Vitæque fas ſit reddere.

HYMN.

Author of Light ! we raiſe to Thee,
Our Hymn of choral melody ;
Filled with thy mighty grace and power,
In this thy Reſurrection's hour.

How doth this wondrous day ſhew forth
That laſt and ſolemn hour of earth !
When the dead, raiſed to meet their doom,
In life ſhall iſſue from the tomb !

[k] *From Venantius Fortunatus.*

[l] *MSS. Cotton. Veſp. D. xii., cent. x.*

Octava Prima redditur,
Dum mors ab unda tollitur;
Dum mente circumcidimur,
Novique denum naſcimur.

Dum Mane noſtrum cernimus
Rediſſe, victis hoſtibus;
Mundique luxum temnimus,
Panem ſalutis ſumimus.

Hæc alma ſit Solemnitas!
Sit clara hæc Feſtivitas!
Sit feriata gaudiis
Dies reducta ab inferis.

Gloria Tibi Domine!
Qui ſurrexiſti a mortuis;
Cum Patre et Sancto Spiritu,
In ſempiterna ſecula.

Now Firſt of days the Eighth we own,
Now death by water is o'erthrown;
New born, our nature is made whole,
By circumcifion of the ſoul.

Behold! our Light, our glorious Morn,
Triumphant o'er his foes return;
Leave we a world of luſt and ſtrife,
To feed upon the bread of life.

Fair be this ſweet and ſolemn day!
Shine clear the Feaſt in bright array!
May gladneſs crown this hallowed tide,
From Hell reclaimed and ſanctified.

Glory to Thee, O Lord of Heaven!
Who roſe again from death, be given;
Father and Holy Ghoſt to Ye!
Now and throughout eternity.]

Psalm XXI. [Ps. xxii. e. v.]

[To the end, for riſing in the morning. A Pſalm of David. A Pſalm for Prayer. Relates to The Paſſion of Chriſt.]

THE Lord is my ſhepherd. Amen.

Deus, Deus meus.

GOD, my God, look upon me, why haſt Thou forſaken me?: far from my ſalvation are the words of my offences.

O my God! I will cry in the day time, but Thou wilt not hear: and in the night ſeaſon, and it is no folly to me.

But Thou dwelleſt in the Holy Place: O Thou Laud of Iſrael!

Our fathers truſted in Thee: they truſted, and Thou didſt deliver them.

They called upon Thee, and were ſaved: they put their truſt in Thee, and were not confounded.

But I am a worm, and no man: a ſcorn of men, and the outcaſt of the people.

All that ſaw me laughed me to ſcorn: they ſpoke with their lips, and ſhook the head.

He truſted in The Lord, let Him reſcue him: let Him ſave him, ſince He will have him.

But Thou art He that drew me out of my mother's womb; my hope, from my mother's breaſts: I was caſt upon Thee from the womb.

Even from my mother's belly Thou art my God: O depart not from me.

For trouble is hard at hand: ſince there is none to help me.

Many oxen have come about me: fat bulls have befieged me.

They have opened their mouths upon me: as a lion ravening and roaring.

I am poured out like water: and all my bones are disjointed.

My heart is become like melting wax: in the midſt of my body.

My ſtrength hath dried up like a potſherd, and my tongue hath cleaved to my jaws: and Thou haſt brought me into the duſt of death.

For many dogs are come about me: and

the counſel of the malicious hath befieged me.

They pierced my hands and my feet: they numbered all my bones.

They looked, alſo, and ſtared upon me: they parted my garments among them, and upon my veſture they caſt lots.

But Thou, O Lord, remove not thy help far from me: regard me for my defence.

O God, deliver my ſoul from the ſword: my Only One from the power of the dog.

Save me from the mouth of the Lion: and my lowlineſs from the horns of the unicorns.

I will declare Thy Name unto my brethren: in the midſt of The Church will I praiſe Thee.

Ye that fear The Lord, praiſe Him: all ye the ſeed of Jacob, glorify Him.

Let all the ſeed of Iſrael fear Him: for He hath not ſpurned nor deſpiſed the ſupplication of the poor.

Nor turned He his face away from me: when I called upon Him He heard me.

My praiſe is of Thee in the great Church: my vows will I perform in the ſight of them that fear Him.

The poor ſhall eat and be ſatisfied, they ſhall praiſe The Lord who ſeek after Him: their hearts ſhall live for ever and ever.

They ſhall remember themſelves, and be turned unto The Lord: all the confines of the Earth.

And all the families of the Gentiles: ſhall worſhip before Him.

For the kingdom is The Lord's: and He is The Governor among the Gentiles.

All the fat ones upon the Earth have eaten and worſhipped: in his ſight ſhall all fall who deſcend into the Earth.

And my ſoul ſhall live to Him: and my ſeed ſhall ſerve Him.

The generation to come ſhall be declared unto The Lord: and the Heavens ſhall declare his righteouſneſs, unto a people that ſhall be born, whom The Lord hath made.

[O God! ſource of all mercy! Who, for our ſakes, deſcending into the deep, waſt haled to the Croſs, pierced with the nails, whoſe veſtments were parted by lot, and who didſt riſe triumphant from Hell! we pray Thee, O Lord, that Thou wouldeſt remember this our ranſom; and as Thou waſt of old the reſcuer of the fathers from the mouth of the Lion, ſo Thou wouldeſt be the deliverer of thoſe who truſt in Thee; Who liveſt and reigneſt with God The Father, in the Unity of The Holy Ghoſt, God, world without end. Amen.]

Psalm XXII. [Ps. xxiii. e. v.]

[A Pſalm of David. A Pſalm for Meditation. This Pſalm deſcribes the bleſſings of Baptiſm.]

Dominus regit me.

THE Lord is my ſhepherd, and I ſhall lack nothing: in a place of paſture there hath He placed me.

He hath led me forth beſide the waters of comfort: He hath converted my ſoul.

He hath led me in the paths of righteouſneſs: for His Name's ſake.

For though I walk even in the midſt of the ſhadow of death: I will fear no evil, for Thou art with me.

Thy rod and thy ſtaff: they have comforted me.

Thou haſt prepared a table in my ſight: againſt them that trouble me.

Thou haſt anointed my head with oil: and my cup of drinking, how excellent is it!

And thy loving kindneſs ſhall follow me: all the days of my life.

And I will dwell in the Houſe of The Lord: for the length of days.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

[Be our ſhepherd, O Lord, we entreat Thee; and may we receive all good things from thy ſweetneſs; ſo that, obtaining an eternal habitation in thy tabernacles, we may be fulfilled with the plenteouſneſs of thine everlaſting cup, through Chriſt Our Lord. Amen.]

Psalm XXIII. [Ps. xxiv. e. v.]

[On the Firſt from the Sabbath. A Pſalm of David. A Prophetical Pſalm for meditation. This Pſalm relates to the foundation of The Church, from which are excluded the Idols, and Chriſt the King of Glory enters.]

Domini eſt terra.

THE Earth is The Lord's, and the fulneſs thereof: the compaſs of the world, and all that dwell therein.

For He hath founded it upon the ſeas: and prepared it upon the floods.

Who ſhall aſcend into the mountain of The Lord: or who ſhall ſtand in his Holy Place?

He that is of innocent hands, and a pure heart: and that hath not given his mind unto vanity, nor ſworn in deceit to his neighbour.

He ſhall receive bleſſing from The Lord: and mercy from The God of his ſalvation.

This is the generation of them that ſeek Him: of them that ſeek the face of The God of Jacob.

Lift up your gates, ye princes! and be ye lift up, eternal portals!: and The King of Glory ſhall enter in.

Who is The King of Glory?: it is The Lord ſtrong and mighty, The Lord mighty in battle.

Lift up your gates, ye princes! and be ye lift up, eternal portals!: and The King of Glory ſhall enter in.

Who is The King of Glory?: The Lord of Hoſts; He is The King of Glory.

[O God! who eſtabliſheth the Earth, to whom all its fulneſs doth do ſervice, reſtore us to innocency of life; that with Thee for our forerunner, we may be enabled to aſcend the mountain of holineſs, through our Lord Jeſus Chriſt. Amen.]

Psalm XXIV. [Ps. xxv. e. v.]

[To the end, a Pſalm of David. A Pſalm for Prayer. This Pſalm is the Voice of The Church, to which juſt men and all Catholics adhere, for they truſt in The Lord.]

Ad Te, Domine, levavi.

UNTO Thee, O Lord, have I lift up my ſoul: my God, I have put my truſt in Thee; I ſhall not be aſhamed.

Neither let mine enemies mock at me: for all they that wait for Thee ſhall not be confounded.

Confounded be all they that do wickedneſs: vainly.

Shew me thy ways, O Lord: and teach me thy paths.

Direct me in thy truth and learn me: for Thou art God my Saviour, I have waited for Thee all the day long.

Call to remembrance thy compaſſions, O Lord: and thy mercies which are of old.

The offences of my youth: and my ignorances remember not.

According to thy mercy remember Thou me: of thy goodneſs, O Lord!

Gracious and righteous is The Lord: wherefore He will give a law to them that are ſinners in the way.

He will guide the meek in judgment: He will teach the gentle his ways.

All the ways of The Lord are mercy and truth: unto ſuch as keep his covenant and his teſtimonies.

For Thy Name's ſake, O Lord, be forgiving unto my ſin: for it is great.

What man is he that feareth The Lord?: He hath appointed him a law in the way that he hath choſen.

His ſoul ſhall dwell in goodneſs: and his ſeed ſhall inherit the land.

The Lord is a ſupport to them that fear Him: and his covenant, that it may be made manifeſt to them.

Mine eyes are ever upon The Lord: for He ſhall pluck my feet out of the ſnare.

Look upon me, and have mercy upon me: for I am deſolate and in poverty.

The ſorrows of my heart are multiplied: bring Thou me out of my diſtreſſes.

Look upon my humility and my trouble: and forgive me all my faults.

Conſider mine enemies, for they are increaſed: and they hate me with a cruel hatred.

Keep my ſoul, and deliver me: I will not be aſhamed, for I have put my truſt in Thee.

The innocent and upright have kept by me: becauſe I have waited for Thee.

Deliver Iſrael, O God: out of all his tribulations.

Glory be to The Father.

As it was in the beginning.

[O moſt kind and merciful God, deliver us, who lift up our ſouls unto Thee, from all our afflictions: remember not, we beſeech Thee, the offences of our youth, pardon our ignorances, and in thy clemency forgive whatever guilt we may through negligence have incurred, through Chriſt our Lord. Amen.]

Psalm XXV. [Ps. xxvi. e. v.]

[To the end, a Pſalm of David. A Pſalm for Prayer. The Voice of the people departing from their Idols, and coming to Baptiſm among the innocent.]

Judica me, Domine.

JUDGE me, O Lord, for I have walked in mine innocence: and truſting in The Lord, I ſhall not be weakened.

Prove me, O Lord, and try me: burn Thou my reins and my heart.

For thy mercy is before mine eyes: and I have delight in thy truth.

I have not ſate in the council of vanity: and with thoſe who do wickedly I will not enter in.

I have hated the congregation of the malicious: and with the ungodly I will not ſit.

I will waſh my hands among the innocent: and I will compaſs thine altar, O Lord.

That I may hear the voice of thy praiſe: and tell of all thy wondrous works.

Lord, I have loved the beauty of thine Houſe: and the place of the habitation of thy Glory.

O God, deſtroy not my ſoul with the wicked: and my life with men of blood.

In whoſe hands are iniquities: and their right hand is full of gifts.

But I have walked in mine innocence: redeem me, and be merciful unto me.

My foot hath ſtood in the direct way: in the Churches I will bleſs Thee, O Lord.

[O Lord, we beſeech Thee, beſtow thy mercy upon thy ſuppliant ſervants, and make us devoted to thy truth; ſo that, eſtabliſhed in the walk of innocency, we may be worthy to be delivered from the wicked, through Chriſt our Lord. Amen.]

Psalm LIII. [Ps. liv. e. v.]

[To the end, in Verſes, a Pſalm of David, when the Ziphites came and ſaid to Saul, doth not David hide himſelf with us? A Pſalm for Prayer. The voice of The Church againſt Heretics.]

Deus, in Nomine.

O GOD, for Thy Name's ſake, ſave me: and judge me in thy might.

Hear my prayer, O God!: give ear unto the words of my mouth.

For ſtrangers have riſen up againſt me: and tyrants have ſought after my ſoul; and they have not put God before their face.

For behold, God is my helper: The Lord is the upholder of my ſoul.

Turn away evil upon mine enemies: in thy truth deſtroy them.

Freely will I ſacrifice unto Thee; and give thanks to Thy Name, O Lord: for it is good.

For Thou haſt delivered me out of all my trouble: and mine eye hath looked down upon mine enemies.

Glory be to The Father.

As it was in the beginning.

[O Lord, grant thy ſalvation to thy Church, which truſteth in the protection of Thy Name; ſo that her enemies being diſperſed, ſhe may magnify Thee with the free-will offering of thy praiſe, through Chriſt our Lord. Amen.]

Psalm CXVII. [Ps. cxviii. e. v.]

[Alleluya. A Pſalm for Praiſing God. This Pſalm declares the way wherein a man may walk and come to the gate, whereinto entering, he may find the day, and never be ſhut out in darkneſs.]

Confitemini Domino.

O GIVE thanks unto The Lord, for He is good: becauſe his mercy endureth for ever.

Let Iſrael now ſay that He is good: and that his mercy endureth for ever.

Let the houſe of Aaron now ſay: that his mercy endureth for ever.

Let them now that fear The Lord ſay: that his mercy endureth for ever.

I called upon The Lord out of tribulation: and He heard me in largeneſs.

The Lord is my helper: I will not fear what man can do unto me.

The Lord is my helper: and I will deſpiſe mine enemies.

It is good to truſt in The Lord: rather than to put confidence in man.

It is good to truſt in The Lord: rather than to put confidence in princes.

All nations came around me: and in The Name of The Lord it is that I have been avenged of them.

Surrounding they compaſſed me about: but in The Name of The Lord it is that I have been avenged of them.

They came about me like bees, and have burned out, like as the fire among the thorns: and in The Name of The Lord it is that I have been avenged of them.

I was thruſt and overturned to my fall: but The Lord upheld me.

The Lord is my ſtrength and my praiſe: and is become my ſalvation.

The voice of joy and health: is in the tabernacles of the juſt.

The right hand of The Lord hath wrought ſtrength, the right hand of The Lord hath exalted me: the right hand of The Lord hath wrought ſtrength.

I ſhall not die, but live: and declare the works of The Lord.

The Lord, chaſtening, hath corrected me: but He hath not given me over unto death.

Open ye unto me the gates of righteouſneſs, and entering into them, I will give thanks unto The Lord: this is the gate of The Lord, the righteous ſhall enter into it.

I will give thanks unto Thee, for Thou haſt heard me: and art become my ſalvation.

The ſtone which the builders refuſed: this is become the head of the corner.

This is the Lord's doing: and it is marvellous in our eyes.

This is the day which the Lord hath made: let us rejoice and be glad in it.

O Lord! do Thou ſave me; O Lord! make us proſper well: bleſſed is he who cometh in The Name of The Lord.

We have bleſſed you of the Houſe of The Lord: God is The Lord, and He hath ſhined upon us.

Appoint ye a ſolemn day with thick boughs: even to the horn of the altar.

Thou art my God, and I will give thanks to Thee: Thou art my God, and I will exalt Thee.

O give thanks unto The Lord, for He is good: becauſe his mercy is for ever.

℣ [*This Pſalm CXVII is ſaid on Sundays only.*] *From Septuageſima up to Eaſter, inſtead of this Pſalm,* Confitemini Domino *is ſaid Pſalm XCII.,* Dominus regnavit decorem The Lord hath reigned. [*which is the firſt Pſalm in Lauds.*]

[O moſt gracious God, the Author of our conſolations, who filleſt the tabernacles of the juſt with joy and gladneſs; lift up thy Church, we beſeech Thee, with the ſtrength of thy mighty right hand, unto the gates of righteouſneſs, and cauſe it to ſtand ſteadfaſtly, as the head-ſtone of the corner; ſo that it may ſhine brightly with the glory of thy Reſurrection, through the ſame our Lord Jeſus Chriſt, who liveth and reigneth with Thee in the Unity of The Holy Ghoſt, God, world without end. Amen.]

Psalm CXVIII.

[Alleluya. A Pſalm for Prayer. When every day we muſt pray for our ſins to God, to forgive and cancel them, how happens it that he calls thoſe bleſſed who are undefiled? Becauſe although no one can be without ſin—therefore he who will be unſpotted in the way, (that is Chriſt who ſaith, I am the way), will walk in the law of The Lord through Him, and will through Him walk in his teſtimonies, and perform them with his whole heart. For they who do wickedneſs, that is, Heretics, walk not in his ways. For this is the voice of Catholics as to Heretics.]

[Aleph, Doctrine.]

Beati immaculati.

BLESSED are the undefiled in the way: who walk in the law of The Lord.

Bleſſed are they that ſearch his teſtimonies: and ſeek Him with their whole heart.

For not they who do wickedneſs: walk in his ways.

Thou haſt charged: that thy commandments, be diligently kept.

O that my ways were directed: to keep thy ſtatutes!

Then I ſhall not be confounded: while I have reſpect unto all thy commandments.

I will give thanks to Thee in uprightneſs of heart: in that I have learned the judgements of thy righteouſneſs.

I will keep thy ſtatutes: O forſake me not utterly.

[Beth, a Houſe.]

Wherewithal doth a young man cleanſe his way: in keeping thy words.

With my whole heart have I fought Thee: repel me not from thy commandments.

Thy words have I hid within my heart: that I ſhould not ſin againſt Thee.

Bleſſed art Thou, O Lord: O teach me thy ſtatutes.

With my lips have I been telling: of all the judgements of thy mouth.

I have been delighted in the way of thy teſtimonies: as in all manner of riches.

I will be exerciſed in thy commandments: and conſider thy ways.

I will meditate in thy ſtatutes: and I will not forget thy words.

Glory be to the Father.

As it was in the beginning.

[Gimel, Retribution or Fulneſs.]

Retribue ſervo tuo.

Reward thy ſervant: quicken me, and I ſhall keep thy words.

Open Thou mine eyes: and I will conſider the wondrous things of thy law.

I am a ſojourner upon earth: O hide not thy commandments from me.

My ſoul hath coveted to long for thy ſtatutes: at all times.

Thou haſt rebuked the proud: and curſed are they that do err from thy commandments.

Remove from me ſhame and contempt: for I have ſought out thy teſtimonies.

Princes alſo did ſit and ſpeak againſt me: but thy ſervant was exerciſing himſelf in thy ſtatutes.

For thy teſtimonies are my meditation: and thy ſtatutes my counſel.

[Daleth, a poor man, or a Tablet, or a Gate.]

My ſoul hath cleaved to the ground: O quicken me according to thy word.

I have acknowledged my ways, and Thou heardeſt me: O teach me thy ſtatutes.

Inſtruct me in the way of thy ſtatutes: and I ſhall be exerciſed in thy wondrous works.

My ſoul hath ſlumbered for very heavineſs: ſtrengthen me in thy words.

Remove from me the way of iniquity: and have mercy upon me according to thy law.

I have choſen the way of truth: and I have not forgotten thy judgements.

I have ſtuck unto thy teſtimonies, O Lord: confound me not.

I ran the way of thy commandments: when Thou didſt enlarge my heart.

Glory be to The Father.

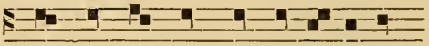
As it was in the beginning.

[O God, The Palm of perfect bleſſedneſs, who, as a provident Saviour, doſt teach thy faithful ones to walk in thy laws, to ſearch thy teſtimonies, to keep thy commands; grant to us, we beſeech Thee, thy righteouſneſs; that we may ſeek Thee with our whole hearts, underſtand thy ſayings, tell forth thy wonders; that we, who hitherto have wandered like loſt ſheep, reſtored by thy kind arms, may rejoice in the Glories of Paradiſe, through our Lord Jeſus Chriſt, Thy Son, who with Thee liveth and reigneth, in the Unity of The Holy Ghoſt, God, bleſſed for evermore. Amen.]

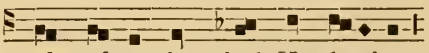
¶ [*Let the aforeſaid Pſalms be ſaid at Prime, in the above-mentioned manner, in all Sundays throughout all Advent, except in The Vigil of The Nativity of The Lord, when it happens on a Sunday, and from the Firſt Sunday after the Octave of The Epiphany to Eaſter, and from The Firſt Sunday after Trinity to Advent, when it is the Sunday Service. So that from Septuageſima to Eaſter be ſaid the Pſalm* Dominus regnavit The Lord hath reigned *in the place of the Pſalm,* Confitemini Domino O give Thanks unto The Lord.]

¶ *On Sundays, from the Firſt Sunday after the Octave of The Epiphany to Quadrageſima; and from the Firſt Sunday after Trinity to Advent, in the ordinary Sunday Service. Antiphon.*

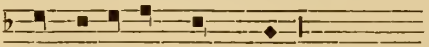
THE Lord is my Shepherd,



and I ſhall lack nothing. In a place

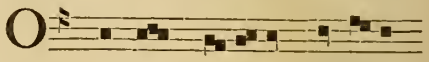


of paſture, there hath He placed me.



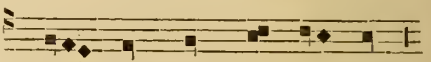
Oioueae.

On week-days, from the Firſt Sunday after the Octave of The Epiphany to Quadrageſima; and from the Firſt Sunday after Trinity to Advent, in the ordinary week-day Service. Antiphon.

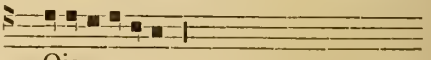


O God, hear Thou

my prayer! with thine ears

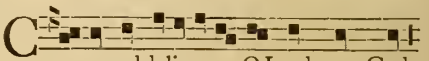


receive the words of my mouth.

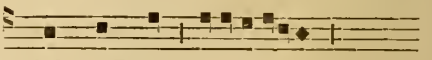


Oioueae.

On week-days in Advent. Antiphon.



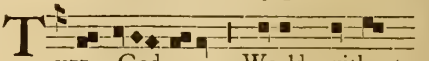
COME and deliver us, O Lord, our God.



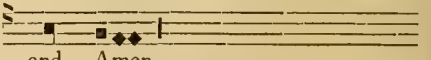
Pſalm. Deus. Oioueae.

¶ THE CREED OF S. ATHANASIUS.

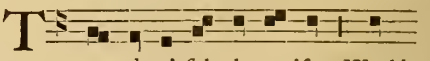
[*To be ſaid daily.*][m]



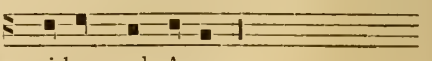
THEE, God. World without



end. Amen.

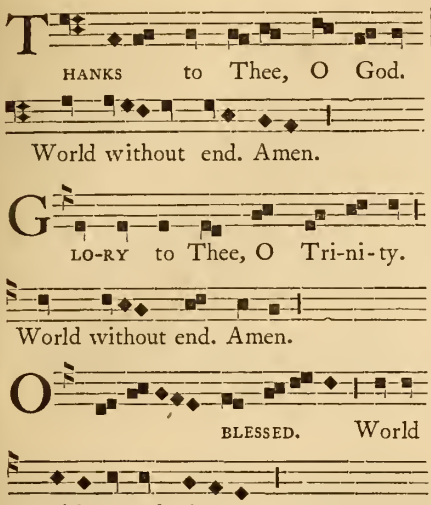


THEE, du-ti-ful - ly praiſe. World



without end. Amen.

[m] "*Holy Church hath ordained that it ſhould be ſung each day openly at Prime, both in token that faith is the firſt beginning of health, and alſo for people uſe that time moſt to come to Church.*"—*Myrroure, lxxv. b.*



Quicunque vult.

WHOSOEVER will be ſaved: before all things it is neceſſary that he hold The Catholic Faith.

Which Faith, except every one do keep whole and undefiled: without doubt he ſhall periſh everlaſtingly.

And the Catholic Faith is this, That One God in Trinity: and Trinity in Unity we worſhip.

Neither confounding The Perſons: nor dividing The Subſtance.

For one is The Perſon of The Father, other of The Son: and other of The Holy Ghoſt.

But of The Father, and of The Son, and of The Holy Ghoſt, The Godhead is One: The Glory equal, The Majeſty co-eternal.

Such as The Father is, ſuch is The Son: and ſuch is The Holy Ghoſt.

The Father uncreate, The Son uncreate: The Holy Ghoſt uncreate.

The Father incomprehenſible, The Son incomprehenſible: The Holy Ghoſt incomprehenſible.

The Father eternal, The Son eternal: The Holy Ghoſt eternal.

And yet not three eternals: but One Eternal.

So alſo, not three uncreate, nor three incomprehenſibles: but One Uncreated, and One Incomprehenſible.

So likewiſe The Father is Almighty, The Son Almighty: The Holy Ghoſt Almighty.

And yet not three Almighties: but One Almighty.

So The Father is God, The Son God: The Holy Ghoſt God.

And yet not three Gods: but One God.

So likewiſe The Father is Lord, The Son is Lord: The Holy Ghoſt is Lord.

And yet not three Lords: but One Lord.

For like as we are compelled by the Chriſtian verity to acknowledge every Perſon singly to be God and Lord:

So are we forbidden by the Catholic Religion to ſay, there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of The Father alone: not made, nor created, but begotten.

The Holy Ghoſt is of The Father, and of The Son: neither made, nor created, nor begotten; but proceeding.

One Father, therefore, not three Fathers; One Son, not three Sons: One Holy Ghoſt, not three Holy Ghoſts.

And in this Trinity none is afore, or after: none greater, or leſs.

But the whole Three Perſons: are Co-eternal together and Co-equal.

So that in all things, as is aforeſaid: The Unity in Trinity, and The Trinity in Unity is to be worſhipped.

He therefore that will be ſaved: let him thus think of The Trinity.

But it is neceſſary to everlaſting ſalvation: that he faithfully believe alſo The Incarnation of our Lord Jeſus Chriſt.

For the right faith is, that we believe and confeſs: that our Lord Jeſus Chriſt, The Son of God, is God and Man.

He is God, of The Subſtance of The Father begotten before the worlds: and He is Man, of the subſtance of his Mother, born in the world

Perfect God, perfect Man: of a reaſonable ſoul, and human fleſh ſubſiſting.

Equal to The Father, as touching His Godhead: and inferior to The Father, as touching His Manhood.

Who, although He be God and Man: yet not two, but One, is Chriſt.

One not by converſion of The Godhead into fleſh: but by taking of manhood into God;

One altogether; not by confuſion of Subſtance: but by Unity of Perſon.

For as the reaſonable ſoul and fleſh is one man: ſo God and Man is One Chriſt;

Who ſuffered for our ſalvation, deſcended into Hell;[n] roſe again the third day from the dead.

He aſcended into Heaven, He ſitteth on the right hand of God, The Father Almighty: from whence He ſhall come to judge the quick and the dead.

At whoſe coming all men muſt riſe again with their bodies: and ſhall give account for their own works.

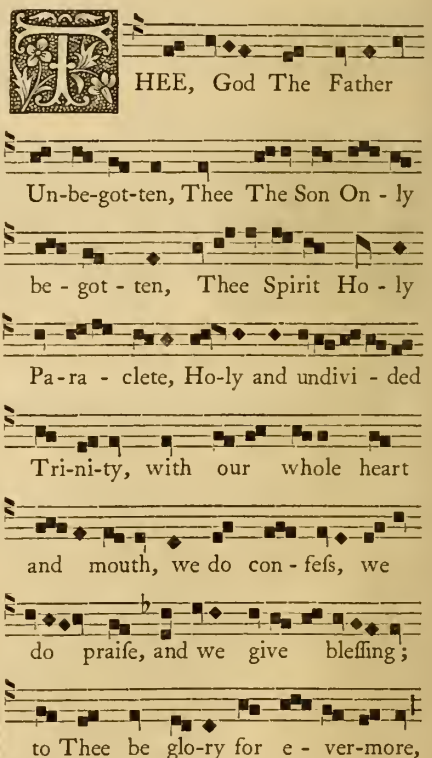
And they that have done good ſhall go into life everlaſting: and they that have done evil into everlaſting fire.

This is The Catholic Faith: which except every man faithfully and firmly believe, he cannot be ſaved.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

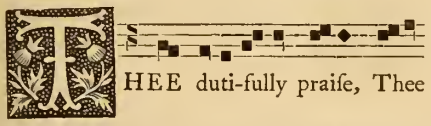
As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *In all Sundays whenſoever is ſaid Pſalm LXVII.,* Deus Deus meus O God my God, *with the reſt of the Pſalms at Prime,* [*That is, during all Advent, except on the Vigil of The Nativity when that falls on a Sunday; and from the Firſt Sunday after The Epiphany to Eaſter; and from the Firſt Sunday after Trinity to Advent, when the Service for the Sunday is the ordinary Service, except that from Septuageſima to Eaſter the Pſalm XCII.,* Dominus regnavit The Lord hath reigned *is ſubſtituted for Pſalm CXVII.,* Confitemini O give thanks] *upon* WHOSOEVER *ſhall be ſaid this Antiphon.*

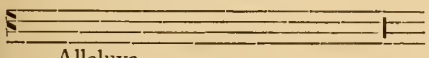


[n] "*Ad inferos.*"

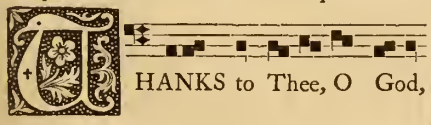
On the other ordinary Sundays throughout the year, and on all Simple Feaſts, as well thoſe which have iii. *as thoſe which have* ix. *Leſſons, and in which the Choir has Conductors;*[o] *and in the Octave, and throughout the Octave, when the Choir has Conductors; [In the principal Feaſts there were four Conductors of the Choir taken from the higher grades, and in the greater Double Feaſts two principal Conductors of the higher grade and two others from the lower grade.*[p]*] and in the Commemorations of The Bleſſed Mary, and of the Feaſt of the Place (except in thoſe Feaſts and Commemorations which happen within the Octave of The Holy Trinity), upon* WHOSOEVER *is ſaid this Antiphon.*

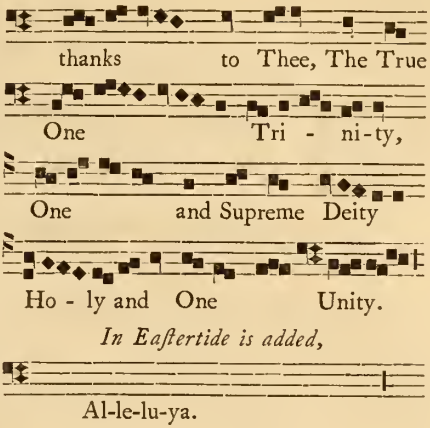


In Eaſtertide is added,



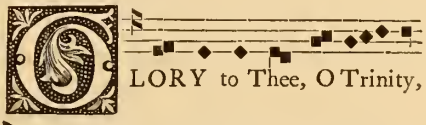
In all Double Feaſts throughout the year, without the week of Holy Trinity, is ſaid, upon WHOSOEVER *this Antiphon.*





In Eaſtertide is added,

In all week-days in the ordinary week-day Service throughout the whole year; and in Feaſts which have iii. *Leſſons without Conductors of the Choir; and in the Octave, and within it when the Choir has no Conductors; and in Vigils, and in The Four Times without the week of Pentecoſt and the week of The Holy Trinity, is ſaid, upon* WHOSOEVER *this Antiphon.*

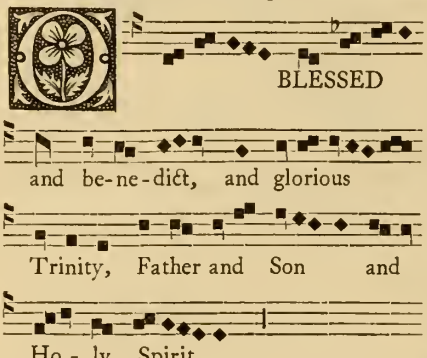


In Eaſtertide is added,

[o] "*Cum regimine Chori.*"

[p] *See the Tract* "*Crede michi,*" *after the* "*Defence of the Directory,*" *appended to the Ordinal of Sarum.*

Throughout the week of Holy Trinity, whatever be the Service, is ſaid, upon WHOSOEVER *this Antiphon.*



¶ [*In the York Breviary, the Antiphons upon* WHOSOEVER *are as follow:—*

The Sunday Anthem, except certain particular Seaſons, as noted in the Temporal, and except the Feaſts of ix. *Leſſons. Double and Simple. Antiphon.*

Thee, God The Father, &c., for ever and ever. Amen. *As above.*

In the Feaſts of ix. *Leſſons, Double and Simple, except certain Feaſts, noted in the Temporal, and of The Saints. Antiphon.*

Thanks be to Thee, &c., One Unity. *As above.*

In the week-days, except certain particular Seaſons therein noted. Antiphons.

Monday. Be with us, One Almighty God, Father, Son, and Holy Spirit.

Tueſday. Thee we acknowledge, One in Subſtance, a Trinity in Perſons.

Wedneſday. Thee we profeſs ever The Same, in being, in life, in underſtanding.

Thurſday. We invoke Thee, we adore Thee, we praiſe Thee, O Bleſſed Trinity.

Friday. Our Hope, our Salvation, our Honour, O Bleſſed Trinity.

Saturday. Deliver us, ſave us, juſtify us, O Bleſſed Trinity.

The Hereford Breviary uſed the ſame Antiphons,—

Thanks be to Thee.

All thy creatures.

Glory be to Thee.

but at times ſomewhat varying from the Sarum Uſe.]

CHAPTER. Timothy i.

TO The King Eternal, Immortal, Invifible, The Only God, be Honour and Glory for ever and ever. Amen.

Thanks be to God.

¶ *This Chapter is ſaid on all Sundays and Feaſts, and within their Octaves, when the Choir has Conductors; and in the Commemorations of The Bleſſed Mary; and in the Feaſt of the Place, throughout the whole year without the week of Eaſter.*

In all other Feaſts in the year; and in all week-days, from the Octave of Eaſter to Pentecoſt; and in the Octaves, and within the Octaves when the Choir has no Conductors; and in the Vigils of The Aſcenſion and of Pentecoſt; and in the Vigil of The Nativity of The Lord and The Epiphany, when they happen without the Sunday, is ſaid this

CHAPTER. Iſaiah xxxiii.

O LORD, be gracious unto us, for we have waited for Thee: be Thou our arm every morning, our Salvation alſo in the time of trouble.

Thanks be to God.

In all other week-days throughout Advent; and from the Firſt Sunday after the Epiphany to Thurſday in The Supper of The Lord; and from the Firſt Sunday after Trinity to Advent, in the ordinary week-day Service, is ſaid this

CHAPTER. Zachariah viii.

OVE Peace and Truth, ſaith The Lord Almighty.

Thanks be to God.

Whenever the aforeſaid Chapter is ſaid at Prime, then let Petitions with proſtration of body be offered at all the Hours.[q]

℣ [*Let this rule be generally obſerved, that this* ℟. Jeſus Chriſt *be ever ſaid by one Clerk or Boy only, without ever changing veſtment or place.*[r]]

℟.

ESU CHRIST, Son of The Living God, have mercy upon us.

Choir. Jeſu Chriſt, Son of the Living God, have mercy upon us.

℣. Thou Who ſitteſt at the right hand of the Father.

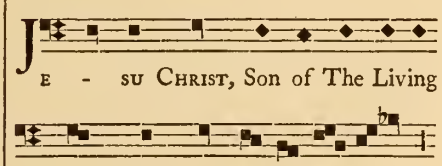
℟. Have mercy upon us.

℟. Glory be to The Father, and to The Son: and to The Holy Ghoſt.

Choir. Jeſu Chriſt, Son of The Living God, have mercy upon us.

℣ *This Verſe,* Thou Who ſitteſt *is ſaid throughout the whole year, after the aforeſaid Reſponſe, except on Chriſtmas Day, and thenceforward up to the morrow of The Purification, and from Sunday in the Paſſion of The Lord, up to The Aſcenſion of The Lord; except alſo when the Service of S. Mary is ſaid, and except in the Feaſt and Octave of Corpus Chriſti when it is the Service for the Octave, and except in the Feaſt of The Transfiguration, and in the Feaſt and throughout the Octave of The Name of Jeſus, when it is the Octave Service itſelf.*

℣ [*The following Chant is ſaid on the Day of The Nativity of the Lord, and from thence up to the Octave of the Epiphany; and in the Octave; and in the Vigil of The Epiphany, when it happens without a Sunday. It is ſaid alſo from the Octave of Eaſter to the Feaſt of Trinity whenever the Choir has Conductors, as well on Sundays as on Feſtivals; and in the Feaſt of Corpus Chriſti, and its Octave; and in the Exaltation of the Holy Croſs; and in either Feaſt of S. Michael; and in the Feaſt of the Dedication of the Church, and as often within the Octave, and on the Octave, as there is the Service of The Dedication (if it be without Septuageſima up to Eaſter).*

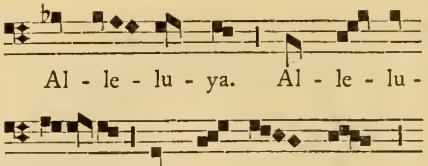


Choir. Jeſu Chriſt, Son of The Living God. Have mercy upon us.

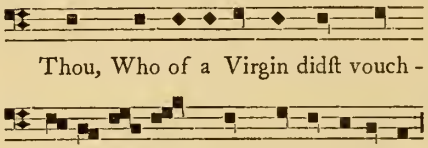
[q] "*Preces,*" "*Prayers,*" *or* "*Petitions,*" *differed from* "*Orationes,*" "*Collects,*" *or* "*Oriſons,*" *in that they were always ſaid, except at certain feſtal ſeaſons (ſee poſt, p.* 117) *proſtrate with bended knees. Supplications at Prime and Compline were ſaid every day (except in Eaſter-week and the three preceding days); but at the other Hours were placed before the Collects or Oriſons only in the week-day office.*

[r] *From the Rubric for The Nativity at Prime.*

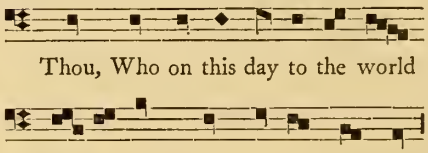
[s] *From the Arundel MS.* 130; *and Lanſdowne MS.* 463.



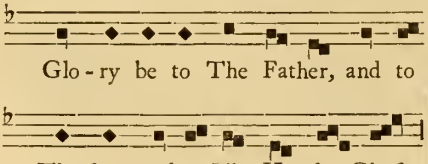
℔ *In the Day of The Nativity of The Lord, and from thence daily up to the Feaſt of The Purification of The Bleſſed Mary; and in the Day of the Epiphany, and throughout the Octave of the ſame; and in the Feaſt of Corpus Chriſti, and in the Octave, when it is the Service for the Octave, is ſaid*



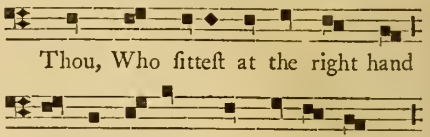
℔ *In the Day of the Epiphany, and daily afterwards, is ſaid this Verſe*



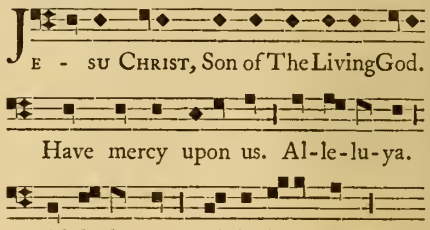
℔ *On the Day of The Nativity, and of The Epiphany, and of The Aſcenſion*



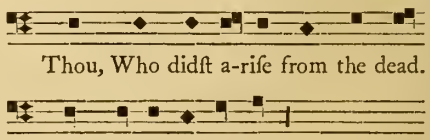
℔ *In all other Feaſts when this Chant is ſaid, is ſaid alſo this Verſe*



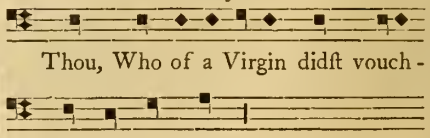
℔ *In all Feaſts of* iii. *Leſſons, without Conductors of the Choir; and in Feaſt Days, from the Octave of Eaſter to Pentecoſt; and throughout the Octave of the Holy Trinity, and of Corpus Chriſti, when the Service is of the Octave; and in the Octave of The Epiphany, when not a Sunday; and in the Vigil of The Nativity of The Lord.*



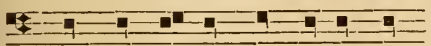
℔ *In Eaſtertide this Verſe is ſaid thus*



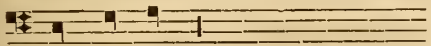
℔ *Throughout the Octave of Corpus Chriſti*



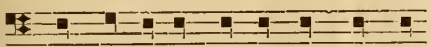
℣ *In the Day of The Epiphany, and the Octave,—*



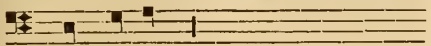
Thou, Who on this day to the world



didſt appear.

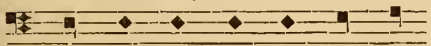


Thou, Who ſitteſt at the right hand of

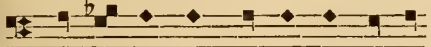


The Father.

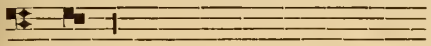
℣ *In Eaſtertide, and other Feſtival Seaſons,—*



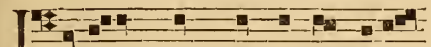
Glo - ry be to The Fa-ther,



and to The Son, and to The Ho-ly



Ghoſt.

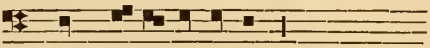


E - SU CHRIST, Son of The Liv-ing

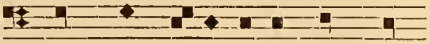
God. Have mercy upon us.

℣ *In all week-days and Feaſts of* iii. *Leſſons, and in the Octaves without Conductors of the Choir; and in Vigils, from the Octave of The Epiphany up to The Paſſion of The Lord; and from the Feaſt of The Holy Trinity up to the Vigil of The Nativity of The Lord; and throughout the Octave of Holy Trinity, and of Corpus Chriſti, when the Service is of the Octave,—*

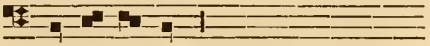
ESU CHRIST, Son of The living God



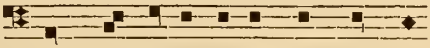
Have mercy upon us.



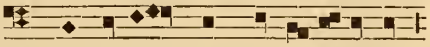
Thou, Who of a Vir-gin didſt vouch-



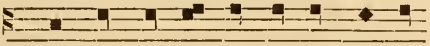
ſafe to be born. Have mercy.



Thou, Who ſitteſt at the right hand of



The Fa-ther. Have mercy upon us.

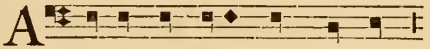


Glo - ry be to The Father, and to

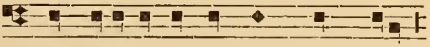
The Son, and to The Ho-ly Ghoſt.

Let the Choir reply, JESU CHRIST.]

Then follows:—



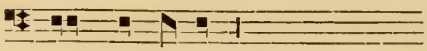
A - RISE, O Lord, and help us.



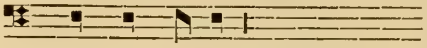
And deliver us for Thy Name's ſake.

Then follow Petitions in this form; all proſtrate, kneeling, [*except at certain Seaſons, as the Vigil of The Nativity, and from Eaſter to* Deus omnium *(the Firſt Sunday after Trinity), when the "Preces" or Petitions were always ſaid ſtanding.*] †

† *From the Rubrics of The Proper of The Time. This cuſtom is of very ancient date in England, and is repeatedly mentioned by Beda.*

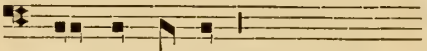


Lord, have mercy. *(thrice).*



Chriſt, have mercy. *(thrice).*

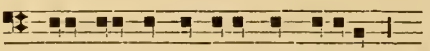
yet ſo that that the laſt Kyrie Lord *be ſaid thus:—*



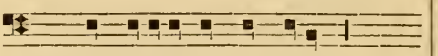
Lord, have mercy. *(thrice).*[u]

OUR FATHER, which art in Heaven; Hallowed be Thy Name: Thy kingdom come: Thy will be done, as in Heaven ſo on Earth. Give us this day our daily bread: And forgive us our debts, as we forgive our debtors: And lead us not into temptation: But deliver us from evil.[v]

[*To the end ſecretly, the Prieſt repeating aloud,*]



And lead us not into temptation.



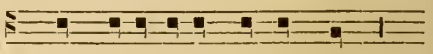
℟. But deliver us from evil.

My ſoul ſhall live, and ſhall praiſe Thee. And thy judgements ſhall help me.

I have gone aſtray like a ſheep that is loſt. Seek thy ſervant, O Lord, for I have not forgotten thy commandments.

I BELIEVE in God,[w] The Father Almighty, Creator of Heaven and Earth. And in Jeſus Chriſt His Only Son our Lord: Who was conceived by The Holy Ghoſt, born of The Virgin Mary, ſuffered under Pontius Pilate, crucified, dead, and buried: He deſcended into Hell: The third day He roſe again from the dead: He aſcended to the Heavens: He ſitteth at the right hand of God The Father Almighty: whence He ſhall come to judge the quick and the dead.

I believe in The Holy Ghoſt; The Holy Catholic Church, The Communion of Saints, the Remiſſion of Sins, the Reſurrection of the Fleſh, and Life Eternal. Amen. [*To the end ſecretly, the Prieſt repeating aloud,*]



The Reſurrection of the Fleſh.

℟. And life e-ter-nal. A-men.

[u] "*Theſe words are ſaid nine times:—thrice* '*Kyrieleyſon,*' *to The Father; thrice* '*Chriſteleyſon,*' *to The Son; and thrice* '*Kyrieleyſon,*' *to The Holy Ghoſt; and that is againſt theſe manner of ſins, (that is,) of faults againſt The Father, of ignorance againſt The Son, and of malice againſt The Holy Ghoſt; and for each of theſe ſins are done threewiſe, that is to ſay, in thought, word, and deed.*"—*Myrroure, clxvi. b.*

[v] *See Note to the Common Forms, ante.*

[w] "*This Creed is ſaid in Holy Church in Prime, that is the beginning of the day; and at Compline, that is the beginning of the night. For the faithful ſaying of the Creed chaſeth away fiends, which be in wont to hinder men both in day and in night. And therefore every Chriſten man and woman ought, on the beginning of the day and of the night, to ſay his Creed; and for this cauſe either this Creed, or the Maſſe Creed, is to be ſaid when folk lay a dying, to chaſe away the fiends that are then buſy to trouble the ſoul. The ſecond Creed is called the Maſſe Creed, which was made in a general Council for declaration of the firſt Creed againſt certain hereſies that were then ariſen in Holy Church; and the third Creed, that is,* '*Quicunque vult,*' *was made by a holy Biſhop called Athanaſius, againſt hereſies alſo. And therefore theſe two Creeds are ſung openly to ſtrength of our faith and confuſion of heretics. But the firſt Creed is ſaid privily; for it was made privily before the faith was openly preached in the world.*"—*Myrroure, clxxiii.*

[*This being ſaid, let Petitions follow in the ſame Tone, as at Compline.*][x]

LET my mouth be filled with thy praiſe. That I may ſing thy Glory, and all the day long thy greatneſs.

O Lord, turn thy face away from my ſins. And blot out all mine iniquities.

Create in me a clean heart, O God. And renew a right ſpirit within me.

Caſt me not away from thy face. And take not Thy Holy Spirit from me.

Reſtore to me the joy of thy ſalvation. And ſtabliſh me with Thy Chief Spirit.

Deliver me, O Lord, from the evil man. Reſcue me from the wicked man.

Reſcue me from mine enemies, O my God. And deliver me from them that riſe up againſt me.

O deliver me from the workers of iniquity. And ſave me from the men of blood.

So will I ſing Pſalms unto Thy Name for ever and ever. That day by day I may perform my vows.

Hear us, O God, our ſalvation! The hope of all the confines of the Earth, and in the ſea afar off.

O God, make ſpeed to ſave me.

O Lord, make haſte to help me.

Holy God! Holy Mighty! Holy and Immortal! Lamb of God! Who takeſt away the ſins of the world. Have mercy upon us.

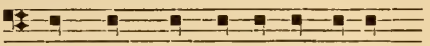
Bleſs The Lord, O my ſoul! And all that is within me His Holy Name.

Bleſs The Lord, O my ſoul! And forget not all his benefits;

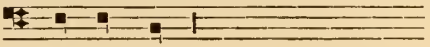
Who forgiveth all thine iniquities. And healeth all thine infirmities.

Who redeemeth thy life from deſtruction. Who crowneth thee with mercy and compaſſions.

Who ſatisfieth thy deſire with good things. [*Ending,*]



Thy youth ſhall be re-new-ed as



the ea - gle's.

℣ *The Confeſſion, The* Miſereatur, *and The Abſolution, are ſaid throughout the whole year at Prime, and at Compline, and that in a low voice, ſo as ſcarcely to be heard, by the Choir.*[y]

[*It is to be noted, that the Prieſt of greateſt dignity ſhould ſay them,*]

℣. [LET us confeſs unto The Lord, for He is good.

℟. And his mercy endureth for ever.][z]

The Prieſt, looking towards the Altar,

I CONFESS to God, The Bleſſed Mary, and all the Saints, [*turning to the Choir*] and to you, I have ſinned exceedingly, in thought, word, and deed, of my own fault. [*looking back to the Altar*] I beſeech, Holy Mary, all the Saints of God, and [*looking back to the Choir*] ye, to pray for me.

The Choir replies, turning to the Prieſt,

ALMIGHTY God, have mercy upon you, and forgive you all your ſins, deliver you from all evil, preſerve and ſtrengthen you in all goodneſs, and bring you to everlaſting life. Amen.

Then the Choir, turning to the Altar,

I CONFESS to God, The Bleſſed Mary, all the Saints, and [*turning to the Prieſt*] to

[x] *From the MSS. Arundel,* 130.

[y] *Arundel MSS.* 130.

[z] *From the York Breviary, and Sarum Miſſal.*

you, I have ſinned exceedingly, in thought, word, and deed, of my own fault, [*looking back to the Altar*], I beſeech Holy Mary, all the Saints, and [*turning to the Prieſt*] you, to pray for me.

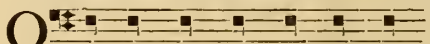
Then let the Prieſt ſay to the Choir, in the firſt perſon, if neceſſary,—

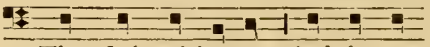
ALMIGHTY GOD, have mercy upon you, and forgive you all your ſins, deliver you from all evil, preſerve and ſtrengthen you in all goodneſs, and bring you to everlaſting life. Amen.

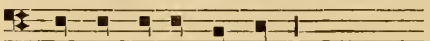
The Almighty and Merciful Lord grant you Abſolution and Remiſſion of all your ſins, ſpace for true penitence, amendment of life, and the grace and conſolation of The Holy Spirit. Amen.

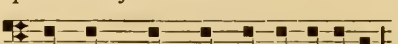
Then follow Petitions, after this manner.

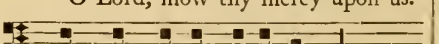
¶ [*When this has been ſaid, Petitions follow by the Prieſt, the officiating Miniſter, after this manner, with note.*][a]

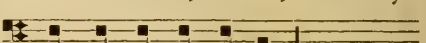


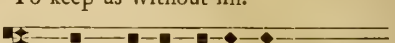


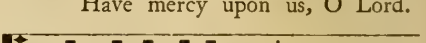


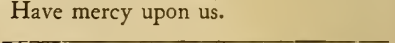


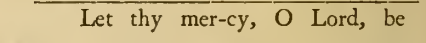


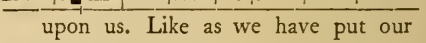


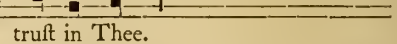


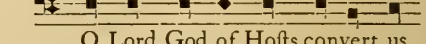


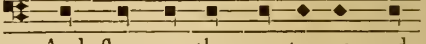


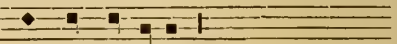


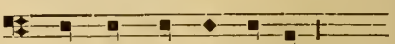


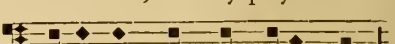








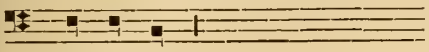




[a] *MSS. Arundel* 130.

[b] "*The Prieſt turneth to the Choir and to the people, and ſaith,* '*Dominus vobiſcum,*' *that is to ſay,* '*The Lord be with you.*' *The Choir anſwereth* '*et cum ſpiritu tuo,*' '*and with thy ſpirit.*' *In this ſalutation of the Prieſt, and anſwer of the People or of the Choir, the Prieſt prayeth that our Lord be with them; for but if they be all One in One Lord, the prayer that followeth may not be heard to their profit. Then the Prieſt turneth again and ſayeth* '*Oremus,*' '*pray we.*' *Here ye may ſee that the Prieſt ſayeth not the Oriſons following in his own name alone, but in the name of all that are preſent, and all Holy Church. And therefore in time of Oriſons ye ought not to intend to other things, but lift up your hearts full devoutly to God.*"—*Myrroure, fo. clxviii.*

℟. And with thy ſpi-rit.



Let us pray.

℣ *Theſe Petitions are ſaid in this form at Prime throughout the whole year, as well on Common days as in Feaſts, both Double and Simple, except from Thurſday in The Supper of The Lord up to the Octave of Eaſter, and except in The Day of Souls.*

But on all Week-days throughout Advent, and from the Firſt Sunday after the Octave of The Epiphany to Thurſday in the Supper of The Lord, and from the Firſt Sunday after Trinity to Advent in the ordinary Week-day Service next after Let thy mercy, O Lord, be upon us *let this follow*

℣. O Lord, hear my voice wherewith I have cried unto Thee.

℟. Have mercy upon me and hear me.

And let all the reſt as noted at Compline be ſaid up to the Oriſon; and this Pſalm without note [*that is to ſay*]

Miſerere mei, Deus.

SAVE mercy upon me, O God: according to thy great mercy.

And according to the multitude of thy compaſſions: blot out mine iniquity.

Waſh me throughly from mine iniquity: and cleanſe me from my ſin.

For I acknowledge mine iniquity: and my ſin is ever before me.

Againſt Thee only have I ſinned and done evil before Thee: that Thou mayeſt be juſtified in thy ſayings, and overcome when Thou art judged.

For behold I was conceived in iniquities: and in ſin hath my mother conceived me.

But lo! Thou haſt loved truth: the uncertain and hidden things of thy wiſdom haſt Thou manifeſted to me.

Thou ſhalt ſprinkle me with hyſſop and I ſhall be cleanſed: Thou ſhalt waſh me and I ſhall be made whiter than ſnow.

To my hearing Thou ſhalt give joy and gladneſs: and the bones which are humbled ſhall rejoice.

Turn thy face away from my ſins: and blot out all my miſdeeds.

Create in me a clean heart, O God: and renew a right ſpirit within me.

Caſt me not away from thy face: and take not Thy Holy Spirit from me.

Reſtore to me the joy of thy ſalvation: and ſtabliſh me with Thy Chief Spirit.

I will teach the wicked thy ways: and the impious ſhall be converted unto Thee.

Deliver me from blood-guiltineſs, O God, The God of my ſalvation: and my tongue ſhall rejoice in thy righteouſneſs.

O Lord, Thou ſhalt open my lips: and my mouth ſhall ſhew forth thy praiſe.

For if Thou hadſt deſired ſacrifice I would have given it: but Thou wilt not be delighted with burnt-offerings.

The ſacrifice of God is a troubled ſpirit: a contrite and humbled heart, O God, ſhalt Thou not deſpiſe.

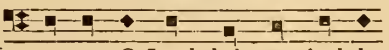
Do kindly, O Lord, in thy good pleaſure unto Syon: that the walls of Jeruſalem may be built.

Then ſhalt Thou accept the ſacrifice of righteouſneſs, oblations, and burnt offerings: then ſhall they lay young bullocks upon thine altar.

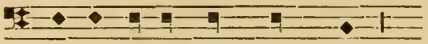
Glory be to The Father.

As it was in the beginning. Amen.

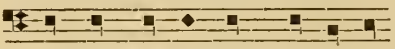
After the Pſalm let the Prieſt alone ſtand up and ſay



A - RISE, O Lord, help us. And de-

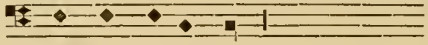


- li - ver us for Thy Name's ſake.

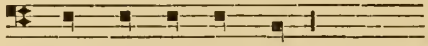


O Lord God of Hoſts, convert us.

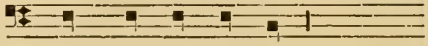
And ſhew us thy countenance, and



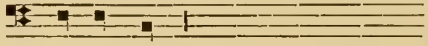
we ſhall be ſa - ved.



The Lord be with you.

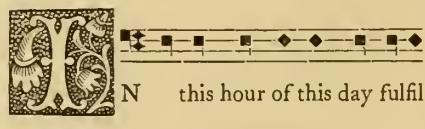


℟. And with thy ſpi - rit.

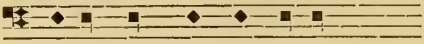


Let us pray.

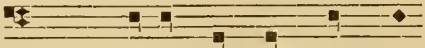
The following Oriſon is ſaid in all Double Feaſts throughout the year without Eaſter week.



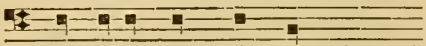
N this hour of this day fulfil



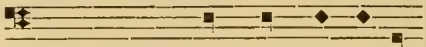
us, O Lord, with thy mercy: that ſo rejoicing throughout all this day, we may



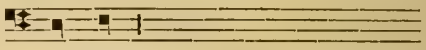
find delight in thy praiſ - es, through our



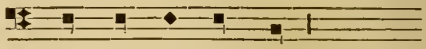
Lord Jeſus Chriſt Thy Son, who with Thee liveth and reigneth in The Unity of



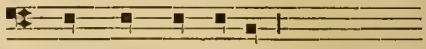
The Holy Ghoſt, God, world without end.



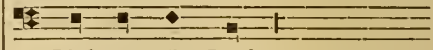
A - men.



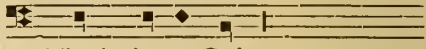
The Lord be with you.



℟. And with thy ſpirit.



Bleſs we The Lord.



Thanks be to God.

℄ *In all Sundays and Feaſts of the Saints which are not Double, and on Week-days without Eaſter week, let the following Oriſon be ſaid.*

HOLY Lord, Almighty Father, Eternal God! Who haſt brought us to the beginning of this day, preſerve us to-day by thy might; and grant that in this day we fall not away into any ſin, neither run into any danger; but may all our doings be ordered by thy governance, to do always thy righteouſneſs, through our Lord Jeſus Chriſt Thy Son, Who with Thee liveth and reigneth in the Unity of The Holy Ghoſt, God, world without end. Amen.

The Lord be with you.
And with thy ſpirit.
Bleſs we The Lord.
Thanks be to God.

[*Whilſt the Prieſt is ſaying* Who liveth and reigneth *then let all the Clerks riſe from their proſtration, kiſſing the Forms.*[c]]

[*Here endeth the Ordinary Office of Prime, the remainder being Capitular only.*]

[c] "*Formulas.*" *From the Rubrics for Advent.*

[*Here may be read a Leſſon from the Martyrology (if any were uſed).*[d]]

Then let the Prieſt ſay,—

Right dear in the ſight of The Lord, is the death of his Saints.

Afterwards daily throughout the year, except on the Day of The Preparation, and the Vigil of Eaſter, after pronouncing this Benediction,—

The Lord Almighty bleſs us with His Grace.

might be read another Leſſon.]

Then let the Prieſt ſay, without The Lord be with you *and without* Let us pray

MAY Holy Mary, Mother of our Lord God Jeſus Chriſt, and all the Saints, juſt men, and elect of God, intercede and pray for us ſinners to The Lord our God; that we may be worthy to obtain help and ſalvation from Him, Who in perfect Trinity liveth and reigneth God, world without end. Amen.

Let the Prieſt ſay,—

℣. O God, make ſpeed to ſave me.
℟. O Lord, make haſte to help me.

This is repeated thrice, and then follows,—

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Lord, have mercy.
Chriſt, have mercy.
Lord, have mercy.

OUR FATHER [*to the end ſecretly*].[e]

[*Then the Prieſt ſay aloud,*]

And lead us not into temptation.
℟. But deliver us from evil.

And let thy mercy come upon us, O Lord. Thy ſalvation according to thy word.

And look down upon thy ſervants and upon thy works. And guide their children.

And let the brightneſs of The Lord our God be upon us. And direct Thou the work of our hands upon us; and direct Thou our handy work.

The following Oriſon is ſaid in Double Feſtivals, and whenſoever the Choir has Conductors without Eaſter-week; The Lord be with you *not being ſaid, but only—*

Let us pray.

ALMIGHTY and Everlaſting God, direct our actions according to thy good will; ſo that through The Name of Thy beloved Son, we may be found worthy of abounding in good works, Who with Thee liveth and reigneth in The Unity of The Holy Ghoſt, God, world without end. Amen.

The Lord be with you.
And with thy ſpirit.
Bleſs we The Lord.
Thanks be to God.

In all other Feaſts, and on ordinary days, the following Prayer is ſaid without The Lord be with you *and only with—*

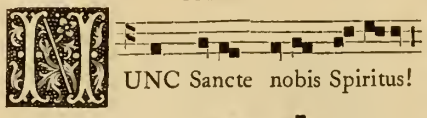
Let us pray.

[d] *It appears from the Hereford Breviary, that in Cathedral Churches, and wherever elſe a Martyrology was uſed, a Leſſon was here read from it, to which the following Verſicle referred.*

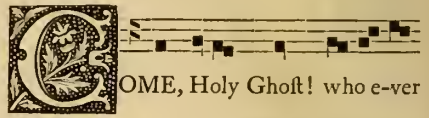
[e] *See the Notes at the "Common Forms" ante.*

¶ *Throughout the week of* PENTECOST.

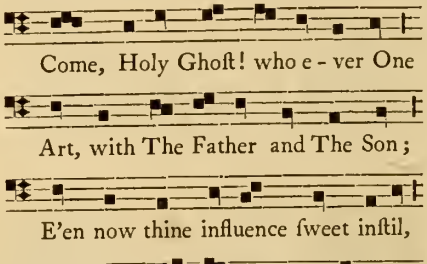
Hymnus.



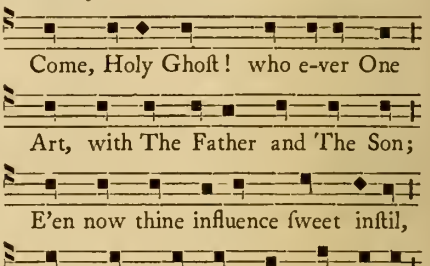
Hymn.



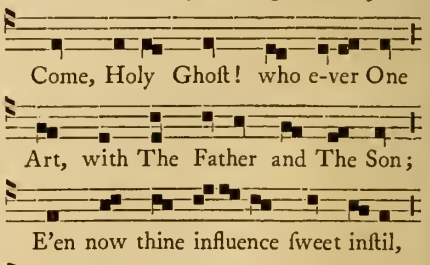
In the Vigil of The Epiphany, and in all Sundays and Simple Feaſts, as well thoſe of iii. *as of* ix. *Leſſons; and in Commemorations of The Bleſſed Mary; and in the Feaſt of the Place, and within the Octave, and in the Octave, whether the Choir has Conductors or has not, if it be a Double Feaſt; except throughout the week of Pentecoſt, and except in Feaſts in which Nocturns are ſaid.*



In all week-days throughout the year, even in Eaſtertide, and in Feaſts in which a Nocturn is ſaid; and in Vigils not happening without Sunday, except of Eaſter and of Pentecoſt, and except in the Vigil of The Epiphany is uſed this Melody.



In all Double Feaſts throughout the year.

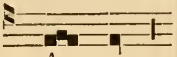


HYMNUS.

Nunc Sancte nobis Spiritus !
Unum Patri cum Filio,
Dignare promptus ingeri,
Noſtro refuſus pectori.

Os, lingua, mens, ſenſus, vigor,
Confeſſionem perſonent ;
Flammeſcat igne charitas,
Accendat ardor proximos.

Præſta, Pater Piiſſime !
Patrique Compar Unice !
Cum Spiritu Paraclito,
Regnans per omne ſeculum.



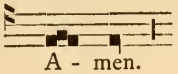
A - men.

HYMN.

Come, Holy Ghoſt ! Who ever One
Art, with The Father and The Son ;
E'en now thine influence ſweet inſtil,
And deign our boſoms to fulfil.

May lips, tongue, mind, ſtrength, ſenſe, proclaim
The Honour of The Eternal Name ;
The fire of love its ardours ſhed,
And round the holy fervour ſpread.

Moſt gracious Father ! grant our prayer,
Coequal Only Son ! give ear ;
Who with The Spirit Paraclete
Doſt reign through ages infinite.



A - men.

℣ [*AT TERCE, inſtead of this Hymn* Nunc Sancte, *in the Day of* THE NATIVITY OF THE LORD *to* THE CIRCUMCISION, *in the Hereford Office, is ſaid the following*

HYMNUS.

Corporis formam caduci,
Membris morti obnoxia
Induit, ne quis periret
Protoplaſti ex germine ;
Merſerat quem Lex profundo
Noxiali Tartaro,
Seculorum ſeculis.

O beatus ortus ille !
Virgo et puerpera,
Edidit noſtram Salutem,
Fœta Sancto Spiritu ;
Et Puer Redemptor orbis,
Os ſacratum protulit,
Seculorum ſeculis.

Tibi Chriſte ! ſit cum Patre,
Agioſque Spiritu,
Hymnus, Melos, Laus, perennis
Gratiarum actio ;
Honor, Virtus, et Poteſtas,
Regnum eternaliter,
Seculorum ſeculis.

HYMN.

Lo ! a frail body's form He wears,
The garb of mortal fleſh puts on,
That ſo our firſt forefather's race
Might eternal ruin ſhun ;
They whom the Law's relentleſs doom,
Had plunged in Hades' deadly gloom,
From age to age.

Bleſt Sunriſe ! when the Virgin womb,
Teeming with a noble birth,
Rich with the Holy Spirit's grace,
Brought forth Salvation to the Earth ;
The world's Redeemer, Child benign !
Revealed His Countenance divine,
From age to age.

To Thee, O Chriſt ! Father to Thee !
And The Holy Spirit be,
Hymns, Worſhip, Laud, and Melody,
Thankſgiving everlaſtingly ;
Honour and Power and Victory,
Kingdom and Might eternally,
From age to age.

In the York Office until after THE OCTAVE OF THE EPIPHANY.

HYMNUS.	*HYMN.*
Maria ventre concepit, Verbi fideli ſemine. Quem totus orbis non bajulet, Portant Puellæ viſcera.	Lo! within Mary's teeming womb, The faithful ſeed, The Word hath come! He whom all worlds cannot contain, A Maiden's boſom doth ſuſtain.
Radix Jeſſe jam floruit, Et Virga fructum edidit; Fecunda partum protulit, Et Virgo permanet.	Now ſprings a flower from Jeſſe's root, The Virgin ſtem puts forth its fruit; Bears a rich offſpring at her ſide, Yet doth a Virgin pure abide.
Gloria Tibi Domine! Qui natus es de Virgine; Cum Patre et Spiritu Sancto, Per ſempiterna ſecula. Amen.	Glory to Thee, O Lord! be paid, Born of the wond'rous Mother Maid; Father and Holy Ghoſt! to Ye Now and throughout eternity. Amen.

[*FOR THE NATIVITY.*

From an Anglo Saxon Hymnary.[g]

HYMNUS.	*HYMN.*
Chriſte! hac Hora Tertia, Tua nos reple gratia; Caritate et fervidos Nos noſtroſque fac proximos.	O Chriſt The Lord! in this Third Hour, Fulfil us with thy grace and power; And fervid in ſweet Charity, Bring us and ours moſt near to Thee!
Ille Deus Paraclitus, Noſtris nunc adſit cordibus; In hac hora qui rutilos Inflammavit Apoſtolos.	May He, The Paraclete, our God, Within our hearts make his abode; In this ſame hour wherein in flame On th' Apoſtolic Choir He came.
Præſta hoc Deus Trinitas, Una et Compar Deitas; Cui Laus, Virtus, et Gloria, Nunc, et cuncta per ſecula. Amen.	Grant this, Thou God in Trinity! One and Coequal Deity! To Whom Praiſe, Glory, Virtue be Now and throughout eternity! Amen.

[*AT TERCE, THROUGHOUT QUADRAGESIMA, excepting Sundays and Feaſt Days, according to Worceſter, Canterbury, Norwich, and other ancient Uſes.*

HYMNUS.	*HYMN.*
Dei fide qua vivimus, Spe perenni qua credimus, Per caritatis gratiam, Chriſto canamus gloriam.	The Faith of God wherein we live, Th' eternal Hope which we believe, For all his charity and grace, Chriſt in his Glory let us praiſe.

[g] *Veſpaſ. D. xii. Cott. MSS.*

Qui ductus Hora Tertia
Ad Paſſionis Hoſtiam
Crucis ferens ſuſpendia,
Ovem reduxit perditam.

Precemur ergo ſubditi
Redemptione liberi,
Ut eruat a ſeculo
Quos ſolvit a chirographo.

Gloria Tibi Trinitas!
Equalis Una Deitas!
Et ante omne ſeculum,
Et nunc, et in perpetuum. Amen.

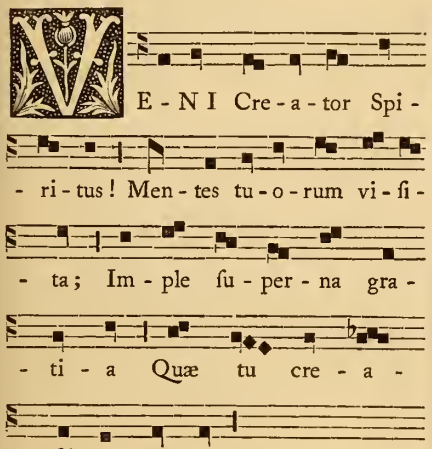
Who was at this Third Hour of dread,
A Victim to His Paſſion led;
And bearing meek The Croſs of pain
His ſtraying ſheep reſtored again.

We therefore humbly make our prayer,
That freed by his redeeming care,
He from this world may us deliver,
Who blots the record out for ever.

Glory to Thee, Great Trinity!
One and Coequal Deity!
Before all worlds began to be,
And now, and everlaſtingly. Amen.]

AT TERCE, on Monday, Tueſday, and Wedneſday within the OCTAVE of PENTECOST, is ſaid the Hymn VENI CREATOR CREATOR SPIRIT.

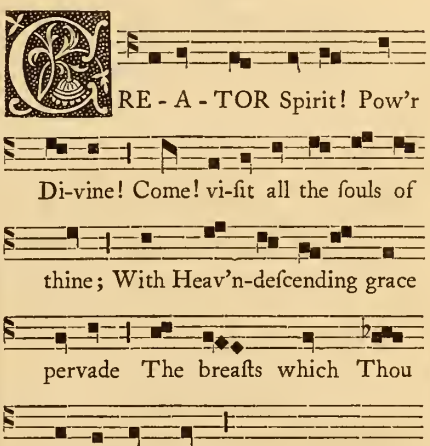
HYMNUS.



VENI Creator Spiritus!
Mentes tuorum viſita;
Imple ſuperna gratia
Quæ Tu creaſti pectora.

Qui Paraclitus diceris,
Donum Dei Altiſſimi!
Fons vivus, Ignis, Charitas,
Et Spiritalis Unctio!

HYMN.



CREATOR Spirit! Power Divine!
Come! viſit all the ſouls of thine;
With Heaven deſcending grace pervade
The breaſts which Thou Thyſelf haſt made.

Thou who art named The Paraclete!
Rich gift from God's own mercy ſeat!
O Fount of Life, and Fire of Love!
Soul cleanſing Unction from above!

Tu ſeptiformis munere!
Dextræ Dei Tu Digitus!
Tu rite promiſſum Patris
Sermone ditans guttura!

Thou in thy Sevenfold Glories bright!
Thou Finger of God's Hand of Might!
Who doſt o'er lips the timely ſtore
Of ſpeech, the Father's promiſe pour!

Accende lumen ſenſibus;
Infunde amorem cordibus;
Infirma noſtri corporis
Virtute firmans perpeti.

Thy light to every ſenſe impart;
Diffuſe thy love through every heart;
The weakneſs of our mortal fleſh
With thy unfailing ſtrength refreſh.

Hoſtem repellas longius,
Pacemque dones protinus;
Ductore ſic Te prævio,
Vitemus omne noxium.

Drive far away th' aſſailing foe,
And all thy holy peace beſtow;
So Thou be our preventing Guide,
No miſchief can our ſteps betide.

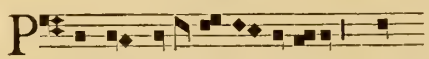
Per Te ſciamus da Patrem,
Noſcamus atque Filium;
Te Utriuſque Spiritum
Credamus omni tempore.

Through Thee may we The Father learn,
And know The Ever-Bleſſed Son;
Sweet Spirit! ſo of Both receive,
Thee! as we evermore believe.

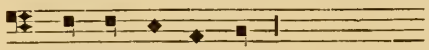
Sit Laus Patri cum Filio,
Sancto ſimul Paraclito;
Nobiſque mittat Filius,
Chariſma Sancti Spiritus. Amen.

Praiſe to The Father, as is meet,
The Son and Holy Paraclete!
So may The Son to every heart,
The Holy Spirit's grace impart. Amen.

PSALM.



RAISE and everlaſting glory. World



without end. A-men.

[He. Herſelf, or Taking up.]

Legem pone.

SET me, O Lord, for a law, the way of thy ſtatutes: and ever will I ſeek it out.

Give me underſtanding, and I will ſearch thy law: and I will keep it with my whole heart.

Lead me in the path of thy commandments: for I have deſired it.

Incline my heart unto thy teſtimonies: and not to covetouſneſs.

Turn away mine eyes leſt they behold vanity: and quicken Thou me in thy way.

Stabliſh thy word to thy ſervant: in thy fear.

Cut off my reproach that I am afraid of: for thy judgements are pleaſant.

Behold, I have longed for thy commandments: quicken me in thy righteouſneſs.

[Vau. And Himſelf.]

And let thy mercy come upon me, O Lord: even thy ſalvation according unto thy word.

So ſhall I anſwer a word to them that upbraid me: for I have truſted in thy ſayings.

Take not the word of thy truth utterly out of my mouth: for I have hoped exceedingly in thy judgements.

And I will keep thy law alway: yea, for ever, and for ever and ever.

And I have been walking at large: for I ſought out thy commandments.

I have been ſpeaking of thy teſtimonies before kings: and I was not confounded.

And I have been meditating in thy commandments: which I have loved.

And I lifted up mine hands to thy commandments, which I have loved: and I will be exerciſed in thy ſtatutes.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

[Zain. The Olive.]

Memor eſto ſervi tui.

Remember thy word unto thy ſervant: wherein Thou haſt given me hope.

The ſame hath comforted me in my humiliation: for thy word hath quickened me.

The proud have done exceeding wickedly: yet have I not ſhrinked from thy law.

For I remembered thy judgements of old, O Lord: and I was comforted.

Faintneſs hath ſeized me: becauſe of the ungodly that forſake thy law.

Thy ſtatutes were my ſongs: in the place of my pilgrimage.

I remembered Thy Name, O Lord, in the night ſeaſon: and have kept thy law.

This was done unto me: becauſe I ſought out thy ſtatutes.

[Heth. Life.]

Thou art my portion, O Lord: I have promiſed to keep thy law.

I entreated thy countenance with my whole heart: O be merciful unto me, according to thy word.

I thought upon my ways, and turned my feet: unto thy teſtimonies.

I am prepared, and am not troubled: to keep thy commandments.

The cords of ſinners enfolded me: and I was not forgetful of thy law.

At midnight I riſe to give thanks unto Thee: becauſe of the judgements of thy righteouſneſs.

I am a partaker with all them that fear Thee: and keep thy commandments.

The earth, O Lord, is full of thy mercy: teach me thy ſtatutes.

Glory be to The Father.

As it was in the beginning.

[Teth. Good.]

Bonitatem feciſti.

Thou haſt dealt in goodneſs with thy ſervant, O Lord: according unto thy word.

Goodneſs, and diſcipline, and knowledge teach me: for I have believed thy commandments.

Before I was humbled I went wrong: wherefore I have kept thy word.

Good art Thou: and in thy goodneſs teach me thy ſtatutes.

The iniquity of the proud is multiplied upon me: but I will ſearch thy commandments with my whole heart.

Their heart is curdled like milk: but I have meditated thy law.

It is good for me that Thou haſt humbled me: that I may learn thy ſtatutes.

The law of thy mouth is good unto me: above thouſands of gold and ſilver.

[Jod. Knowledge or Beginning.]

Thy hands have made me and faſhioned me: O give me underſtanding, that I may learn thy commandments.

Whoſo fear Thee, will ſee me and be glad: becauſe I have hoped exceedingly in thy word.

I have known, O Lord, that thy judgements are equity: and in thy truth Thou haſt humbled me.

Let thy mercy be for my conſolation: according to thy word unto thy ſervant.

Let thy compaſſions come unto me and I ſhall live: for thy law is my meditation.

Let the proud be confounded, for they have unjuſtly done iniquity againſt me: but I will be exerciſed in thy commandments.

Let ſuch be turned unto me as fear Thee: and have known thy teſtimonies.

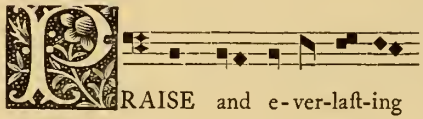
Let my heart be made unſpotted in thy ſtatutes: ſo ſhall I not be confounded.

Glory be to The Father.

As it was in the beginning.

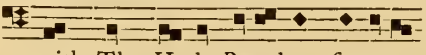
[O God, The Palm of perfect bleſſedneſs, who, as a provident Saviour, doſt teach thy faithful ones to walk in thy laws, to ſearch thy teſtimonies, to keep thy commands; grant to us, we beſeech Thee, thy righteouſneſs; that we may ſeek Thee with our whole hearts, underſtand thy ſayings, tell forth thy wonders; that we, who hitherto have wandered, like loſt ſheep, reſtored by thy kind arms, may rejoice in the Glories of Paradiſe, through our Lord Jeſus Chriſt, Thy Son, who with Thee liveth and reigneth in the Unity of The Holy Ghoſt, God, bleſſed for evermore. Amen.]

On Sundays. Antiphon.

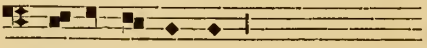


PRAISE and e-ver-laſt-ing

Glo-ry to God, Fa-ther, and Son,



with The Ho-ly Paraclete, for ever

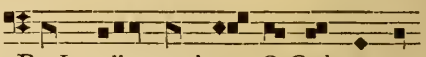


and for ev-er-more.

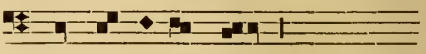
CHAPTER. ii Cor. laſt chapter.

HE Grace of our Lord Jeſus Chriſt, and the Love of God, and the Fellowſhip of The Holy Ghoſt, be with us all.

Thanks be to God.

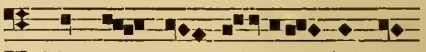


℟. In-cline my heart, O God, un-to

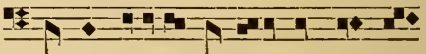


thy teſ-ti-mo-nies.

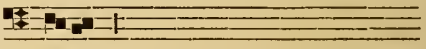
Choir. Incline my heart, O God, unto thy teſtimonies.



℣. Turn a-way mine eyes leſt they

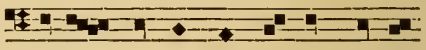


behold vanities: in thy way quick-en

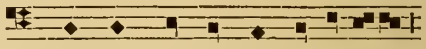


me.

Choir. Unto thy teſtimonies.



Glo-ry be to The Fa-ther, and to



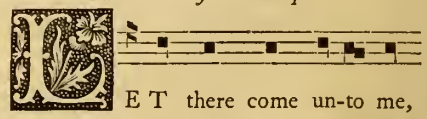
The Son, and to The Ho-ly Ghoſt.

Choir. Incline my heart, O God, unto thy teſtimonies.

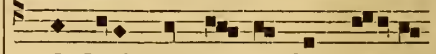
℣. I have ſaid, O Lord, have mercy upon me.

℟. Heal my ſoul, for I have ſinned againſt Thee.

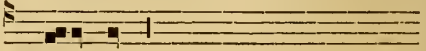
On week-days. Antiphon.



E T there come un-to me,



O Lord, thy com-paſ-ſions, and I

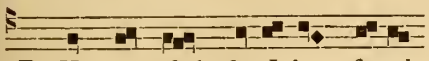


ſhall live.

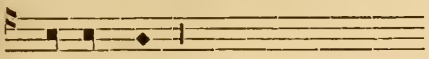
CHAPTER. Jer. xvii.

HEAL me, O Lord, and I ſhall be healed; ſave me, and I ſhall be ſaved, for Thou art my praiſe.

Thanks be to God.

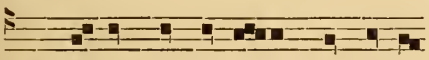


℟. Heal my ſoul, for I have ſinned

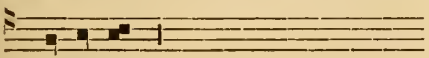


againſt Thee.

Choir. Heal my ſoul, for I have ſinned againſt Thee.

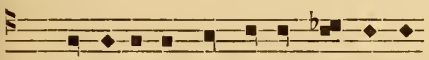


℣. I have ſaid, O Lord, have mercy

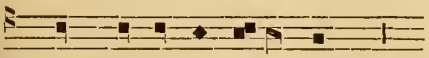


upon me.

Choir. For I have ſinned againſt Thee.



Glory be to The Father, and to The



Son: and to The Holy Ghoſt;

Choir. Heal my ſoul, for I have ſinned againſt Thee.

℣. O Lord, be Thou my helper.

℟. Forſake me not, neither deſpiſe me, O Lord God of my ſalvation.

On the week-days in Advent. Antiphon.[h]

O LORD, raiſe up thy pow'r, and come to ſave us.

[h] *The intonation for this Antiphon cannot be found.*

CHAPTER. Hebrews x.

HE that ſhall come, will come, and will not tarry; and now there ſhall be no more fear in our borders. For He is our Saviour.

Thanks be to God.

℟. Come and deliver us, O Lord God of Hoſts!

Choir. Come and deliver us, O Lord God of Hoſts!

℣. Shew us the light of thy countenance, and we ſhall be ſaved, O Lord God of Hoſts!

Glory be to The Father, and to The Son: and to The Holy Ghoſt.

Choir. Come and deliver us, O Lord God of Hoſts!

℣. The Gentiles ſhall fear Thy Name, O Lord.

℟. And all the kings of the Earth thy glory.

℣ [*This order ſhall be kept in ſaying all Reſponſories, with their Verſes, upon the Hours throughout the whole year without Quadrageſima, except in the Sundays in Septuageſima, Sexageſima, and Quinquageſima. Then let the Prieſt ſay the proper Oriſon for the Seaſon, Feſtival, or Commemoration, with* The Lord be with you.][i]

℣ [*On Sundays, Feſtivals, and Commemorations, here follow the proper Antiphon, Verſicle, and Oriſon, appropriate to each; to be found in the Proper or Common of the Time or of the Saints.*]

Then follow after the Antiphon and Verſicle

℣. The Lord be with you.

℟. And with thy ſpirit.

Let us pray.

Here the proper Oriſon or Oriſons for the Sunday, Feſtival, or Commemoration.

[i] *From the Rubric for the Firſt Sunday in Advent.*

After the Oriſon, again is ſaid,—

℣. The Lord be with you.
℟. And with thy ſpirit.
Bleſs we The Lord.
Thanks be to God.

[*Here, on week-days in Quadrageſima (beginning with the Monday after the Firſt Sunday), the* xv. *Gradual Pſalms followed by The Litany, until Wedneſday before Eaſter, incluſive.*]

℣ [*On ordinary week-days, the ordinary Petitions, as at Lauds, all proſtrate, kneeling, as follow.*]

LORD, have mercy *(thrice)*.
Chriſt, have mercy *(thrice)*.
Lord, have mercy *(thrice)*.

OUR FATHER [*ſecretly*].

[*The Prieſt repeats aloud,*]
And lead us not into temptation.

℣. But deliver us from evil. Amen.

I HAVE ſaid, Lord, have mercy upon me. Heal my ſoul, for I have ſinned againſt Thee.

Be turned unto us, O Lord; how long? And be eaſily intreated for thy ſervants.

Let thy mercy, O Lord, be upon us. Like as we have put our truſt in Thee.

[The eyes of The Lord are over the righteous. And his ears are open to their prayers.

Let all thy works praiſe Thee. And thy ſaints give bleſſing unto Thee.[j]]

Let thy prieſts be clothed with righteouſneſs. And let thy ſaints rejoice.

O Lord, ſave the King. And hear us in the day when we call upon Thee.

Preſerve thy ſervants and handmaidens My God, who put their truſt in Thee.

Save thy people, O Lord; and bleſs thine inheritance. And govern them and lift them up even for ever.

O Lord! let there be peace in thy ſtrength. And abundance in thy towers.

Let us pray for the faithful departed.

Grant them eternal, reſt O Lord: and may perpetual light ſhine upon them.

[For our brethren and benefactors.

Preſerve thy ſervants and handmaidens. My God, who put their truſt in Thee.

For the afflicted and captives.

Deliver Iſrael, O Lord, out of all his troubles.

Alſo for our ſins and negligences.

Remember not our old ſins, but let thy mercies ſpeedily prevent us: for we are brought very low.

Help us, O God, our Salvation: and for the Glory of Thy Name deliver us. And be merciful unto our ſins for Thy Name's ſake.[k]]

O Lord! hear my voice wherewith I have cried unto Thee. Have mercy upon me and hear me.

Psalm L.

Miſerere mei, Deus.

HAVE mercy upon me, O God: according to thy great mercy. And according to the multitude of thy compaſſions: blot out mine iniquity.

Waſh me throughly from mine iniquity: and cleanſe me from my ſin.

For I acknowledge mine iniquity: and my ſin is ever before me.

Againſt Thee only have I ſinned, and done evil before Thee: that Thou mayeſt be juſtified in thy ſayings, and overcome when Thou art judged.

For behold I was conceived in iniquities: and in ſin hath my mother conceived me.

But lo! Thou haſt loved truth: the

[j] *From the York Breviary.*
[k] *From the York and Hereford Breviaries.*

uncertain and hidden things of thy wiſdom haſt Thou manifeſted to me.

Thou ſhalt ſprinkle me with hyſſop, and I ſhall be cleanſed: Thou ſhalt waſh me, and I ſhall be made whiter than ſnow.

To my hearing Thou ſhalt give joy and gladneſs: and the bones which are humbled ſhall rejoice.

Turn thy face away from my ſins: and blot out all my miſdeeds.

Create in me a clean heart, O God: and renew a right ſpirit within me.

Caſt me not away from thy face: and take not Thy Holy Spirit from me.

Reſtore to me the joy of thy ſalvation: and ſtabliſh me with Thy Chief Spirit.

I will teach the wicked thy ways: and the impious ſhall be converted unto Thee.

Deliver me from blood-guiltineſs, O God, The God of my ſalvation: and my tongue ſhall rejoice in thy righteouſneſs.

O Lord! Thou ſhalt open my lips: and my mouth ſhall ſhew forth thy praiſe.

For if Thou hadſt deſired ſacrifice I would have given it: but Thou wilt not be delighted with burnt offerings.

The ſacrifice of God is a troubled ſpirit: a contrite and humbled heart, O God, ſhalt Thou not deſpiſe.

Do kindly, O Lord, in thy good pleaſure unto Syon: that the walls of Jeruſalem may be built.

Then ſhalt Thou accept the ſacrifice of righteouſneſs, oblations, and burnt offerings: then ſhall they lay young bullocks upon thine altar.

Glory be to The Father.

As it was in the beginning.

The Pſalm being finiſhed, let the Prieſt alone ſtand up and advance to the place of the Choir at Matins and Veſpers, repeating theſe Verſes:—

Ariſe, O Lord, help us. And deliver us for Thy Name's ſake.

O Lord God of Hoſts, convert us. And ſhew us thy countenance, and we ſhall be ſaved.

O Lord, hear my prayer. And let my crying come unto Thee.

The Lord be with you.

And with thy ſpirit.

Let us pray.

[*Here follow the proper Oriſons for the Sunday, Seaſon, Feſtival, or Commemoration; and it is to be obſerved that this Oriſon is ſaid at all the Hours of this day, and alſo of the whole week, whenever it is the Service for the Time.*[l]]

[*Ending with, except where otherwiſe directed,*

The Lord be with you.
And with thy ſpirit.
Bleſs we The Lord.
Thanks be to God. Amen.]

¶ [*It is to be obſerved, that between Eaſter and Pentecoſt, and beyond, up to the Firſt Sunday after Trinity* (Deus omnium), *there are no Petitions* (Preces) *at Veſpers, nor at Matins, nor at the other Hours, except at Prime and Compline.*][m]

AT SEXT.

[*The daily office.*]

IN The Name of The Father, and of The Son, and of The Holy Ghoſt *(with the ſign of the Croſs).* ✠

OUR Father *(ſecretly.)*

HAIL Mary *(ſecretly.)*

[l] *From the Rubrics for the Firſt Sunday in Advent.*
[m] *From the Rubrics for the Proper of The Time.*

O GOD, make ſpeed to ſave me,
O Lord, make haſte to help me.

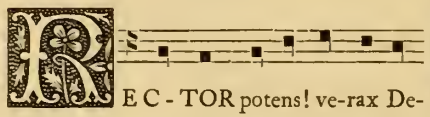
GLORY be to The Father, and to The Son: and to The Holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

ALLELUYA; *or from the Veſpers preceding Sunday in Septuageſima to Thurſday in The Supper of The Lord.*

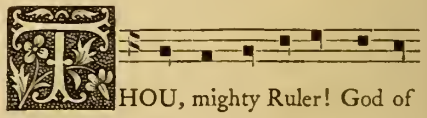
RAISE to Thee, O Lord, we ſing,
Of Glory The Eternal King.

℄ *In all Double Feaſts throughout the whole year, except in the week of Eaſter.*

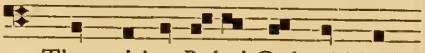
HYMNUS.

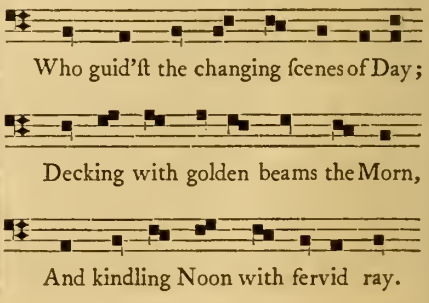


HYMN.

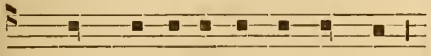


In the Vigil of The Epiphany, and in all Sundays and Simple Feaſts, as well of iii. *as of* ix. *Leſſons; and in the Commemorations of The Bleſſed Mary, and in the Feaſt of the Place, and within the Octave, and on the Octave, whether the Choir have Conductors or have not; except in the week of Pentecoſt, and except in Feaſts in which a Nocturn is ſaid.*

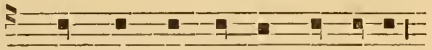




In all week-days throughout the year, even in Eaſtertide, and in Feaſts in which a Nocturn is ſaid; and in Vigils happening without Sunday, except of Eaſter and Pentecoſt, except in the Vigil of The Epiphany.



Thou mighty Ruler! God of Truth!



Who guid'ſt the changing ſcenes of Day;

Decking with golden beams the Morn,

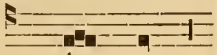
And kindling Noon with fervid ray.

HYMNUS.

Rector potens! verax Deus!
Qui temperas rerum vices;
Splendore Mane inſtruis,
Et ignibus Meridiem.

Extingue flammas litium,
Aufer calorem noxium,
Confer ſalutem corporum,
Veramque pacem cordium.

Præſta Pater piiſſime!
Patrique Compar Unice!
Cum Spiritu Paraclito,
Regnans per omne ſeculum.



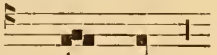
A - men.

HYMN.

Thou mighty Ruler! God of Truth!
Who guid'ſt the changing ſcenes of Day;
Decking with golden beams the Morn,
And kindling Noon with fervid ray.

Quench Thou in us the flames of ſtrife,
Bid every hurtful paſſion ceaſe,
Vouchſafe to grant our bodies health,
And keep our hearts in perfect peace.

Father of Mercies! grant our prayer,
And Thou Coequal Only Son!
Who with The Spirit Paraclete,
Reign through eternal ages, One!



A - men.

℣ [*Inſtead of the Hymn* Rector Potens *in the Day of* THE NATIVITY OF THE LORD, *and daily up to* THE CIRCUMCISION, *the following Hymn is ſaid in the Hereford Office.*

HYMNUS.

Ecce! quem Vates vetuſtis
Concinebant ſeculis;
Quem Prophetarum fideles
Paginæ ſpoponderant!
Emicat promiſſus olim;
Cuncta collaudent Eum,
Seculorum ſeculis.

Pſallat altitudo Cœli,
Pſallant omnes Angeli,
Quicquid eſt Virtutis uſque,
Pſallat in laudem Dei;
Nulla linguarum ſileſcat,
Vox et omnis conſonet,
Seculorum ſeculis.

HYMN.

Lo! He whom Seers primeval ſung,
In glad uniſon of old;
Whom Prophets, in each faithful page,
With preſaging lips foretold;
Shines forth on his long promiſed road;
Creation, hail thy coming God!
From age to age.

Heaven utters forth a Pſalm on high,
All Angels wake the Pſalm of praiſe,
All Virtues, Powers, in one to God,
Loud the adoring Anthem raiſe;
No voice be mute His Name to tell,
All tongues the mighty chorus ſwell,
From age to age.

Tibi Chriſte! ſit cum Patre,
Agioſque Spiritu,
Hymnus, Melos, Laus perennis,
Gratiarum actio;
Honor, Virtus, et Poteſtas,
Regnum eternaliter,
Seculorum ſeculis.

To Thee, O Chriſt! Father to Thee!
And The Holy Spirit be,
Hymns, Worſhip, Laud, and Melody,
Thankſgiving everlaſtingly,
Honour, and Power, and Victory,
Kingdom and Might eternally,
From age to age.

In the York Office, until after the OCTAVE *of* THE EPIPHANY.

HYMNUS.

Præsepe poni pertulit,
Qui lucis Auctor extitit;
Cum Patre Cœlos condidit,
Sub Matre pannos induit.

Legem dedit qui ſeculo,
Cujus decem precepta ſunt,
Dignando factus eſt Homo,
Sub legis eſſe vinculo.

Gloria Tibi Domine!
Qui natus es de Virgine;
Cum Patre et Spiritu Sancto,
Per ſempiterna ſecula. Amen.

HYMN.

See! in a lowly manger placed,
The Lord of light vouchſafes to reſt;
Who, with His Father, built the ſpheres,
Swathed by a mother's care appears.

He, who diſpenſed his Law to Earth,
The Ten great Precepts uttered forth,
Our mortal nature deigns to ſhare,
The fetters of the Law to wear.

Glory to Thee, O Lord! be paid,
Born of the wondrous Mother Maid;
Father and Holy Ghoſt, to Ye!
Now and throughout eternity. Amen.]

[*FOR THE NATIVITY.*

From an Anglo-Saxon Hymnary.[n]

HYMNUS.

Sexta ætate Virgine
Qui natus es pro homine,
Fac nos Octava ſumere
Ætate, ſortem gloriæ.

Et Qui hac Hora myſticum
Sediſti ſuper puteum;
Fonte tuo nos irriga,
Atque Sole illumina.

Præſta hoc Deus Trinitas,
Una et Compar Deitas!
Cui Laus, Virtus, et Gloria,
Nunc et cuncta per ſecula. Amen.

HYMN.

Thou, ere the Sixth great Age had ran,
Of Virgin womb waſt born for man;
Grant, when the laſt Eighth Time ſhall come,
We reach in Heaven a glorious home!

And as this Hour, O Saviour bleſt,
Thou on the myſtic well didſt reſt;
Bedew us with that fount of thine,
And light us with thy Sun divine.

Grant this, Thou God in Trinity!
One and Co-equal Deity;
To whom Praiſe, Glory, Virtue be,
Now and throughout eternity. Amen.]

[n] *Veſp. D. xii., Cott. Lib., Brit. Muſ.*

[*AT SEXT, throughout QUADRAGESIMA, excepting Sundays and Feaſt Days, according to Worceſter, Canterbury, Norwich, and other ancient uſes.*

HYMNUS.

Qua Chriſtus Hora ſitiit,
Crucem vel in qua ſubiit,
Quos præſtat in hac pſallere,
Ditet ſiti juſtitiæ!

Quibus ſit et eſuries
Quam Ipſe de Se ſatiet,
Crimen ſit ut faſtidium,
Virtuſque deſiderium.

Chariſma Sancti Spiritus,
Sic influat pſallentibus,
Ut carnis æſtus frigeat,
Et mentis algor ferveat.

Gloria Tibi Trinitas!
Equalis Una Deitas!
Et ante omne ſeculum,
Et nunc et in perpetuum. Amen.

HYMN.

This Hour, when Chriſt our Lord athirſt,
Was lifted on the Croſs accurſt,
May He on us who ſing his praiſe,
Beſtow the thirſt of righteouſneſs!

And hunger, which of Him create,
He with Himſelf ſhall ſatiate;
Thus ſhall enough, be an offence,
And more to crave, our excellence.

So may The Holy Ghoſt inſpire,
With graces this our hymning Choir,
That all our carnal heat be chilled,
And lukewarm hearts with fervour filled.

Glory to Thee, Great Trinity!
One and Co-equal Deity!
Before all worlds began to be,
And now and everlaſtingly. Amen.

AT SEXT, according to the Anglo-Saxon Hymnaries.

HYMNUS.

Meridie orandum eſt,
Chriſtuſque deprecandus eſt,
Ut jubeat nos edere
De Suo Sancto Sanguine.

Ut Ille ſit laudabilis,
In univerſis populis;
Ipſe Cœlorum Dominus,
Qui ſedet in Altiſſimis.

Detque nobis auxilium
Per Angelos mirabiles;
Qui ſemper nos cuſtodiant
In omni vita ſeculi.

Gloria Tibi Trinitas!
Equalis Una Deitas!
Et ante omne ſeculum,
Et nunc, et in perpetuum. Amen.

HYMN.

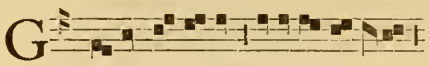
O! pray we at this Noontide Hour,
And Chriſt's compaſſion meek implore,
So may He bid us to the food,
Of that His own Moſt Holy Blood.

So worthily his praiſe be ſung,
By every nation, clime, and tongue;
He, o'er the Heavens ſole Monarch crowned!
Who in The Higheſt ſits enthroned.

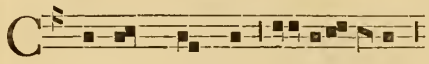
Now be on us his aid conferred,
By wondrous Angels miniſtered;
And may they ever guard us well!
Long as in life on Earth we dwell.

Glory to Thee, Great Trinity!
One and Co-equal Deity!
Before all worlds began to be,
And now, and everlaſtingly. Amen.]

PSALM.



LORY and Laud. Oioueae.



ONFOUND me not. Oioueae.

[Caph. The Hand.]

Defecit in ſalutare.

MY ſoul hath fainted for thy ſalvation: and I have hoped exceedingly in thy word.

Mine eyes have failed for thy word: ſaying, when wilt Thou comfort me.

For I am become like a bottle in the hoar froſt: thy ſtatutes have I not forgotten.

How many are the days of thy ſervant: when wilt Thou do judgement on them that perſecute me.

The unjuſt have told me fables: but not after thy law.

All thy commandments are truth: the wicked have perſecuted me; help Thou me.

They had almoſt made an end of me upon earth: but I forſook not thy commandments.

According to thy mercy quicken me: and I will keep the teſtimonies of thy mouth.

[Lamed. Diſcipline.]

For ever, O Lord: thy word endureth in Heaven.

From generation to generation is thy truth: Thou haſt founded the Earth, and it abideth.

The day continueth in thine ordinance: for all things ſerve Thee.

But that thy law is my meditation: then haply I might have periſhed in my humiliation.

For ever I will not forget thy ſtatutes: for in them Thou haſt quickened me.

I am thine, ſave me: for I have ſought out thy ſtatutes.

Sinners laid wait for me, to deſtroy me: I have underſtood thy teſtimonies.

I have ſeen the end of all conſummation: thy commandment is exceeding broad.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

[Mem. From whom; or From them.]

Quomodo dilexi!

How have I loved thy law, O Lord!: all the day long it is my meditation.

Thou through thy commandment haſt made me wiſe above mine enemies: for it is mine for ever.

I have underſtanding above all my teachers: for thy teſtimonies are my meditation.

I have underſtanding above the aged: becauſe I have ſought thy commandments.

I have refrained my feet from every evil way: that I may keep thy words.

I have not turned aſide from thy judgements: for Thou haſt ſet a law unto me.

How ſweet are thy words unto my throat: above honey unto my mouth.

Through thy commandments I have underſtanding: therefore I hate every way of iniquity.

[Nun. Everlaſting; or A Fiſh.]

Thy word is a lantern unto my feet: and a light unto my paths.

I have ſworn, and am ſtedfaſtly purpoſed: to keep the judgements of thy righteouſneſs.

I am humbled exceedingly, O Lord: quicken me according to thy word.

The free-will offerings of my mouth make well-pleaſing unto Thee, O Lord: and teach me thy judgements.

My ſoul is alway in my hand: and I have not forgotten thy law.

Sinners have laid a ſnare for me: and I ſwerved not from thy commandments.

Thy teſtimonies I have acquired as an heritage for ever: for they are the joy of my heart.

I have inclined my heart to fulfil thy ſtatutes for ever: becauſe of the reward.

Glory be to the Father.

As it was in the beginning.

[Samech. Help.]

Iniquos odio habui.

I have hated the unjuſt: and thy law have I loved.

Thou art my helper and upholder: and in thy word have I truſted exceedingly.

Depart from me, ye malicious: and I will ſearch the commandments of my God.

Uphold me according to thy word, and I ſhall live: and diſappoint me not of my hope.

Help me, and I ſhall be ſafe: and I will meditate in thy ſtatutes alway.

Thou haſt ſpurned all them that depart from thy judgements: for their imagination is unjuſt.

All the ſinners upon earth I accounted falſe dealers: therefore I have loved thy teſtimonies.

Pierce Thou my fleſh with thy fear: for I am afraid of thy judgements.

[Ain. Fountain; or Eye.]

I have done judgement and juſtice: O give me not over to them that ſlander me.

Receive thy ſervant for good: let not the proud ſpeak evil of me.

Mine eyes have failed after thy ſalvation: and for the word of thy righteouſneſs.

Deal with thy ſervant according unto thy mercy: and teach me thy ſtatutes.

I am thy ſervant: grant me underſtanding, that I may know thy teſtimonies.

It is time, Lord, to be doing: for they have deſtroyed thy law.

Therefore I have loved thy commandments: above gold and precious ſtone.

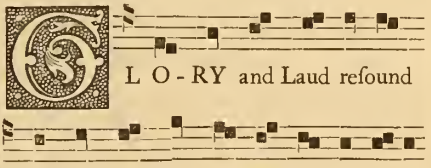
Wherefore have I held ſtraight to all thy commandments: and I have hated every wicked way.

Glory be to the Father.

As it was in the beginning.

[O God, the Palm of perfect bleſſedneſs, who, as a provident Saviour, doſt teach thy faithful ones to walk in thy laws, to ſearch thy teſtimonies, and to keep thy commands; grant to us, we beſeech Thee, thy righteouſneſſes; that we may ſeek Thee with our whole hearts, underſtand thy ſayings, tell forth thy wonders: that we, who have hitherto wandered like loſt ſheep, reſtored by thy kind arms, may rejoice in the Glories of Paradiſe, through our Lord Jeſus Chriſt, Thy Son, Who with Thee liveth and reigneth, in the Unity of The Holy Ghoſt, God, bleſſed for evermore. Amen.]

On Sundays. Antiphon.



CHAPTER. John v.

THERE are Three that bear record in Heaven, The Father, The Word, and The Holy Spirit, and theſe Three are One.

Thanks be to God.

℟. For e - ver, O Lord, a - bideth thy word.

Choir. For ever, O Lord, abideth thy word.

℣. In Heaven, and for e - ver and e-ver thy truth.

Choir. Abideth thy word.

Glory be to The Fa-ther, and to The Son, and to The Ho-ly Ghoſt.

Choir. For ever, O Lord, abideth thy word.

℣. The Lord is my ſhepherd, therefore ſhall I lack nothing.

℟. In a place of paſture, there hath He placed me.

On week-days. Antiphon.

CONFOUND me not, O Lord, in mine ex-pec-ta-ti - on.

CHAPTER. Theſſalon. v.

PROVE all things; hold faſt that which is good; abſtain from all appearance of evil.

Thanks be to God.

℟. I will bleſs The Lord, at all times.

Choir. I will bleſs The Lord at all times.

℣. Ever ſhall his praiſe be in my mouth.

Choir. At all times.

Glory be to The Father, and to The Son, and to The Ho-ly Ghoſt.

Choir. I will bleſs The Lord at all times.

℣. The Lord is my ſhepherd: therefore can I lack nothing.

℟. In a place of paſture, there hath He placed me.

In Advent. Antiphon.

BY thine Advent deliver us, O Lord.

CHAPTER. Iſaiah xiv.

HER time is near to come, and her day ſhall not be prolonged: for The Lord will have mercy on Jacob, and Iſrael ſhall be ſaved.

Thanks be to God.

℟. Shew us, O Lord, thy mercy.

Choir. Shew us, O Lord, thy mercy.

℣. And grant us thy ſalvation.

Choir. Thy mercy.

Glory be to The Father, and to The Son: and to The Holy Ghoſt.

Choir. Shew us, O Lord, thy mercy.

℣. Remember us, O Lord, with the favour of thy people.

℟. Viſit us with thy ſalvation.

℄ [*Here the proper Oriſon for the Seaſon, Feſtival, or Commemoration, preceded by* The Lord be with you.]

[*On Sundays, Feſtivals, and Commemorations, here follow the proper Antiphon, Verſicle, and Oriſon, to be found in the Proper or Common of The Time or of The Saints, as at Lauds and Terce.*

After the Antiphon and Verſicle, is ſaid,—

The Lord be with you.
And with thy ſpirit.

Let us pray.

Then follow the proper Oriſons for that Sunday, Feſtival, or Commemoration.

After the Oriſon, again is ſaid,—

℣. The Lord be with you.
℟. And with thy ſpirit.
Bleſs we The Lord.
Thanks be to God.]

℄ *On ordinary week-days here follow the ordinary Petitions, all proſtrate, kneeling, as at Terce and Lauds on Monday.*

AT NONE.

[*The daily office.*]

IN The Name of The Father, and of The Son, and of The Holy Ghoſt *(with the ſign of the Croſs)*.✠

OUR Father *(ſecretly.)*

HAIL Mary *(ſecretly.)*

O GOD, make ſpeed to ſave me.
O Lord, make haſte to help me.

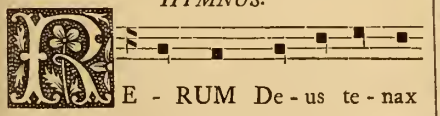
GLORY be to The Father, and to The Son: and to The Holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

ALLELUYA *or from the Veſpers preceding Septuageſima Sunday to Thurſday in The Supper of The Lord.*

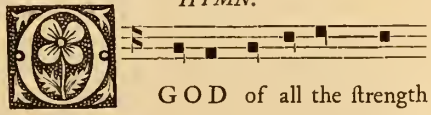
PRAISE to Thee, O Lord, we ſing,
Of Glory The Eternal King.

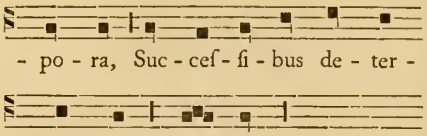
℄ *In all Double Feaſts throughout the whole year.*

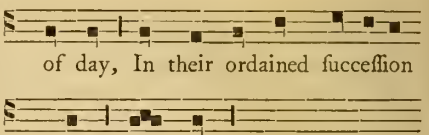
HYMNUS.



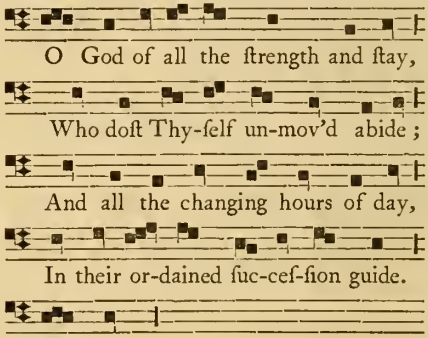
HYMN.







In the Vigil of The Epiphany, and in all Sundays and Simple Feaſts, as well of iii. *as of* ix. *Leſſons; and in Commemorations of The Bleſſed Mary; and in the Feaſt of the Place, and within the Octave, and in the Octave, whether the Choir have Conductors or no, except in the week of Pentecoſt, and except in the Feaſts in which Nocturns are ſaid.*



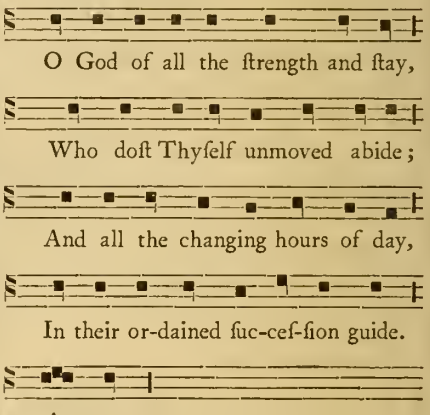
HYMNUS.

RERUM Deus tenax Vigor!
Immotus in Te permanens;
Lucis diurnæ tempora,
Succeſſibus determinans;

Largire clarum veſpere,
Quo vita nuſquam decidat;
Sed premium mortis ſacræ,
Perennis inſtet Gloria.

Præſta Pater piiſſime!
Patrique Compar Unice!
Cum Spiritu Paraclito,
Regnans per omne ſeculum.
Amen.

In all week-days throughout the year, even in the time of Eaſter, and in Feaſts in which a Nocturn is ſaid; and in Vigils without Sunday, except Eaſter-day and Pentecoſt, and except in the Vigil of The Epiphany.



HYMN.

O GOD of all the ſtrength and ſtay!
Who doſt Thyſelf unmoved abide;
And all the changing hours of day,
In their ordained ſucceſſion guide;

Thy light upon our evening pour,
So may our life no ſunſet ſee;
But death to us an holy door,
Of everlaſting glory be.

Father of Mercies! grant our prayer,
And Thou, Coequal Only Son!
Who with The Spirit Paraclete,
Reign through eternal ages, One.
Amen.

[*AT NONE, inſtead of the Hymn* Rerum Deus. *in the Day of* THE NATIVITY OF THE LORD, *and daily up to* THE CIRCUMCISION, *is ſaid this Hymn in the Hereford Office.*

HYMNUS.

JUSTE Judex mortuorum!
Juſte Rex viventium!
Dexter in Parentis arce
Qui cluis virtutibus!
Omnium venturus inde,
Juſtus Ultor criminum,
Seculorum ſeculis.

Te ſenex et Te juventus,
Parvulorum Te chorus;
Turba matrum virginumque,
Simplices puellulæ,
Voce concordes pudicis,
Perſtrepunt concentibus.

Præſta Pater piiſſime!
Patrique Compar Unice!
Cum Spiritu Paraclito
Regnans per omne ſeculum.
Amen.

HYMN.

O THOU juſt Judge of quick and dead!
Juſt King of all living men!
Aſſeſſor of thy Father's throne,
There renowned in might to reign!
Who thence ſhalt juſt Avenger! come
To aſſign all ſins their doom,
From age to age.

Thee hoary age, Thee gentle youth,
Thee the liſping infant throng;
The matron train, the virgin troop,
Guileleſs maidens in their ſong,
Extol; and with meek ſounding voice,
Harmonious in thy praiſe rejoice.

Father of Mercies! grant our prayer,
And Thou, Co-equal, Only Son!
Who, Spirit Paraclete! with Thee
Reign through eternal ages, One.
Amen.]

[*In the York Office, until after* THE OCTAVE OF THE EPIPHANY.

HYMNUS.

ADAM vetus quod polluit,
Adam Novus hoc abluit;
Tumens quod ille dejecit,
Humillimus Hic erigit.

Jam nata Lux eſt, et Salus,
Fugata nox et victa mors;
Venite! gentes, credite!
Deum Maria protulit.

Gloria Tibi Domine!
Qui natus es de Virgine;
Cum Patre et Sancto Spiritu,
Per ſempiterna ſecula.

HYMN.

Now the old Adam's ſinful ſtain,
Doth The New Adam cleanſe again;
What he in ſwelling pride debaſed,
Heavenward The lowly Chriſt hath raiſed.

Now Light, now is Salvation born,
Darkneſs diſpelled and death o'erthrown;
Approach ye nations! truſt The Lord,
Lo! Mary hath brought forth your God.

Glory to Thee, O Lord! be paid,
Born of the wondrous Mother Maid;
Father and Holy Ghoſt, to Ye,
Now and throughout eternity.]

[*FOR THE NATIVITY.*

From the Anglo-Saxon Hymnary.°

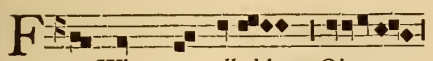
HYMNUS.	*HYMN.*
Hora Nona quæ canimus Exaudi Jefu ! petimus ; Quam tuus reddit obitus, Sacro ſanctam mortalibus.	O Jesu ! hear the hymns we ſing, At this Ninth Hour to Thee our King ; Which thy moſt facred death hath made, To mortals ever conſecrate.
Hac Hora tuo Vulnere Fons manavit Eccleſiæ ; Tua nos jungat inclita Sancto latroni gratia !	This Hour from out thy wounded ſide, Welled forth the Church's noble tide ; O ! to the holy thief do Thou By thy ſweet grace unite us now !
Præſta hoc Deus Trinitas ! Una et Compar Deitas ! Cui Laus, Virtus, et Gloria, Nunc et cuncta per ſecula.	Grant this, Thou God in Trinity ! One and Coequal Deity ! To whom Praiſe, Glory, Virtue, be, Now and throughout eternity.]

[*AT NONE, throughout QUADRAGESIMA, excepting Sundays and Feaſt Days, according to Worceſter, Canterbury, Norwich, and other ancient Uſes.*

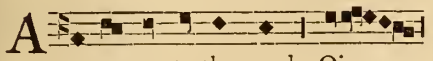
HYMNUS.	*HYMN.*
Ternis ter Horis numerus Sacræ fidei panditur ; Nunc Trinitatis Nomine, Munus precamur veniæ.	Now thrice three Hours, the Time complete, For acts of holy faith is meet ; And in The Trinity's Bleſt Name The gift of pardoning grace we claim.
Latronis en ! confeſſio Chriſti meretur gratiam ; Laus noſtra vel devotio Meretur indulgentiam.	Lo ! the confeſſion of the thief, From Chriſt obtains a kind relief ; So may our prayer and praiſes win For us, remiſſion of our ſin.
Mors per Crucem nunc interiit, Et poſt tenebras lux redit ; Horror dehiſcat criminum, Splendor nitefcat mentium !	Death by the Croſs is now o'erthrown, And after night breaks forth the dawn ; May darknefs ſhroud our guilt, and bright Our boſoms glow with heavenly light !
Gloria Tibi Trinitas ! Equalis Una Deitas ! Et ante omne ſeculum, Et nunc, et in perpetuum. Amen.	Glory to Thee, Great Trinity ! One and Co-equal Deity ! Before all worlds began to be, And now, and everlaſtingly. Amen.]

° *Veſp. D. xii., Cott. Lib., Brit. Muſ.*

NOTE.—Of the Hymns at the ſmall Hours, "Nunc Sancte," "Rector Potens," and "Rerum tenax," are of the Ambroſian ſchool. "Veni Creator" is by Charlemagne. "Qua Chriſtus" by Fortunatus. "Meridie orandum" is Ambroſian.



ROM Whom are all things. Oioueae.



C - CORDING to thy word. Oioueae.

[Phe. Mouth.]

Mirabilia.

THY teſtimonies are wonderful, O Lord!: therefore hath my ſoul ſought them out.

The declaration of thy words enlighteneth: and giveth underſtanding unto little ones.

I opened my mouth, and drew in my breath: for I longed for thy commandments.

Look Thou upon me, and be merciful unto me: after the judgement of them that love Thy Name.

Order my ſteps according to thy word: that no unrighteouſneſs have dominion over me.

Redeem me from the ſlanders of men: that I may keep thy commandments.

Make thy face to ſhine upon thy ſervant: and teach me thy ſtatutes.

Mine eyes have guſhed out ſprings of waters: becauſe they have not kept thy law.

[Sade. Juſtice.]

Juſt art Thou, O Lord!: and righteous thy judgement.

Thou haſt commanded righteouſneſs in thy teſtimonies: and thy truth exceedingly.

My zeal hath cauſed me to pine away: becauſe mine enemies have forgotten thy words.

Thy word hath been vehemently tried by fire: and thy ſervant loveth it.

I am a youth deſpiſed: I have not forgotten thy ſtatutes.

Thy righteouſneſs is righteouſneſs for ever: and thy law is the truth.

Trouble and heavineſs have found me: my meditation is thy commandments.

The righteouſneſs of thy teſtimonies is for ever: O grant me underſtanding, and I ſhall live.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

[Coph. Calling.]

Clamavi in toto corde meo.

I cried out with my whole heart, hear me, O Lord: I will ſeek after thy ſtatutes.

I have cried unto Thee, ſave me: that I may keep thy commandments.

I prevented the early morning, and cried out: for in thy word have I hoped exceedingly.

Mine eyes unto Thee prevented the morning dawn: that I might meditate thy ſayings.

Hear my voice, according unto thy mercy, O Lord: quicken me according to thy judgement.

They have drawn nigh to iniquity that perſecute me: but they have become far from thy law.

Thou art nigh at hand, O Lord: and all thy ways are truth.

In the beginning have I known concerning thy teſtimonies: that Thou haſt founded them for ever.

[Res. Head.]

Behold my lowlineſs, and deliver me: for I have not forgotten thy law.

Judge Thou my judgement, and redeem me: quicken me, becauſe of thy word.

Health is far from ſinners: becauſe they have not ſought out thy ſtatutes.

Many are thy mercies, O Lord: according to thy judgement, quicken me.

Many are they that perſecute me, and

trouble me: I have not ſwerved from thy teſtimonies.

I beheld the tranſgreſſors, and pined away: becauſe they have not kept thy ſayings.

Behold how I have loved thy commandments, O Lord!: in thy mercy quicken me.

The beginning of thy words is truth: all the judgements of thy righteouſneſs endure for evermore.

Glory be to The Father.

As it was in the beginning.

[Sin. Teeth.]

Principes perſecuti ſunt.

Princes have perſecuted me without a cauſe: and my heart hath ſtood in awe of thy word.

I will rejoice at thy words: as one that findeth great ſpoils.

I have hated and abhorred iniquity: but thy law have I loved.

Seven times a-day I have praiſed Thee: becauſe of the judgements of thy righteouſneſs.

Great is the peace to them that love thy law: and it is no offence to them.

I have looked for thy ſaving health, O Lord: and I have loved thy commandments.

My ſoul hath kept thy teſtimonies: and loved them exceedingly.

I have kept thy commandments and teſtimonies: for all my ways are before Thee.

[Thau. Sign, or Conſummation.]

Let my ſupplication draw nigh in thy ſight, O Lord!: give me underſtanding, according to thy word.

Let my requeſt enter in before thy ſight: according to thy word deliver me.

My lips ſhall utter forth a hymn: when Thou ſhalt have taught me thy ſtatutes.

My tongue ſhall tell forth thy word: for all thy commandments are equity.

Let it be that thine hand ſave me: for I have choſen thy commandments.

I have longed for thy ſaving health, O Lord!: and in thy law is my meditation.

My ſoul ſhall live and praiſe Thee: and thy judgements ſhall help me.

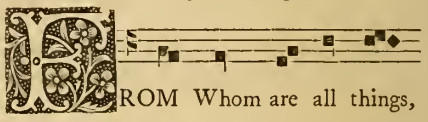
I have gone aſtray like a ſheep which hath periſhed: O ſeek thy ſervant, for I have not forgotten thy commandments.

Glory be to The Father.

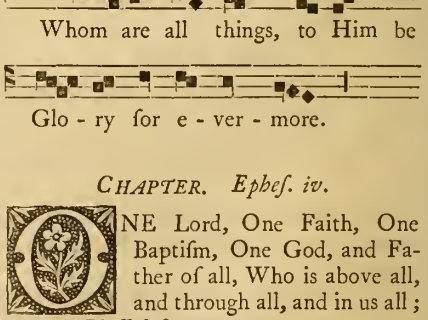
As it was in the beginning.

[O God, the Palm of perfect bleſſedneſs, who, as a provident Saviour, doſt teach thy faithful ones to walk in thy laws, to ſearch thy teſtimonies, to keep thy commands; grant us, we beſeech Thee, thy righteouſneſſes; that we may ſeek Thee with our whole hearts, underſtand thy ſayings, tell forth thy wonders; that we, who hitherto have wandered like loſt ſheep, reſtored by thy kind arms, may rejoice in the Glories of Paradiſe, through our Lord Jeſus Chriſt, Thy Son, Who with Thee liveth and reigneth in the Unity of The Holy Ghoſt, God, bleſſed for evermore. Amen.]

On Sundays. Antiphon.



CHAPTER. Epheſ. iv.



℟. I cri-ed with my whole heart, hear me, O Lord!

Choir. I cried with my whole heart, hear me, O Lord!

℣. Thy right-e-ouſ-neſſ-es will I ſearch out.

Choir. Hear me, O Lord.

Glo-ry be to The Fa-ther, and to The Son, and to The Holy Ghoſt.

Choir. I cried with my whole heart, hear me, O Lord!

℣. From my ſecret faults, cleanſe me, O Lord!

℟. And from the ſins of others ſpare thy ſervant.

On week-days. Antiphon.

AC-CORD-ING to thy word, give me un-der-ſtand-ing, O Lord.

Chapter. Galat. vi.

BEAR ye one another's burthens, and ſo ſhall ye fulfil the Law of Chriſt.

Thanks be to God.

℟. Re-deem me, O Lord, and have mer-cy up-on me.

Choir. Redeem me, O Lord, and have mercy upon me.

℣. For my foot hath ſtood in the right way, In the Church I will bleſs Thee, O Lord!

Choir. And have mercy upon me.

Glory be to The Father, and to The Son: and to The Holy Ghoſt.

Choir. Redeem me, O Lord, and have mercy upon me.

℣. From my ſecret faults, cleanſe me, O Lord.

And from the ſins of others ſpare thy ſervant.

On week-days in Advent. Antiphon. [p]

COME, O Lord, and tarry not, forgive the offences of thy people Iſrael.

Chapter. Micah iv.

COME, let us go up to the Mountain of The Lord, and to the Houſe of The God of Jacob, and He will teach us of his ways, and we will walk in his paths, for the law ſhall go forth of Syon, and the word of The Lord from Jeruſalem.

Thanks be to God.

[p] *The Intonation for this Antiphon has not been found.*

℟. Upon thee, Jeruſalem, The Lord ſhall ariſe.

Choir. Upon thee, Jeruſalem, The Lord ſhall ariſe.

℣. And his Glory ſhall be ſeen in thee.

Choir. The Lord ſhall ariſe.

Glory be to The Father, and to The Son, and to The Holy Ghoſt.

Choir. Upon thee, Jeruſalem, The Lord ſhall ariſe.

℣. O Lord God of Hoſts, convert us.

℟. Shew us thy countenance, and we ſhall be ſaved.

℄ [*Here the proper Oriſon for the Seaſon, Feſtival, or Commemoration, preceded by* The Lord be with you.]

[*On Sundays, Feſtivals, and Commemorations, here follow the Proper Antiphon, Verſicle, and Oriſon, to be found in the Proper or Common of The Time, or of The Saints.*

After the Antiphon and Verſicle, is ſaid,

℣. The Lord be with you.

℟. And with thy ſpirit.

Let us pray.

Then follow the proper Oriſons for that Sunday, Feſtival, or Commemoration. After the Oriſon again is ſaid,—

℣. The Lord be with you.

℟. And with thy ſpirit.

Bleſs we The Lord.

Thanks be to God.

℄ *On ordinary week-days, here follow the ordinary Petitions, all proſtrate, kneeling, as at Terce (ante) and Lauds on Monday.*]

℄ *On every day of the year, except the Day of Preparation, is ſaid, in the ſtation of the Boys, after Maſs, in the laſt receſs before dinner, the Pſalm,* Out of the depths De Profundis *for all the faithful departed, without note and without* Gloria Patri.[q]

Psalm CXXIX.

De profundis.

OUT of the depths I cried unto Thee, O Lord: Lord, hear my voice.

O let thine ears be intent: unto the voice of my ſupplication.

If Thou, Lord, wilt mark iniquity: O Lord, who ſhall abide it?

For with Thee there is propitiation: and becauſe of thy law I have waited for Thee, O Lord.

My ſoul hath endured in his word: my ſoul hath truſted in The Lord.

From the morning watch, even to the night: let Iſrael truſt in The Lord.

For with The Lord there is mercy: and with Him is plenteous redemption.

And He ſhall redeem Iſrael: from all his iniquities.

Lord, have mercy.

Chriſt, have mercy.

Lord, have mercy.

OUR FATHER *(ſecretly).*

[*The Prieſt repeating aloud,*]

And lead us not into temptation.

℟. But deliver us from evil.

Grant them eternal reſt, O Lord.

℟. And may perpetual light ſhine upon them.

From the gate of Hell.

℟. Deliver their ſouls, O Lord.

I believe to ſee the good things of The Lord.

℟. In the land of the living.

The words,[r] May they reſt in peace *are not ſaid before the Oriſon for the Dead, according to Sarum Uſe, but after the Oriſon, inſtead of* Bleſs we The Lord.

The Lord be with you.

And with thy ſpirit.

[q] *From the Rubrics for Advent.*

[r] *From the Prop. de Temp. for Advent.*

Let us pray.

ABSOLVE, we beſeech Thee, O Lord, the ſouls of thy ſervants, our Biſhops, Prieſts, relations, benefactors, and all the faithful departed, from all the chains of their ſins; that in the glory of the Reſurrection they may be raiſed up to life and breath among thy ſaints and elect, through Chriſt our Lord. Amen.

May they reſt in peace. Amen.]

MONDAY

AT MATINS.

IN The Name of The Father, and of The Son, and of The Holy Ghoſt *(with the ſign of the Croſs.)* ✠

OUR Father *(ſecretly.)*

HAIL Mary *(ſecretly.)*

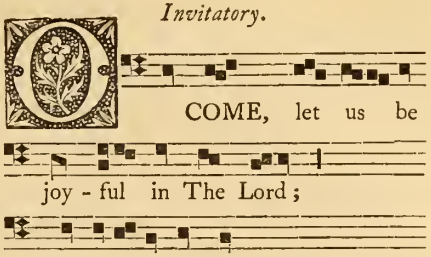
O LORD, open Thou my lips.
And my mouth ſhall ſhew forth thy praiſe.
O God, make ſpeed to ſave me.
O Lord, make haſte to help me.

GLORY be to The Father, and to The Son: and to The Holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

ALLELUYA. *or inſtead, according to the Seaſon*

PRAISE to Thee, O Lord, we ſing,
Of Glory The Eternal King.

Invitatory.



Pſalm. Let us rejoice in God our Salvation: let us come before his preſence with thankſgiving, and with Pſalms rejoice before Him.

Choir. O come, let us be joyful in The Lord: let us rejoice in God our Salvation.

For The Lord is a great God, and a great King, above all gods: for The Lord will not reject his people, ſince in his hands are all the confines of the Earth, and the heighth of the mountains He beholdeth.

Choir. Let us rejoice in God our Salvation.

For his is the Sea, and He made it, and his hands founded the dry land: O come let us worſhip and fall down before God, let us weep before The Lord that made us; for He is The Lord our God, we are his people, and the ſheep of his paſture.

Clerk. O come, let us be joyful in The Lord:

Choir. Let us rejoice in God our Salvation.

To-day, if ye will hear his voice, harden not your hearts, as in the provocation, and as in the day of temptation in the wilderneſs: when your fathers tempted Me, proved Me, and ſaw my works.

Choir. Let us rejoice in God our Salvation.

Forty years long was I very near at hand to this generation, and ſaid they do alway err in their hearts, for they have not known my ways: to whom I ſware in my wrath, if they ſhall enter into my reſt.

Choir. O come, let us be joyful in The Lord: let us rejoice in God our Salvation.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

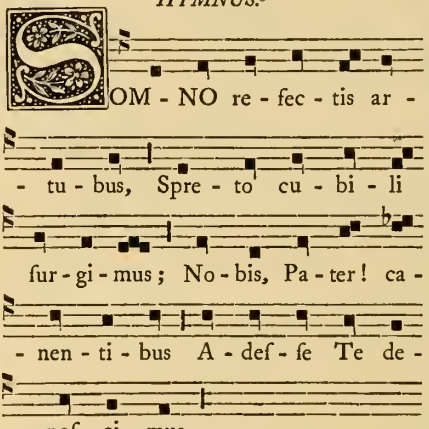
Choir. Let us rejoice in God our Salvation.

Clerk. O come, let us be joyful in The Lord:

Choir. Let us rejoice in God our Salvation.

From the Firſt Sunday after the Octave of THE EPIPHANY *to* QUADRAGESIMA, *is ſaid, at* MATINS, *this Hymn.*

HYMNUS.[s]



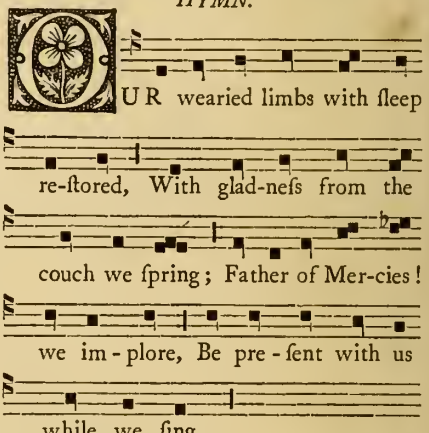
SOMNO refectis artubus,
Spreto cubili ſurgimus;
Nobis, Pater! canentibus
Adeſſe Te depoſcimus.

Te lingua prima concinat,
Te mentis ardor ambiat;
Ut actuum ſequentium,
Tu Sancte ſis exordium.

Cedant tenebræ lumini,
Et Nox diurno Sideri;
Ut culpa quam nox intulit
Lucis labeſcat munere.

Precamur idem ſupplices,
Noxas ut omnes amputes:
Et ore Te canentium,
Lauderis in perpetuum.

HYMN.



OUR wearied limbs with ſleep reſtored,
With gladneſs from the couch we ſpring;
Father of Mercies! we implore,
Be preſent with us while we ſing.

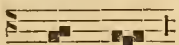
Thee let our earlieſt voice proclaim,
Thee by our fervent ſouls adored;
So all our acts begun with Thee,
Be hallowed by thy favour, Lord!

Now to the light let darkneſs yield,
And Night give place unto the Day;
So may the guilt which darkneſs brought,
By morning grace be purged away.

Suppliants before thy face we fall:
All that can hurt us, Thou remove:
So may our voices hymn thy praiſe,
For ever in thy courts above.

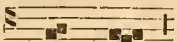
[s] *From S. Ambroſe, or one of his School.*

Gloria Tibi Domine!
Qui natus es de Virgine;
Cum Patre et Sancto Spiritu,
Per sempiterna secula.



A - men.

All glory, Lord! be unto Thee
Of Virgin Mother purely born;
Father and Holy Ghost to Ye!
Until eternity be gone.



A - men.

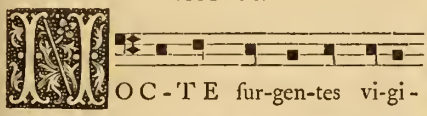
After The Purification.

Præsta Pater piissime!
Patrique Compar Unice!
Cum Spiritu Paraclito,
Regnans per omne seculum.
Amen.

Father of Mercies! hear our prayer,
And Thou, Co-equal, Only Son!
Who with Thee, Spirit Paraclete!
Reign through eternal ages, One!
Amen.

Throughout the Summer is said the Hymn [on week-days]

HYMNUS.



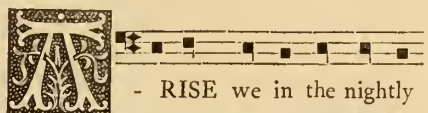
NOC-TE sur-gen-tes vi-gi-le-mus om-nes, Sem-per in psalmis me-di-te-mur, at-que Vi-ri-bus to-tis Do-mi-no ca-na-mus Dul-ci-ter hymnos.

Nocte surgentes vigilemus omnes,
Semper in psalmis meditemur, atque
Viribus totis Domino canamus
Dulciter hymnos.

Ut Pio Regi pariter canentes,
Cum suis sanctis mereamur aulam
Ingredi Cœli, simul et beatam
Ducere vitam.

Præstet hoc nobis Deitas Beata
Patris ac Nati pariterque Sancti
Spiritus, Cujus reboat in omni
Gloria mundo. Amen.

HYMN.



RISE we in the nightly watches waking, In psalmody our hearts and voices raise; To God with all our powers sweet music making In hymns of praise.

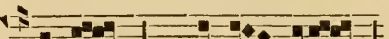
Arise we in the nightly watches waking,
In psalmody our hearts and voices raise;
To God with all our powers sweet music
making In hymns of praise.

So in full concert with thy saints we'll tell
Thy mercies, Lord; so worthy may we be,
To enter Heaven's bright courts in bliss to
dwell For e'er with Thee.

The Blessed Trinity perform our prayer,
Father and Son, and Holy Ghost Most High,
Whose Glory all creation doth declare
Eternally. Amen.

Psalm XXVI. [Ps. xxv. e. v.][t]

[A Psalm of David before he was anointed. A Psalm for meditation. The Voice of the Baptized.]



THE Lord, *Pf.*

Dominus illuminatio.

THE Lord is my Light, and my Salvation: whom shall I fear?

The Lord is the defender of my life: of whom shall I be afraid?

When the injurious draw near against me: to eat up my flesh;

Mine enemies who trouble me: they themselves were enfeebled and fell.

Though camps stand together against me: my heart shall not be afraid.

Though there rise up war against me: I will put my trust in Him.

One thing have I desired of The Lord, that I will require: even that I may dwell in the House of The Lord all the days of my life.

To behold the good pleasure of The Lord: and to visit his Temple.

For He hath hid me in his tabernacle in the day of evils: He hath sheltered me in the secret place of his tabernacle.

He hath set me up upon a rock: and now He hath exalted mine head above mine enemies.

I went about, and have slain in his tabernacle a sacrifice of jubilation: I will sing and speak a psalm unto The Lord.

Hearken unto my voice, O Lord, wherewith I have cried unto Thee: have mercy upon me, and hear me.

My heart hath said unto Thee, my face hath sought Thee out: thy face, O Lord, will I seek.

Turn not thy face away from me: withdraw not in anger from thy servant.

Be Thou my helper: leave me not, neither despise me, O God of my salvation.

For my father and mother have forsaken me: but The Lord hath taken me up.

Set a law for me, O Lord, in thy way: and lead me in the right way, because of mine enemies.

Deliver me not over unto the souls of them that trouble me; for false witnesses are risen up against me: and iniquity hath lied unto itself.

I believe to see the good things of The Lord: in the land of the living.

Wait on The Lord; do manfully, and let thine heart be comforted: and abide thou The Lord.

[O God, helper of all men, defend us from the hosts and assaults of our enemies; that, enduring in thine everlasting gifts, we may be worthy of beholding thy countenance in spiritual contemplation, through our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth in The Unity of The Same Spirit, God, world without end. Amen.]

[t] *It is to be observed generally, that the ordinary assigned Psalms at the Hours are always to be said as given in the Psalter without change, except Matins or Nocturns and Vespers. But Matins or Nocturns, on Sundays and on week-days, (whether on week-days or on those Feasts which have* iii. *Lessons, in which "Te Deum" is not said—vide N. to "Te Deum" in the Office for Lord's Day Matins, ad fin.,) are also to be said always without change, except—*1. *In Eastertide, that is, from Easter Day, inclusive, to Trinity Sunday, exclusive; and in the Octave of S. Andrew (although, being Advent, "Te Deum" is not then said); during which time, whatever be the Service, one Nocturn of three Psalms only is said.* 2. *Without Eastertide, in all Feasts and Commemorations, (except as above stated Feasts of* iii. *Lessons without "Te Deum") including the Octave of S. Andrew (although "Te Deum" is not then said, it being Advent), instead of eighteen Sunday and twelve week-day Psalms, which are assigned to each day in the Psalter, either three Nocturns each of three Psalms or one of nine Psalms is said.*

In the Sunday Office, in the First Nocturn, twelve Psalms are said, with three "Gloria Patri" and three Antiphons. In the week-day Office, in which there is only one Nocturn, there are twelve Psalms, with six "Gloria Patri" and six Antiphons. In the Office for Feasts which are without Eastertide, when the weekly Nocturn is not said, whether there be three or only one Nocturn, nine Psalms, with nine "Gloria Patri" and nine Antiphons are said. In Eastertide, whether in Sundays or week-days, or Feasts or Commemorations, one Nocturn of three Psalms only is said, and each Psalm has its own "Gloria Patri," and, except in Commemorations, its own Antiphons. In Commemorations, however, at Eastertide, three Psalms are said under one Antiphon.

Psalm XXVII. [Ps. xxvi. e. v.]

[A Pſalm of David. A Pſalm for Prayer. The Voice of Martyrs bleſſing The Lord.]

Ad Te, Domine.

UNTO Thee, O Lord, will I cry; my God, be not ſilent to me: leſt when Thou be ſilent to me, I ſhall become like them that go down into the pit.

Hearken, O Lord, unto the voice of my deprecation, while I cry unto Thee: when I hold up my hands toward thy Holy Temple.

Deliver me not over with the ſinners: and with the workers of iniquity deſtroy me not.

Which ſpeak peace with their neighbour: but miſchief is in their hearts.

Reward them according to their deeds: and according to the wickedneſs of their own inventions.

Recompenſe them after the work of their hands: return them their own reward.

For they have not underſtood the works of The Lord: and in the operation of his hands Thou ſhalt deſtroy them, and not build them up.

Bleſſed be The Lord: for He hath heard the voice of my deprecation.

The Lord is my helper and my protector: and in Him my heart truſted, and I was holpen.

And my fleſh again flouriſhed: and with good will I will give thanks unto Him.

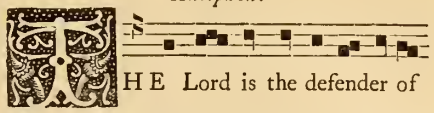
The Lord is the ſtrength of his people: and He is the protector of the ſalvation of His Chriſt.

Save thy people, O Lord, and bleſs thine inheritance: and govern them and lift them up, even for ever.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

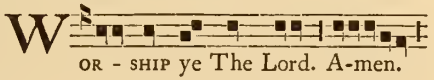
Antiphon.



[Moſt mighty God, the ſtrength of all men, ſave thy people from going down into the pit; and ſo unite thy people in ſingleneſs of mind in thy Holy Temple, that the peace which we profeſs to our neighbour with our mouths, we may hold faſt in a pure heart, through our Lord Jeſus Chriſt. Amen.]

Psalm XXVIII. [Ps. xxix. e. v.]

[A Pſalm of David at the finiſhing of the Tabernacle. A Pſalm to Praiſe God. The Voice of the Church weeping at the Paſſion of The Lord, and rejoicing at the Reſurrection of Chriſt.]



Afferte Domino.

BRING unto The Lord, ye ſons of God: bring unto The Lord the young of rams.

Bring unto The Lord Glory and Honour; bring unto The Lord Glory to His Name: worſhip ye The Lord in his Holy Court.

The voice of The Lord is upon the waters, The God of Majeſty hath thundered: The Lord is upon many waters.

The voice of The Lord is mighty: the voice of The Lord is magnificent.

The voice of The Lord breaketh the cedar trees: yea, The Lord ſhall break the cedars of Libanus.

He ſhall cruſh them as a calf of Libanus: and as the beloved ſon of the unicorns.

It is the voice of The Lord dividing the flames of fire; the voice of The Lord ſhaking the wilderneſs: The Lord ſhall ſhake the wilderneſs of Cades.

It is the voice of The Lord preparing

the hinds, and it ſhall diſcover the thickets: in his Temple ſhall all men ſpeak of his Glory.

The Lord maketh the flood a dwelling-place: and The Lord ſhall ſit a King even for evermore.

The Lord ſhall give ſtrength unto his people: The Lord ſhall bleſs his people with peace.

[Grant, O Lord, ſtrength to thy people, and make us a temple of Thy Holy Spirit; that in pureneſs of heart we may prepare ourſelves a ſacrifice acceptable unto Thee, through Chriſt our Lord. Amen.]

Psalm XXIX.

[A Pſalm of Praiſe at the Dedication of The Houſe. A Pſalm to praiſe God for deliverance from evil. The Voice of Chriſt to The Father.]

Exaltabo Te Domine.

I WILL exalt Thee, O Lord, for Thou haſt upholden me: and haſt not made my foes to rejoice over me.

O Lord, my God, I cried unto Thee: and Thou haſt healed me.

Thou, O Lord, haſt brought my ſoul out of Hell: Thou haſt ſaved me from them that go down into the pit.

Sing pſalms unto The Lord, O ye ſaints of His: and give thanks for the remembrance of his Holineſs.

For wrath is in his indignation: and life in his goodwill.

To the evening weeping ſhall endure: but in the morning gladneſs.

And in my proſperity I ſaid: I ſhall never be removed.

O Lord, in thy good will: Thou haſt beſtowed ſtrength on my beauty.

Thou didſt turn thy face from me: and I became troubled.

Unto Thee, O Lord, will I cry: and to God will I make my ſupplication.

What profit is there in my blood: when I go down to corruption?

Shall the duſt give thanks unto Thee: or ſhall it declare thy truth?

The Lord heard and had mercy upon me: The Lord became my helper.

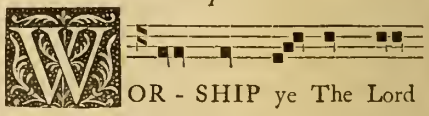
Thou haſt turned my mourning unto me into joy: Thou haſt cut off my ſackcloth and girded me with gladneſs.

That my glory may ſing to Thee, and I be not grieved: O Lord, my God! for evermore I will give thanks unto Thee.

Glory be to The Father.

As it was in the beginning.

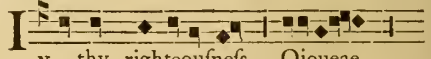
Antiphon.



[Moſt merciful God! the helper of all men, ſuffer not our enemies to rejoice over us; but ſo ſtrengthen us by thy power, that our ſorrow may be turned into joy, and we may continually celebrate the remembrance of thy Holineſs, through our Lord Jeſus Chriſt, Thy Son, Who, with Thee, in the Unity of The Holy Spirit, liveth and reigneth God, world without end. Amen.]

Psalm XXX.

[To the end, a Pſalm of David for deliverance. A Pſalm for Prayer. The Voice of Chriſt on the Croſs.]



In Te Domine ſperavi.

IN Thee, O Lord, have I put my truſt; I ſhall never be confounded: deliver me in thy righteouſneſs.

Bow down thine ear to me: make haſte to deliver me.

Be Thou unto me a God Protector, and a houſe of refuge: that Thou mayeſt ſave me.

For Thou art my ſtrength and my refuge: and becauſe of Thy Name Thou wilt guide me and nouriſh me.

Thou ſhalt draw me out of the ſnare that they have laid privily for me: for Thou art my protector.

Into thy hands I commend my ſpirit: Thou haſt redeemed me, O Lord God of truth!

Thou haſt hated them that obſerve vanities: to no purpoſe.

But I have truſted in The Lord: I will be glad and rejoice in thy mercy.

For Thou haſt regarded my lowlineſs: and haſt ſaved my ſoul from neceſſity.

Thou haſt not ſhut me up in the hands of the enemy: but haſt ſet my feet in a ſpacious room.

Have mercy upon me, O Lord, for I am in tribulation: and mine eye is troubled for anger, yea, my ſoul and my body.

For my life hath failed with heavineſs: and my years with moanings.

My ſtrength groweth feeble with poverty: and my bones are troubled.

I became a reproach unto all mine enemies, and eſpecially among my neighbours: and a fear to mine acquaintance.

They that did ſee me without, fled from me: I was given up to forgetfulneſs, as a man dead from the heart.

I am become like a broken veſſel: for I have heard the blaſphemy of the multitude that dwell round about.

In that while they conſpired together againſt me: they have taken counſel to take away my life.

But I have truſted in Thee, O Lord; I have ſaid, Thou art my God: in thy hands is my lot.

Deliver me from the hand of mine enemies: and from them that perſecute me.

Make thy face to ſhine upon thy ſervant; ſave me in thy mercy, O Lord!: I ſhall not be confounded, O Lord, for I have called upon Thee.

Let the wicked be aſhamed and brought down to Hell: let the deceitful lips become mute.

Which ſpeak iniquity againſt the righteous: in pride and with abuſe.

How great is the multitude of thy ſweetneſs, O Lord!: which Thou haſt laid up for them that fear Thee.

Thou haſt perfected it for them that put their truſt in Thee: in the ſight of the ſons of men!

Thou ſhalt hide them in the ſecret of thy countenance: from the diſturbance of men.

Thou ſhalt protect them in thy tabernacle: from the ſtrife of tongues.

Bleſſed be The Lord: for He hath ſhewn me wondrous mercy in a fenced city.

But I ſaid in the exceſs of my mind: I am caſt out from before thine eyes.

Therefore haſt Thou heard the voice of my prayer: when I cried unto Thee.

Love The Lord, all ye his ſaints, for The Lord will require truth: and will recompenſe plentifully the proud doer.

Do manfully, and let your heart be comforted: all ye that put your truſt in The Lord.

[Moſt merciful God, we humbly intreat the great plenteouſneſs of thy goodneſs; that whilſt we ſearch for thy truth, we may tread under foot the hateful ſwellings of pride, through our Lord Jeſus Chriſt. Amen.]

Psalm XXXI. [Ps. xxxii. e. v.]

[To David himſelf. Underſtanding. A Pſalm of penitence and inſtruction. The Voice of a Penitent.]

Beati, quorum.

BLESSED are they whoſe iniquities are forgiven: and whoſe ſins are covered.

Bleſſed is the man unto whom The Lord hath not imputed ſin: and in whoſe ſpirit there is no guile.

Becauſe I kept ſilence, my bones grew old: while I cried out all the day long.

For thy hand is heavy upon me day and night: I turned myſelf in mine anguiſh while the thorn is faſtened.

I acknowledged my ſin unto Thee: and mine unrighteouſneſs have I not hid.

I ſaid, I will confeſs againſt myſelf mine unrighteouſneſs unto The Lord: and Thou forgaveſt the wickedneſs of my ſin.

For this every holy man ſhall pray unto Thee: in a ſeaſonable time.

But in the floods of many waters: they ſhall not come nigh unto him.

Thou art my refuge from the tribulation which hath ſurrounded me: O Thou my exultation! deliver me from them that compaſs me.

I will give thee underſtanding, and inſtruct thee in the way wherein thou ſhalt go: and I will fix upon thee mine eye.

Become not like horſe and mule: which have no underſtanding.

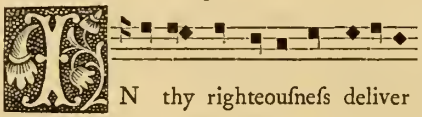
With bit and bridle confine their mouths: who draw not nigh unto thee.

Many are the ſcourges of the ſinner: but mercy ſhall embrace him that truſteth in The Lord.

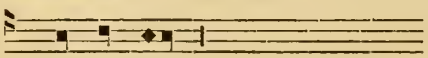
Be glad, ye righteous in The Lord, and rejoice: and glory all ye upright in heart.

Glory be to The Father.
As it was in the beginning.

Antiphon.



IN thy righteouſneſs deliver

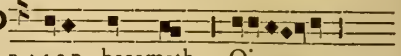


me, O Lord.

[O Holy Lord, Who, forgiving iniquity, beſtoweſt benediction on thoſe who confeſs Thee; give ear to the petitions of thy family who fall down before Thee, and, breaking the ſting of ſin, do Thou fulfil us with ſpiritual joy, through our Lord Jeſus Chriſt. Amen.]

Psalm XXXII. [Ps. xxxiii. e. v.]

[A Pſalm of David. A Pſalm for praiſing God. The Voice of the Church congratulating the Martyrs.]



PRAISE becometh. Oioueae.

Exultate, juſti.

REJOICE, ye righteous, in The Lord: praiſing becometh the upright.

Give thanks unto The Lord with the harp: ſing pſalms unto Him with a pſaltery of ten ſtrings.

Sing unto Him a new ſong: ſing pſalms well unto Him with a loud voice.

For the word of The Lord is right: and all his works are faithful.

He loveth mercy and judgement: the Earth is full of the mercy of The Lord.

By the word of The Lord were the Heavens eſtabliſhed: and by the breath of his mouth all their might.

Gathering the waters of the Sea together, as it were in a ſkin: laying up the abyſſes in his treaſures.

Let all the Earth fear The Lord: let all the inhabiters of the world be in awe of Him.

For He ſpake, and they were made: He commanded, and they were created.

The Lord diſſipates the counſel of the heathen, and rejecteth the devices of the people: and caſteth out the counſels of princes.

The counſel of The Lord abideth for ever: and the thoughts of his heart from generation to generation.

Bleſſed is the nation whoſe Lord is its God: the people He hath choſen for an inheritance to Himſelf.

The Lord looked down from Heaven: He beheld all the children of men.

From the habitation which He hath prepared: He hath looked on all them that inhabit the Earth.

Who hath faſhioned ſeverally their hearts: who underſtandeth all their works.

The king is not ſaved by the multitude of an hoſt: and a giant ſhall not be ſaved in the multitude of his might.

A horſe is deceptive for ſafety: in the abundance of his might he ſhall not be ſaved.

Behold, the eyes of The Lord are upon them that fear Him: and upon them that put their truſt in his mercy.

To deliver their ſoul from death: and to feed them in dearth.

Our ſoul awaiteth The Lord: for He is our helper and protector.

For our heart ſhall rejoice in Him: and we have truſted in His Holy Name.

Let thy mercy O Lord, be upon us: like as we have put our truſt in Thee.

[Feed thy people, O Lord, with the bread of thy word, and deliver our ſouls from the death of ſin; ſo that, fulfilled with thy mercy, we may be worthy of being joined to the joys of the righteous, through Chriſt our Lord. Amen.]

Psalm XXXIII.

[To David, when he changed his countenance before Abimelech, who diſmiſſed him, and he departed. A Pſalm to praiſe God for deliverance from evil. The Voice of the Church inviting the people.]

Benedicam Domino.

I WILL bleſs The Lord at all times: his praiſe ſhall ever be in my mouth.

My ſoul ſhall make her boaſt in The Lord: the meek ſhall hear thereof, and be glad.

Magnify ye The Lord with me: and let us exalt His Name together.

I fought The Lord, and He heard me: yea, He delivered me out of all my troubles.

Approach ye to Him, and be enlightened: and your faces ſhall not be aſhamed.

That poor man cried, and the Lord heard him: and ſaved him out of all his troubles.

The Lord will ſend his Angel round about them that fear Him: and will refcue them.

Taſte ye and ſee how ſweet The Lord is: bleſſed is the man that truſteth in Him.

Fear The Lord, all ye his ſaints: for there is no lack to them that fear Him.

The rich have lacked and ſuffered hunger: but they who ſeek after The Lord ſhall not be deprived of any good.

Come, ye children, hearken unto me: I will teach you the fear of The Lord.

Who is the man that wiſheth for life: and would fain ſee good days?

Keep thy tongue from evil: and thy lips, that they ſpeak no guile.

Eſchew evil, and do good: ſeek for peace, and purſue it.

The eyes of The Lord are upon the righteous: and his ears unto their prayers.

The countenance of The Lord is againſt them that do evil: that He may deſtroy the memorial of them from off the Earth.

The righteous cried, and The Lord heard them: and delivered them out of all their troubles.

The Lord is nigh unto them that are of a troubled heart: and the humble in ſpirit He will ſave.

Many are the troubles of the righteous: and The Lord hath delivered them out of all.

The Lord keepeth all their bones: not one of them ſhall be broken.

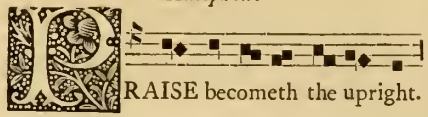
The death of ſinners is very evil: and they that hate the righteous ſhall be guilty.

The Lord ſhall redeem the ſouls of his ſervants: and all they that put their truſt in Him ſhall not offend.

Glory be to The Father.

As it was in the beginning.

Antiphon.

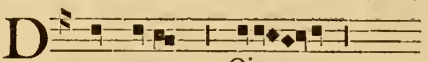


RAISE becometh the upright.

[O Lord, the Ruler of Angels, and of all Creation, ſend forth thy Angel round about us; and, defended by his care, may we be worthy of being delivered from the miſerable death of the wicked, through Chriſt our Lord. Amen.]

Psalm XXXIV.

[To David himſelf. A Pſalm for Prayer. The Voice of Chriſt to His Father againſt the Jews.]



E - STROY, Oioueae.

Judica, Domine.

JUDGE, O Lord, them that injure me: overthrow them that fight againſt me.

Lay hand upon the ſhield and buckler: and riſe up to help me.

Draw forth the ſword, and ſtop the way againſt them that perſecute me: ſay unto my ſoul, I am thy Salvation.

Let them be confounded, and put to ſhame: that ſeek after my ſoul.

Let them be turned back, and brought to confuſion: that imagine miſchief for me.

Let them be as the duſt before the face of the wind: and the Angel of The Lord ſtraitening them.

Let their way be dark and ſlippery: and the Angel of The Lord perſecuting them.

For without cauſe have they privily laid their ſnare to deſtroy me: very vainly have they upbraided my ſoul.

Let the ſnare which he knoweth not come upon him: and his trap, that he layeth privily, catch him; and let him fall into his own ſnare.

But my ſoul ſhall be joyful in The Lord: and ſhall be delighted in his ſalvation.

All my bones ſhall ſay: Lord, who is like unto Thee?

Delivering the poor from the hand of the ſtronger than he: the needy and the poor from them that ſpoil him.

Falſe witneſſes riſing up: queſtioned me things that I knew not.

They rewarded me evil for good: to the barrenneſs of my ſoul.

Nevertheleſs, I, when they troubled me: put on ſackcloth.

I humbled my ſoul with faſting: and my prayer ſhall be returned into mine own boſom.

As though it had been my next friend, or our brother, ſo did I behave: as one mourning and ſorrowful, ſo was I humbled.

And againſt me they rejoiced, and aſſembled together: ſcourges were gathered together againſt me, and I knew it not.

They were diſperſed, yet repented not; they tempted me, they ſcoffed at me with ſcorn: they gnaſhed upon me with their teeth.

O Lord! when wilt Thou regard; reſcue my ſoul from their malice: my Only One from the lions.

I will give thanks unto Thee in the great Church: among a ſtrong people I will praiſe Thee.

Let not them triumph over me that are mine enemies wrongfully: who hate me without cauſe, and wink with their eyes.

For to me, indeed, they ſpake peaceably: and ſpeaking in the anger of the earth, they deviſed guile.

They opened their mouths upon me, and ſaid: well done! well done! our eyes have ſeen it.

Thou haſt ſeen, O Lord! be not Thou ſilent: O Lord, depart not from me.

Ariſe, and be intent to my judgement, O my God!: and Thou, my Lord, to my cauſe.

Judge me, according to thy righteouſneſs, O Lord, my God!: and let them not triumph over me.

Let them not ſay in their hearts, well done! well done to our mind!: neither let them ſay, we will devour him.

Let them bluſh, and be aſhamed together: that rejoice at my evils.

Let them be clothed with confuſion and ſhame: who ſpeak malicious things againſt me.

Let them exult and be glad that favour my righteous dealing: yea, let them who wiſh the peace of his ſervant, ſay alway, The Lord be magnified.

And my tongue ſhall meditate on thy righteouſneſs: all the day long thy praiſe.

[Thou, Who art the eternal protection and ſalvation of our ſouls, arm us, we intreat Thee, with the helmet of hope, and with the ſhield of thy invincible defence; that ſo, helped by Thee in the ſtraits of our neceſſities, we may be worthy to be filled with joy and gladneſs with thoſe who love Thee, through Jeſus Chriſt, Thy Son, our Lord. Amen.]

Psalm XXXV. [Ps. xxxvi. e. v.]

[To the end, to the ſervant of The Lord. To David himſelf. A Pſalm for Prayer. A Pſalm of the Prophet accuſing the Jews.]

Dixit injuſtus.

THE unrighteous hath ſaid within himſelf, that he would commit ſin: there is no fear of God before his eyes.

For he hath acted deceitfully in his ſight: that his iniquity may be found hateful.

The words of his mouth are iniquity and guile: he would not underſtand that he might do good.

He meditated iniquity in his bed: he hath ſtood in every way which is not good, but wickedneſs he abhorred not.

Thy mercy, O Lord, is in Heaven: and thy truth even unto the clouds.

Thy righteouſneſs is like the mountains of God: thy judgements are a great deep.

Men and beaſts ſhalt Thou ſave, O Lord: how haſt Thou multiplied thy mercy, O God!

But the children of men: ſhall put their truſt in the ſhelter of thy wings.

They ſhall be inebriated with the plenteouſneſs of thy Houſe: and Thou ſhalt give them drink from the torrent of thy pleaſure.

For with Thee is the fountain of life: and in thy Light ſhall we ſee light.

Stretch forth thy mercy unto them that know Thee: and thy righteouſneſs unto them that are of right heart.

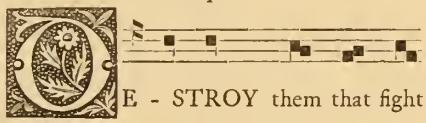
Let not the foot of pride come againſt me: and let not the hand of the ſinner move me.

There are they fallen that work iniquity: they have been driven out, and were not able to ſtand.

Glory be to The Father.

As it was in the beginning.

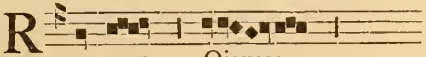
Antiphon.



[O Everlaſting God! fountain and ſource of light! clarify us with thy celeſtial mercy; that ſo fulfilled with the plenteouſneſs of thy Houſe, we may abjure all deceit and wickedneſs, and the intemperance of haughty pride, through Chriſt our Lord. Amen.]

Psalm XXXVI. [Ps. xxxvii. e. v.]

[A Pſalm to David himſelf. A Pſalm of exhortation. The Voice of the Church to Chriſtian people.]



Noli æmulari.

BE not emulous againſt the malicious: neither be envious againſt the doers of iniquity.

For they ſhall wither rapidly like hay: and as the green herb ſhall quickly be cut down.

Put thou thy truſt in The Lord, and be doing good: and dwell in the land, and thou ſhalt be fed with its riches.

Delight thou in The Lord: and He ſhall give thee the requeſts of thine heart.

Reveal unto The Lord thy way: and put thy truſt in Him; and He will do it.

He ſhall bring forth as the light thy righteouſneſs, and thy judgement as the noon-day: be ſubject to The Lord, and intreat Him.

Be not envious of him who proſpereth in his way: of the man that doeth unrighteouſneſs.

Leave off from anger, and let go wrath: be not emulous to do maliciouſly.

For they who do maliciouſly ſhall be rooted out: and they that patiently abide the Lord, thoſe ſhall inherit the land.

Yet a little while, and the ſinner ſhall not be: and thou ſhalt look after his place, and thou ſhalt not find it.

But the meek-ſpirited ſhall inherit the Earth: and ſhall be delighted in the multitude of peace.

The ungodly will watch the juſt: and will gnaſh upon him with his teeth.

But The Lord ſhall laugh him to ſcorn: for He ſeeth that his day will come.

The ungodly have unſheathed the ſword: they have bent their bow.

To caſt down the poor and needy: and to ſlay the upright of heart.

Their ſword ſhall go into their own heart: and their bow ſhall be broken.

Better is a ſmall portion to the righteous: above great riches of the ungodly.

For the arms of ſinners ſhall be broken: but The Lord confirmeth the righteous.

The Lord hath known the days of the undefiled: and their inheritance ſhall be for ever.

They ſhall not be confounded in the evil time: and in the days of dearth they ſhall have enough; for ſinners ſhall periſh.

But the enemies of The Lord, preſently after they ſhall have been honoured and exalted: failing away, even as the ſmoke ſhall fail away.

The ungodly will borrow and not pay: but the righteous will be merciful and liberal.

For ſuch as bleſs Him ſhall inherit the land: and they that curſe Him ſhall utterly periſh.

With The Lord ſhall the ſteps of man be ordered: and his way ſhall be at His will.

When he ſhall have fallen, he ſhall not be broken: for The Lord putteth under him his hand.

I have been young, and moreover am grown old: and yet have never ſeen the righteous forſaken, nor his ſeed begging bread.

All the day long he hath pity, and lendeth: and his ſeed ſhall be in bleſſedneſs.

Turn away from evil, and do good: and dwell for evermore.

For The Lord loveth judgement, and will not forſake his ſaints: they ſhall be preſerved for evermore.

The unrighteous ſhall be puniſhed: the ſeed of the ungodly ſhall periſh.

But the righteous ſhall inherit the land: and dwell therein for ever.

The mouth of the righteous ſhall meditate wiſdom: and his tongue will talk of judgement.

The law of his God is in his heart: and his ſteps ſhall not be ſupplanted.

The ſinner conſidereth the righteous: and ſeeketh to put him to death.

But The Lord will not leave him in his hands: nor condemn him when he is judged.

Wait for The Lord, and keep his way, and He ſhall exalt thee, ſo that thou

mayeſt take the land for an inheritance: when the ſinners ſhall periſh, thou ſhalt ſee it.

I have ſeen the ungodly very highly exalted: and liſted up like the cedars of Libanus.

I went by, and lo! he was not: I ſought him, and his place was not found.

Keep innocency, and behold equity: for there are remnants for the peaceable man.

But the unrighteous ſhall utterly periſh together: and the remains of the ungodly ſhall be deſtroyed.

But the ſalvation of the righteous is of The Lord: and He is their protector in the time of trouble.

And The Lord will help them and deliver them: and He will reſcue them from ſinners, and will ſave them, becauſe they have put their truſt in Him.

[God, the ſure bleſſing of all the righteous, who forſakeſt not thy Saints in the dearth, nor ſuffereſt them to be confounded in the time of trouble; we beſeech Thee to defend us by that right hand which Thou haſt prepared, and quickly ſtretch it out for thoſe who are worthy of thy help, through Chriſt our Lord. Amen.]

Psalm XXXVII. [Ps. xxxviii. e. v.]

[A Pſalm of David, in remembrance of the Sabbath. A penitential Pſalm for prayer. The Voice of one who doeth penance in ſickneſs.]

Domine ne in furore.

O LORD, in thy wrath rebuke me not: neither in thine anger chaſtiſe me.

For thine arrows are faſtened in me: and Thou haſt ſtrengthened thine hand upon me.

There is no health in my fleſh before the face of thy diſpleaſure: there is no peace to my bones, before the face of my ſins.

For mine iniquities have gone over my head: and like a ſore burden they are preſſing heavily upon me.

My wounds have become putrid and corrupt: by reaſon of my fooliſhneſs.

I am become miſerable, and bowed down to the uttermoſt: I walked in ſadneſs all the day long.

For my loins are filled with illuſions: and there is no health in my fleſh.

I am afflicted and humbled exceedingly: I roared in the moaning of my heart.

Lord! before Thee is all my deſire: and my groaning is not hid from Thee.

My heart is troubled, my ſtrength hath failed me: and the very light of mine eyes is not with me.

My lovers and my neighbours: drew near againſt me and ſtood.

They alſo that were near me, ſtood afar off: and they did violence that ſought after my ſoul.

And they that ſought evil to me ſpoke vanities: and imagined deceits all the day long.

But I, like a deaf man, heard not: and like a dumb man, opening not his mouth.

I became even as a man that heareth not: having no reproofs in his mouth.

For in Thee, O Lord, have I put my truſt: Thou ſhalt hearken to me, O Lord, my God.

Becauſe I ſaid, leſt at any time mine enemies rejoice over me: and when my feet are moved, they ſpoke great things againſt me.

For I am prepared for ſcourgings: and my grief is ever in my ſight.

For I will declare mine iniquity: and I will think upon my ſin.

But mine enemies live and are ſtrengthened againſt me: and they are multiplied that have hated me wrongfully.

They alſo that reward evil for good detracted from me: becauſe I was following goodneſs.

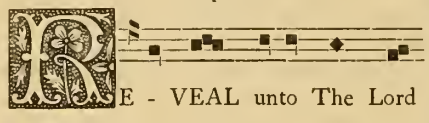
Forſake me not, O Lord, my God!: depart not from me.

Be intent unto my help: O Lord God of my ſalvation.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Antiphon.



[O Lord! mighty Phyſician of the wounds and diſeaſes of mortals! beſtow thy health upon our infirmities; ſo that we who pour out before Thee all our mourning and grief, may be enabled to overcome the aſſaults of the ſins which mock us, through Chriſt our Lord. Amen.]

℣. O Lord, thy mercy is unto the Heavens.

℟. And thy truth unto the clouds.

[*Here follow* OUR FATHER *and* I BELIEVE IN GOD *then the Firſt Benediction, then the Proper Leſſons, with their reſpective Benedictions, Verſicles, and Reſponſories, as given in the Proper of The Time.*][u]

MONDAY

¶ BEFORE LAUDS.

℣. LET thy mercy, O Lord, be upon us.

℟. Like as we have put our truſt in Thee.

This Verſe is ſaid before Lauds, on all week-days, from the Firſt Sunday after The Octave of The Epiphany to Quadrageſima, and from the Firſt Sunday after Trinity to the Advent of The Lord.

O GOD, make ſpeed to ſave me.

O Lord, make haſte to help me.

GLORY be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

ALLELUYA *or inſtead, according to the Seaſon,* [i. e., *from Sunday in Septuageſima, to Thurſday in The Supper of The Lord*]

PRAISE to Thee, O Lord, we ſing,

Of Glory The Eternal King.

¶ IN LAUDS.

PSALM L.

[To the end, a Pſalm of David, when Nathan the Prophet came to him, when he had gone in unto Bathſheba. The Fourth Penitential Pſalm for ſupplication. The Voice of a Penitent.]

Miſerere mei, Deus.

HAVE mercy upon me, O God: according to thy great mercy.

And according to the multitude of thy compaſſions: blot out mine iniquity.

[u] *See the Office of Matins for Sunday Morning, and the Rubrics there; the Common Forms; and Table of Benedictions.*

Waſh me throughly from mine iniquity: and cleanſe me from my ſin.

For I acknowledge mine iniquity: and my ſin is ever before me.

Againſt Thee only have I ſinned, and done evil before Thee: that Thou mayeſt be juſtified in thy ſayings, and overcome when Thou art judged.

For behold, I was conceived in iniquities: and in ſin hath my mother conceived me.

But lo, Thou haſt loved truth: the uncertain and hidden things of thy wiſdom Thou haſt manifeſted to me.

Thou ſhalt ſprinkle me with hyſſop, and I ſhall be cleanſed: Thou ſhalt waſh me, and I ſhall be made whiter than ſnow.

To my hearing Thou ſhalt give joy and gladneſs: and the bones which are humbled ſhall rejoice.

Turn Thy face away from my ſins: and blot out all my miſdeeds.

Create in me a clean heart, O God: and renew a right ſpirit within me.

Caſt me not away from thy face: and take not Thy Holy Spirit from me.

Reſtore to me the joy of thy ſalvation: and ſtabliſh me with thy Chief Spirit.

I will teach the wicked thy ways: and the impious ſhall be converted unto Thee.

Deliver me from blood guiltineſs, O God, The God of my ſalvation: and my tongue ſhall rejoice in thy righteouſneſs.

O Lord, Thou ſhalt open my lips: and my mouth ſhall ſhew forth Thy praiſe.

For if Thou hadſt deſired ſacrifice I would have given it: but Thou wilt not be delighted with burnt-offerings.

The ſacrifice of God is a troubled ſpirit: and a contrite and humbled heart, O God, ſhalt Thou not deſpiſe.

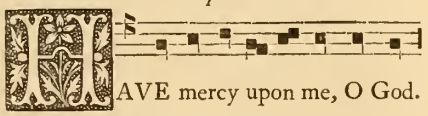
Do kindly, O Lord, in thy good pleaſure unto Syon: that the walls of Jeruſalem may be built.

Then ſhalt Thou accept the ſacrifice of righteouſneſs, oblations, and burnt-offerings: then ſhall they lay young bullocks upon thine altar.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Antiphon.



Pſ. The ſame.

[O God in Trinity, Name in effable, who purifieſt the heart of man from ſin, and makeſt it more white than ſnow, pour down upon us the abundance of thy mercy; renew, we beſeech Thee, Thy Holy Spirit within us, that we may ſhew forth thy praiſe, and, ſtrengthened by thy eſpecial grace, may be worthy of obtaining reſt in the eternal manſions of the Heavenly Jeruſalem, through our Lord Jeſus Chriſt. Amen.]

Psalm V.

[To the end for Her who obtains the inheritance. A Pſalm of David. A Pſalm for Prayer. Pertains to the Church which follows the heirſhip of the New Teſtament, as the title proves.]

Verba mea auribus.

Hearken unto the voice of my prayer: my King and my God.

For unto Thee will I make my prayer, O Lord!: early in the morning ſhalt Thou hear my voice.

Early in the morning will I ſtand before Thee, and will look: for Thou art not a God that haſt pleaſure in wickedneſs.

Neither ſhall any evil man dwell nigh Thee: nor ſhall the unrighteous abide in thy ſight.

Thou haſt hated all them that work iniquity: Thou ſhalt deſtroy all them that ſpeak leaſing.

The Lord will abhor the blood-thirſty and deceitful man: but as for me, in the multitude of thy mercy,

I will come into thy Houſe: and in thy fear will I worſhip toward thy Holy Temple.

O Lord, lead me in thy righteouſneſs, becauſe of mine enemies: direct my way before thy face.

For there is no truth in their mouth: their heart is vain.

Their throat is an open ſepulchre, with their tongues they have behaved deceitfully: judge Thou them, O God.

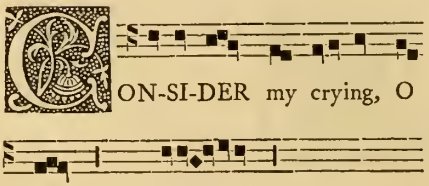
Let them periſh through their own imaginations; caſt them out in the multitude of their impieties: for they have angered Thee, O Lord.

And let all them that put their truſt in Thee rejoice: they ſhall ever be giving of thanks, and Thou ſhalt dwell in them.

All they that love Thy Name ſhall glory in Thee: for Thou wilt bleſs the righteous.

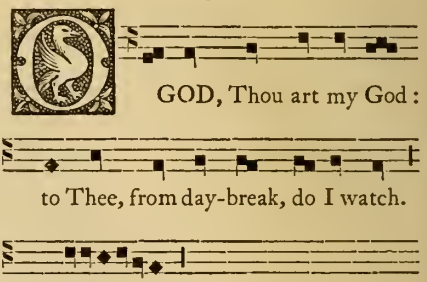
O Lord, as with the ſhield of thy good pleaſure: Thou haſt crowned us.

Antiphon.



[Gracious Lord, Who apprehendeſt the ſighing of a contrite heart before it be uttered; make us, we beſeech Thee, the temple of The Holy Spirit, that we may be worthy to be defended by the ſhield of thy celeſtial goodneſs, through our Lord Jeſus Chriſt. Amen.]

Antiphon.



Psalm LXII.

[A Pſalm of David when he was in the deſert of Idumea. A Morning Pſalm for meditation. This Pſalm relates to thoſe who are leaving the darkneſs of ignorance, and deſiring Chriſt.]

Deus, Deus meus.

O GOD, Thou art my God: to Thee from day-break do I watch.

My ſoul hath thirſted for Thee: my fleſh, how often! after Thee;

In a land deſert, pathleſs, and where no water is: ſo in the Holy Place have I appeared before Thee, that I might behold thy power and glory.

For thy mercy is better than life: my lips ſhall praiſe Thee.

So will I bleſs Thee while I live: I will lift up my hands in Thy Name.

My ſoul ſhall be ſatisfied even as it were with marrow and fatneſs: and my mouth ſhall praiſe Thee with lips of gladneſs.

So did I remember Thee upon my bed: in the morning I will meditate upon Thee, becauſe Thou haſt been my helper.

And in the ſhadow of thy wings will I rejoice; my ſoul longeth after Thee: thy right hand hath upholden me.

But in vain have they ſought after my ſoul; they ſhall go into the lower parts of

[v] *When the Antiphon conſiſts of the ſame words as the beginning of the Pſalm they are not repeated a ſecond time; but, the Hebdomadary having intoned the Antiphon as part of the firſt verſe, the Choir proceed with the reſt of the verſe and Pſalm in the ordinary tone.—From the Rubrics for Advent.*

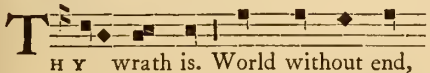
the Earth: they ſhall be delivered into the hand of the ſword; they ſhall be a portion for foxes.

But the king ſhall rejoice in God; all they that ſwear by Him ſhall be commended: for the mouth of them that ſpeak wickedneſs is ſtopped.

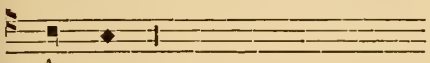
[Author of Light! Eternal God! do Thou pour everlaſting radiance upon us, who, at day-break, watch for Thee; ſo that our lips may praiſe Thee, our life bleſs Thee, our morning meditations glorify Thee, through Chriſt our Lord. Amen.]

ℭ The Canticle of Isaiah.

Chapter xii.



THY wrath is. World without end,



A - men.

Confitebor Tibi.

I WILL give thanks unto Thee, O Lord, for Thou waſt angry with me: thy wrath is turned away, and Thou haſt comforted me.

Behold, God is my Saviour: I will deal truſtfully, and will not fear.

For The Lord is my ſtrength and my praiſe: and He is become my Salvation.

Ye ſhall draw waters with joy out of The Saviour's fountains: and ye ſhall ſay in that day, Give praiſe to The Lord, and call upon His Name.

Make known his deſigns among the people: remember that His Name is very high.

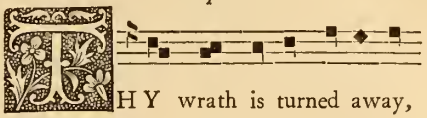
Sing ye unto The Lord, for He hath done excellent things: tell this forth in all the Earth.

Exult and give praiſe, O habitation of Syon: for great in the midſt of thee is The Holy One of Iſrael.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

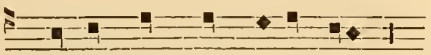
As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Antiphon.



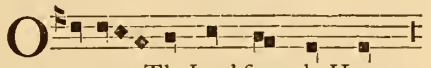
THY wrath is turned away,

O Lord, and Thou haſt comforted me.

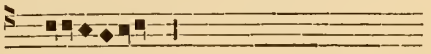


Pſ. I will give thanks unto Thee.

Antiphon.



PRAISE The Lord from the Heavens.



Oioueae.

Psalm CXLVIII.

[Alleluya. Lauds. The voice of all things created in praiſe of Chriſt.]

Laudate Dominum de Cœlis.

PRAISE The Lord from the Heavens: praiſe Him in the heighths.

Praiſe Him, all ye Angels of His: praiſe Him all his Hoſts.

Praiſe Him, Sun and Moon: praiſe Him, all ye Stars and Light.

Praiſe Him, ye Heaven of Heavens: and let all waters that are above the Heavens, praiſe The Name of The Lord.

For He ſpake the word, and they were made: He commanded, and they were created.

He hath eſtabliſhed them for ever, and for ever and ever: He hath made a law; and it ſhall not paſs away.

Praiſe The Lord from the Earth: ye dragons, and all deeps;

Fire, hail, ſnow, ice, wind of ſtorms: which fulfil his word;

Mountains and all hills: fruitful trees and all cedars;

Beaſts and all cattle: creeping things and winged fowls;

Kings of the Earth and all people: princes and all judges of the world;

Young men and virgins, old men with youths, praiſe The Name of The Lord: for His Name only is exalted.

His praiſe is above Heaven and Earth: and He hath exalted the horn of his people.

A Hymn from all his ſaints: from the children of Iſrael, even the people that draweth nigh unto Him.

[Moſt High God! exalted in power, Almighty in greatneſs! grant to us thy ſervants, that, as thoſe things which we behold were created at thy command, ſo thoſe which Thou haſt commanded we may keep and perform, through our Lord Jeſus Chriſt. Amen.]

Psalm CXLIX.

[Alleluya. Lauds. Herein reſt is promiſed to thoſe who ſuffer for The Name of Chriſt; and power is to be given them over thoſe that have afflicted them.]

Cantate Domino.

O SING unto The Lord a new ſong: his praiſe in the Church of the ſaints.

Let Iſrael rejoice in Him that made him: and let the daughters of Syon be joyful in their King.

Let them praiſe His Name in the Choir: let them ſing Pſalms unto Him with timbrel and pſaltery.

For The Lord hath pleaſure in his people: and hath exalted the meek with ſalvation.

The ſaints ſhall be joyful with glory: they ſhall rejoice in their beds.

The high praiſes of God are in their mouth: and two-edged ſwords in their hands.

To execute vengeance upon the nations: rebukes againſt the people.

To bind their kings with fetters: and their nobles with manacles of iron.

To execute upon them the judgement written: this glory have all his ſaints.

[O God, The Author of all goodneſs, Who with all loving-kindneſs doſt raiſe up thoſe who humbly confeſs Thee: grant, we beſeech Thee, that as Thou doſt cauſe thy ſaints to be exalted in thy Glory, ſo Thou wouldeſt vouchſafe to keep thy preſent Church unpolluted by all the pleaſures of this world, through our Lord Jeſus Chriſt. Amen.]

Psalm CL.

[Alleluya Lauds. Every melody of Harp, Trumpet, Pſaltery, Drum, Organs, Cymbals, to be ſpiritually interpreted to praiſe God.]

Laudate Dominum in ſanctis.

O PRAISE God in his Holineſs: praiſe Him in the firmament of his power.

Praiſe Him in his mighty acts: praiſe Him according to the multitude of his greatneſs.

Praiſe Him with the ſound of the trumpet: praiſe Him upon the pſaltery and harp.

Praiſe Him in the timbrel and Choir: praiſe Him upon ſtrings and organs.

Praiſe Him upon the well-tuned cymbals, praiſe Him upon the cymbals of rejoicing: let every thing that hath breath, praiſe The Lord.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

[O moſt ſweet melody of our harmony! Thou who commandeſt us to exerciſe the muſic of our ſouls at one time in ſtrains of joy, at another time in ſounds of mourning! grant, we beſeech Thee, O Lord, that we, who now ſing in concert to Thee in this ſpiritual Choir, may learn to be worthy of praiſing Thee in the fellowſhip of the ſaints, with everlaſting muſic and Choirs, through Chriſt our Lord. Amen.]

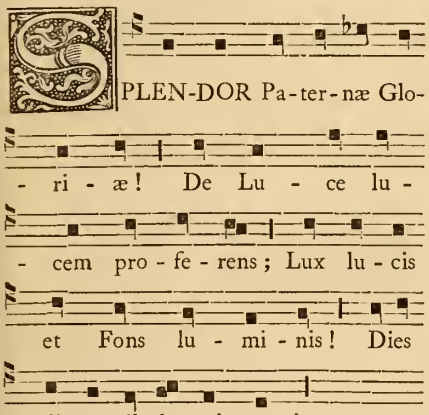
Chapter. 1 *Cor. xvi.*

WATCH ye and pray; ſtand faſt in the faith; quit you like men; be ſtrong. Let all things be done with charity. Thanks be to God.

℣ *This Chapter is ſaid on all week-days at Lauds, from the Firſt Sunday after the Octave of The Epiphany, up to Wedneſday the Head of The Faſt; and from the Firſt Sunday after Trinity to The Advent of The Lord, whenever it is the ordinary week-day Service.*

℣ *From the Firſt Sunday after* THE OCTAVE OF THE EPIPHANY *to* QUADRAGESIMA, *whenever it is the ordinary Monday Service, the following Hymn is ſaid at* LAUDS.

Hymnus.



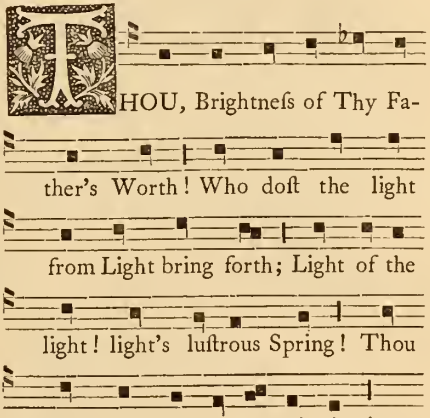
Splendor Paternæ Gloriæ!
De Luce lucem proferens;
Lux lucis et Fons luminis!
Dies diem illuminans!

Veruſque Sol! illabere,
Micans nitore perpeti;
Jubarque Sancti Spiritus
Infunde noſtris ſenſibus.

Votis vocemus Te Patrem,
Patrem perennis Gloriæ,
Patrem potentis gratiæ;
Culpam releget lubricam.

Informet actus ſtrenuos:
Dentem retundat invidi:
Caſus ſecundet aſperos:
Donet gerendi gratiam.

Hymn.



Thou Brightneſs of Thy Father's Worth!
Who doſt the light from Light bring forth;
Light of the light! light's luſtrous Spring!
Thou Day the day illumining!

Deſcend, Thou Very Sun Divine!
With ever-during radiance ſhine;
Pour on our every ſenſe, we pray,
The Holy Spirit's cloudleſs ray.

Father! to Thee we pay the vow;
Father of ceaſeleſs Glory Thou!
Father of grace and mighty Name!
O! baniſh every deed of ſhame.

Direct our words and acts aright:
Blunt Thou the ſlanderer's tooth of ſpite:
May grace our undertakings ſpeed,
And help us in the hour of need.

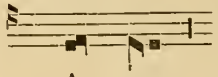
Mentem gubernet et regat
Caſto fideli corpore ;
Fides calore ferveat :
Fraudis venena neſciat.

Chriſtuſque nobis ſit cibus,
Potuſque noſter ſit fides :
Læti bibamus ſobriam
Ebrietatem Spiritus.

Lætus dies hic tranſeat ;
Pudor ſit ut diluculum ;
Fides velut meridies,
Crepuſculum mens neſciat.

Aurora curſus provehit:
Aurora totus prodeat :
In Patre totus Filius,
Et totus in Verbo Pater.[w]

Deo Patri ſit Gloria,
Ejuſque Soli Filio,
Cum Spiritu Paraclito,
Et nunc et in perpetuum.



A - men.

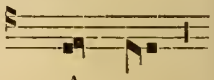
Our minds e'er govern and relieve :
A chaſte and loyal body give ;
Let Faith with holy fervour glow,
Nor e'er the bane of falſehood know.

Chriſt be our ſweet and daily food :
Our drink, faith in His ſaving Blood ;
So may we quaff in tranquil bliſs,
The Spirit's cup of Holineſs.

Now let the day in joy move on ;
Our modeſty be like the dawn ;
Our faith in noontide beauty bloom,
Our ſouls ne'er know the twilight gloom.

See ! Morn purſues its beamy path ;
Great Morning ! o'er the world break forth:
Son, in The Father all Adored,
Father, entire in His Bleſt Word.

Glory to God The Father be !
And Only Son, alike to Thee !
With The Bleſt Spirit Paraclete,
Now and through ages infinite.



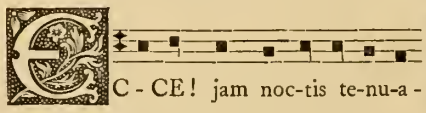
A - men.

℣. In the morning-tide, O Lord, I will meditate upon Thee.

℟. Becauſe Thou haſt been my helper.

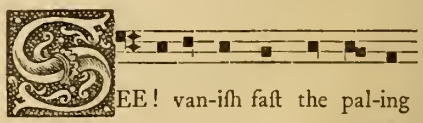
℄ *Throughout the Summer is ſaid this Hymn, on ordinary week-days.*

HYMNUS.



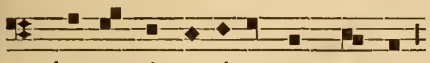
C - CE ! jam noc-tis te-nu-a - - tur um - bra : Lu - cis au - - ro - ra ru-ti-lans co-ruſ-cat ; Ni - ſi -

HYMN.



EE ! van-iſh faſt the pal-ing ſhades of night, And reddening gleams with light the morning ſky ; With all

[w] *This Hymn is from S. Ambroſe, or of his School.*



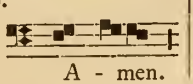
- bus to - tis ro-gi-te - mus om - nes

Cunctipotentem.

Ecce! jam noctis tenuatur umbra,
Lucis aurora rutilans coruscat;
Nisibus totis rogitemus omnes
Cunctipotentem;

Ut Deus noster miseratus, omnem
Pellat languorem, tribuat salutem:
Donet et nobis pietate Patris
Regna polorum.

Præstat hoc nobis Deitas Beata,
Patris ac Nati, pariterque Sancti
Spiritus, Cujus reboat in omni
Gloria mundo.



A - men.

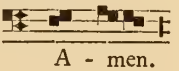
our powers unto The Lord of might

We sup-pli-ant cry.

See! vanish fast the paling shades of night,
And reddening gleams with light the morning sky;
With all our powers unto The Lord of might We suppliant cry;

O may our God his kind compassion shew,
Our dulness cheer, bestow his saving love:
And through The Father's grace on us bestow A Heaven above.

The Blessed Trinity perform our prayer,
Father and Son and Holy Ghost Most High!
Whose Glory all creation doth declare Eternally.



A - men.

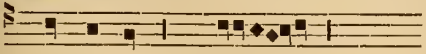
℣. In the morning-tide, O Lord, I will meditate upon Thee.

℟. Because Thou hast been my helper.

℣ *This Verse is said on all week-days at Lauds, from the First Sunday after the Octave of The Epiphany to the First Sunday in Quadragesima, and from the First Sunday after Trinity to The Advent of The Lord, whenever it is the ordinary week-day Service.*

Antiphon.

LESSED be The Lord God of



If - ra - el. *Ps.* Oioueae.

THE CANTICLE OF ZACHARIAH.

Benedictus. Luke i.

BLESSED be The Lord God of Israel: for He hath visited and wrought the redemption of his people.

And hath raised up a horn of salvation for us: in the house of his servant David.

As He spake by the mouth of his holy Prophets: which have been since the world began.

Salvation from our enemies: and from the hand of all that hate us.

To perform the mercy promised to our forefathers: and to remember his holy covenant;

The oath which He sware to our forefather Abraham: that He would give us;

That without fear we being delivered out of the hand of our enemies: might serve Him;

In holineſs and righteouſneſs before Him: all the days of our life.

And Thou, Child, ſhalt be called The Prophet of The Higheſt: for Thou ſhalt go before the face of The Lord to prepare his ways.

To give knowledge of ſalvation unto his people: for the remiſſion of their ſins.

Through the bowels of mercy of our God: whereby the day-ſpring from on high hath viſited us;

To give light to them that ſit in darkneſs and in the ſhadow of death: and to guide our feet into the way of peace.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

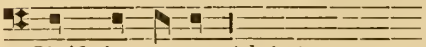
As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

[*Then follows the Antiphon on* BENEDICTUS *at full length.*]

[*After the Antiphon upon* BENEDICTUS *is finiſhed, immediately are ſaid Petitions, in the ſame tone as at Compline, with proſtration, after this manner.*]

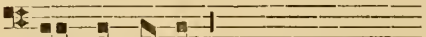
Then let the ordinary week-day Petitions be ſaid as follows:—[x]

LORD, have mer-cy *(thrice).*



Chriſt, have mercy *(thrice).*

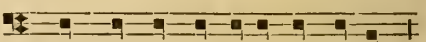
So that the laſt Kyrie Lord *be ſaid thus,*



Lord, have mercy *(thrice).*

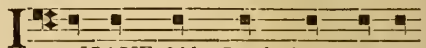
UR FATHER *(to the end ſecretly).*

[*The Prieſt repeating aloud,*]

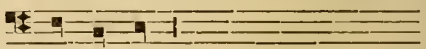


And lead us not into temptation.

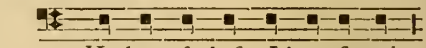
℟. But de-li-ver us from e-vil.



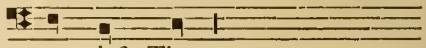
I HAVE ſaid, Lord, have mercy



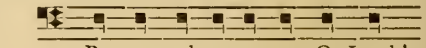
up-on me.



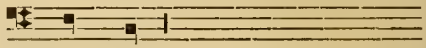
Heal my ſoul, for I have ſinned



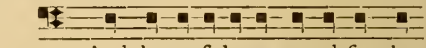
a-gainſt Thee.



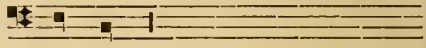
Be turn-ed un-to us, O Lord!



how long?



And be ea-ſi-ly entreated for thy



ſer-vants. [*and ſo on.*]

Let thy mercy, O Lord, be upon us. Like as we have put our truſt in Thee.

[y] [The eyes of The Lord are over the righteous. And his ears are open to their prayers.

Let all thy works praiſe Thee. And thy ſaints give bleſſing unto Thee.]

Let thy prieſts be clothed with righteouſneſs. And let thy ſaints rejoice.

O Lord! ſave The King. And hear us in the day when we call upon Thee.

Preſerve thy ſervants and hand-maidens. My God, who put their truſt in Thee.

x "*Theſe Petitions are always ſaid in Lauds and Veſpers, at Terce, Sext, and None, in the ordinary week-day Service, before the proper Oriſon, on bended knees.*"—*From the Rubrics for Advent.*

y *From the York Breviary.*

Save thy people, O Lord, and bleſs thine inheritance. And govern them and lift them up even for ever.

O Lord! let there be peace in thy ſtrength. And abundance in thy towers.

Let us pray for the faithful departed.

Grant them eternal reſt, O Lord: and may perpetual light ſhine upon them.

[z][For our brethren and benefactors.

Preſerve thy ſervants and hand-maidens. My God, who put their truſt in Thee.

For the afflicted and captives.

Deliver Iſrael, O Lord, out of all his troubles.

Alſo for our ſins and negligences.

Remember not our old ſins: but let thy mercies ſpeedily prevent us, for we are brought very low.

Help us, O God, our Salvation: and for the Glory of Thy Name deliver us.

And be merciful unto our ſins for Thy Name's ſake.]

O Lord! hear my voice wherewith I have cried unto Thee.

Have mercy upon me: and hear me.

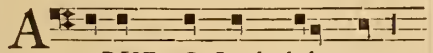
Psalm L.

Miſerere mei Deus.

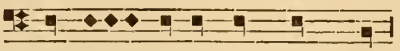
HAVE mercy upon me, O God.

To be ſaid without note.[a]

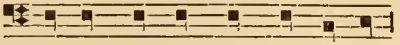
The Pſalm being finiſhed, let the Prieſt alone ſtand up, and advance to the place of the Choir at Matins and Veſpers,[b] *repeating theſe Verſes.*



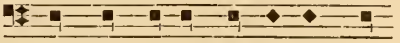
A - RISE, O Lord, help us.



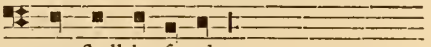
℟. And deliver us for Thy Name's ſake.



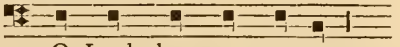
O Lord God of Hoſts, convert us.



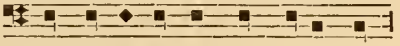
℟. And ſhow us thy countenance, and



we ſhall be ſaved.



O Lord, hear my prayer.



℟. And let my crying come unto Thee.

[*Theſe Petitions are to be ſaid thus, at Matins, Terce, Sext, None, and Veſpers, in all week-days throughout Advent, and from the Firſt Sunday after the Octave of The Epiphany to The Supper of The Lord, and from the Firſt Sunday after Trinity to The Advent of The Lord, in the ordinary weekly Service, except at Matins on Wedneſday and Friday and Saturday of the Four Times of Advent, and except at Veſpers, from* "O Sapientia," *to the laſt* "O," *incluſive.*][c]

[*But between Eaſter and the Firſt Sunday after Trinity, there are no Petitions on week-days at Veſpers or Matins or the other hours, except Prime and Compline, and Commemorations.*]

The Lord be with you.[d]

℟. And with thy ſpirit.

[z] *From the York and Hereford Breviaries.*

[a] *See (ante) at the beginning of Lauds.*

[b] *For it would ſeem that at the other Hours, at leaſt according to the York Breviary, all remained proſtrate until after the Oriſon.*

[c] *From the Rubrics for the Firſt week in Advent, and the Firſt week after the Octave of Eaſter.*

[d] *For the muſical notation and Rubrics of this portion of the Ferial for Lauds, ſee Lauds for Sunday Morning.*

Let us pray.

[*Here follow the Proper Oriſons for the preceding Sunday, if it be the Office for the Time, or for the Seaſon or Feſtival, (ſee the Rubric at Lauds for Sunday Morning,) after which was ſaid again.*

The Lord be with you.
And with thy ſpirit.
Bleſs we The Lord.
Thanks be to God.

If there be any Memorial or Commemoration of any Feſtival, or any Common Memorial to be made, then follows the Antiphon of the particular Feſtival, or Memorial on BENEDICTUS, *then the Verſe, then alſo the Oriſon for the Commemoration, or the Proper or Common Memorial, prefaced only with* Let us pray. *After the laſt Memorial, is repeated*] [e]

The Lord be with you.
And with thy ſpirit.
Bleſs we The Lord.
Thanks be to God. Amen.

[*Here follow Petitions for the Peace of the Church.*]

PSALM CXXII.

Ad Te levavi. [f]

UNTO THEE have I lifted up mine eyes: O Thou that dwelleſt in the Heavens.

Behold, as the eyes of ſervants: look unto the hand of their maſters.

And as the eyes of a maiden unto the hands of her miſtreſs: even ſo our eyes unto The Lord our God, until He have mercy upon us.

Have mercy upon us, O Lord, have mercy upon us: for we are greatly filled with contempt.

Our ſoul is greatly filled with the ſcorning of the wealthy: and with the deſpitefulneſs of the proud.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

The Pſalm being finiſhed, then follows,—

Lord, have mercy.
Chriſt, have mercy.
Lord, have mercy.

OUR FATHER *(ſecretly).*

[*Then let the Prieſt ſay aloud, but without note,*]

And lead us not into temptation.

[*The Choir replying,*]

But deliver us from evil.

Ariſe, O Lord, and help us. And deliver us for Thy Name's ſake.

O Lord God of Hoſts, convert us. And ſhew us thy countenance, and we ſhall be ſaved.

O Lord, hear my prayer. And let my crying come unto Thee.

[*Then let the Prieſt ſay aloud, but without note,*]

Let us pray.

Oriſon.

O LORD, favourably receive the prayers of thy Church; that, being delivered from all adverſity and error, it may ſerve Thee in ſafety and freedom; and grant us thy peace in our time, through our Lord Jeſus Chriſt, Thy Son, Who

[e] *It is to be obſerved that Memorials (Memoriæ) pertain to Lauds and Veſpers only: Petitions (Preces) for the Peace of the Church, to Lauds and Compline: the Pſalm "Levavi," "I have lifted up" to Prime only.*

[f] *See Lauds for Sunday Morning, and Compline.*

with Thee liveth and reigneth in the Unity of The Holy Ghoſt, God, world without end. Amen.

[The Lord be with you.[g]
And with thy ſpirit.
Bleſs we The Lord.
Thanks be to God.]

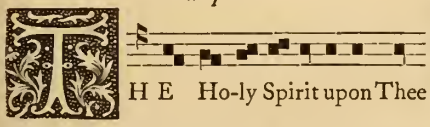
[May the ſouls of the faithful, through the mercy of God, reſt in peace. Amen.]

[*Here follow*]

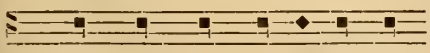
COMMON MEMORIALS.[h]

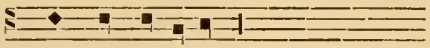
℣ *In* ADVENT, *whenever it is the week-day office, the following Memorials are ſaid at* MATINS [*i. e.*, NOCTURNS *and* LAUDS *united.*]

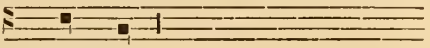
Antiphon.

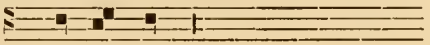


[*The Officiating Prieſt, when there is not the full Service for S. Mary, then ſays this Verſicle*]









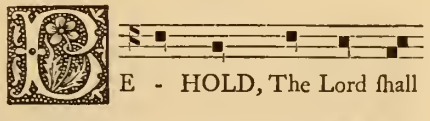
[*In this tone ſhall be ſaid all the Verſicles and Reſponſories before the Oriſons, at* VESPERS *and* MATINS, *throughout the whole year.*][i]

Oriſon.

GOD, who, by the meſſage of an Angel, didſt will Thy Word to take upon Him fleſh in the womb of the Bleſſed Virgin; grant to us, thy ſuppliants, that we, who truly believe her to be the Mother of God, may with Thee be aſſiſted by her interceſſions, through The Same our Lord Jeſus Chriſt, Who with Thee liveth and reigneth in the Unity of The Holy Ghoſt, God, world without end. Amen.

MEMORIAL OF ALL THE SAINTS.

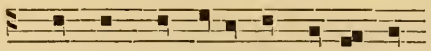
Antiphon.



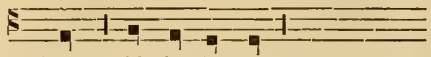
[g] *It ſeems doubtful whether any or all of theſe four Verſicles were always added here.*

[h] *Memorials pertain to Lauds and Veſpers only. They conſiſt of a proper Antiphon to "Benedictus" or "Magnificat," and a Verſicle, and, thirdly, an Oriſon, inſerted after the ordinary Prayer in Lauds and Veſpers.*

[i] *From the Arlyngham MS.*



and there ſhall be in that day a great



light. Al - le - lu - ya.

℣. Behold, The Lord ſhall appear in the white clouds.

℟. And with Him thouſands of his Saints.

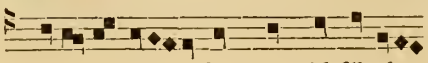
Oriſon.

LORD, we beſeech Thee, purify our conſciences by thy viſitation; ſo that when Jeſus Chriſt, Thy Son, our Lord, ſhall come with All his Saints, He may find in us a manſion prepared for Himſelf, Who with Thee liveth and reigneth in the Unity of The Holy Ghoſt, God, world without end. Amen.

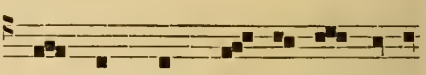
℄ *At VESPERS, from THE OCTAVE OF S. STEPHEN to THE PURIFICATION, a Memorial is made of S. Mary every day, whatever be the Service, both at VESPERS and MATINS, except on the Vigil of The Epiphany and on that day.*[j]

And in FEASTS with ix. *Leſſons, and within the Octave; and in the Octave when the Choir has Conductors; and on SUNDAYS at both VESPERS,*[k] *with this Antiphon.*

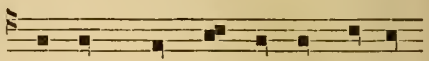
WHEN Thou waſt born ineffably



of a Vir-gin, then were ful-fill-ed

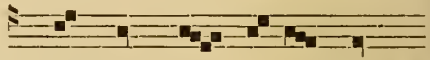


the Scrip-tures: like the rain up-on

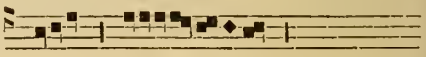


a fleece Thou didſt de-ſcend, to give

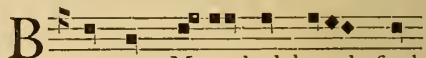
ſal - va - tion to the race of man.



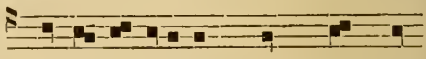
We praiſe Thee, O our God.



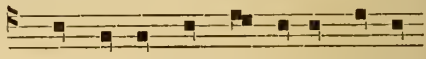
And at MATINS, with this Antiphon.



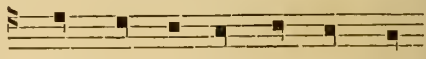
BE - HOLD, Ma-ry hath brought forth



for us a Saviour, Whom, when John

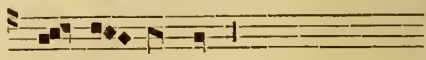


ſaw, he ex-claim-ed, ſaying, Behold



The Lamb of God! Be - hold! Who

tak - eth a - way the ſin of the world.

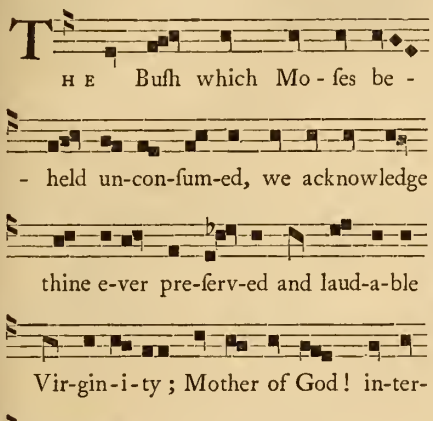


Al - le - lu - ya.

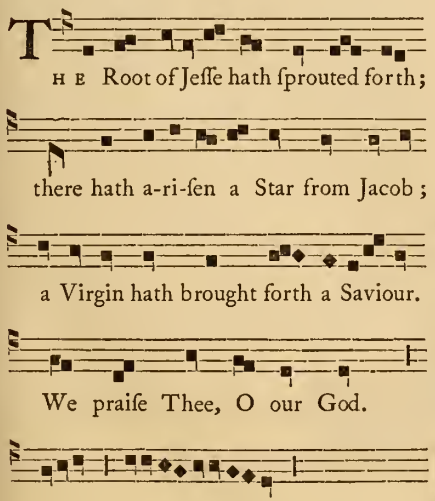
[j] *The reader will note that a Memorial differs from a Commemoration, as preſently explained. The uſual Commemoration of S. Mary was every Saturday at Lauds and Veſpers.*

[k] *That is, the Saturday Eve preceding, and the Sunday Eve.*

On WEEK-DAYS, however, and in FEASTS with iii. *Leſſons, when the Choir has no Conductors, at VESPERS, this Antiphon is ſaid.*



And at MATINS with this Antiphon.



And at MATINS is always ſaid

℣. After thy bringing forth thou didſt abide a Virgin inviolate.

℟. Mother of God! intercede for us.

And at VESPERS is ſaid.

℣. Beautiful is His form, before the ſons of men.

℟. Grace is poured forth upon thy lips.

Oriſon.

GOD, who by the fruitful Virginity of the Bleſſed Mary, didſt beſtow the gifts of eternal ſalvation upon mankind; grant, we beſeech Thee, that we may perceive that She intercedes for us, through whom we have been found worthy to obtain The Author of Life, our Lord Jeſus Chriſt Thy Son, Who with Thee liveth and reigneth in the Unity of The Holy Ghoſt God, world without end. Amen.

Then let MEMORIAL be made of ALL THE SAINTS, on WEEK-DAYS and on FEASTS when the Choir has no Conductors, both at VESPERS and at MATINS, as next follows [except from Wedneſday in The Head of the Faſt to the Vigil of Eaſter, for then no Memorial is made of the Saints.][1]

℔ *AFTER THE PURIFICATION, however, at MATINS, is ſaid this Antiphon.*

O BLESSED Mother, yet undefiled Virgin! thou glorious Queen of the world! intercede for us unto The Lord our God.

℣. After thy Bringing forth thou didſt abide a Virgin inviolate.

℟. Mother of God! intercede for us.

[1] *From Arundel MS.* 130, *and Arlyngham MS. in Advent.*

Oriſon.

O LORD, we beſeech Thee, pardon the ſins of thy ſervants, that we who cannot pleaſe Thee by our own actions, may find ſalvation through the interceſſion of the Mother of our Lord Jeſus Chriſt, through The Same our Lord Jeſus Chriſt. Amen.

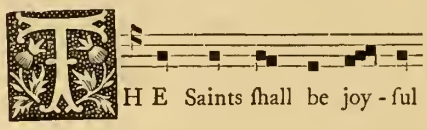
Or the Oriſon.

ALMIGHTY and Everlaſting God, protect us, thy ſervants, by the right hand of thy power from all dangers; and by the glorious interceſſion of the Bleſſed Mary, ever-Virgin, cauſe us to rejoice in proſperity, both now and hereafter, through Chriſt our Lord. Amen.

℣ *The Oriſon* Grant, we beſeech Thee, Merciful God. Concede queſumus Miſericors Deus[m] *is not ſaid in the Memorials of S. Mary, except in Proceſſions only.*

MEMORIAL OF ALL SAINTS.

At Matins. Antiphon.



℣. Wonderful is God in his Saints.
℟. And Glorious in His Majeſty.

Oriſon.

WE beſeech Thee, O Lord, favourably regard our infirmities, and by the interceſſion of All thy Saints, turn from us all thoſe evils which we juſtly deſerve, through our Lord. Amen.

Or this Oriſon.

O LORD, we beſeech Thee, do Thou, appeaſed by the interceſſions of All thy Saints, beſtow upon us pardon of our ſins, and alſo grant us everlaſting remedies for them, through our Lord. Amen.

Or this Oriſon.

BEHOLD, O Lord! our infirmities, and All thy Saints interceding for us, ſuccour us ſpeedily by thy goodneſs, through Chriſt, our Lord. Amen.

Or this Oriſon.

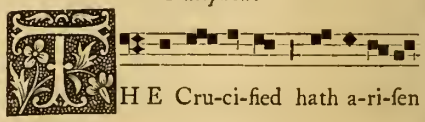
GRANT, we beſeech Thee, O Lord, that All thy Saints may continually pray for us; and do Thou vouchſafe ever favourably to hear them, through our Lord Jeſus Chriſt, Thy Son, Who with Thee liveth and reigneth in the Unity of The Holy Ghoſt, God, world without end. Amen.

℣ *AFTER THE PURIFICATION, at the Memorial of S. MARY, let the ſame Antiphons and Oriſons be ſaid as after the Firſt Sunday after Trinity.*

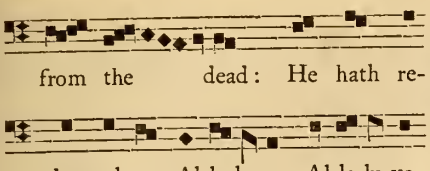
℣ *From MONDAY after THE OCTAVE OF EASTER, up to the VIGIL OF THE ASCENSION.*

MEMORIAL OF THE CROSS.

Antiphon.



[m] *See the Firſt Sunday after Trinity.*



from the dead: He hath re-

- deemed us. Al-le-lu-ya, Al-le-lu-ya.

℣. Tell ye among the nations.

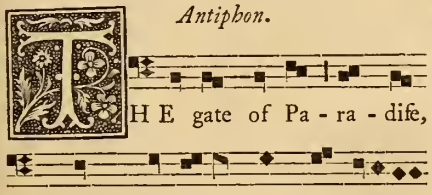
℟. That The Lord hath reigned from the Tree.

Oriſon.

GOD, Who for our ſake didſt will Thy Son to undergo the ſuffering of The Croſs, that Thou mighteſt expel from us the power of the enemy; grant to us thy ſervants that we may ever live in the joys of His Reſurrection, through The Same Jeſus Chriſt our Lord. Amen.

MEMORIAL OF S. MARY.

Antiphon.



THE gate of Pa - ra - diſe, through Eve to all men was cloſed: And through Ma-ry Vir-gin, a - gain was thrown o - pen. Al-le-lu-ya.

℣. After thy Bringing forth thou didſt abide a Virgin inviolate.

℟. Mother of God! intercede for us.

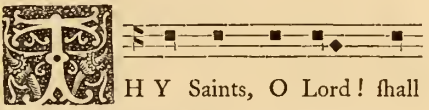
Oriſon.

LORD! we beſeech Thee, pour thy grace into our minds: ſo that we who have known The Incarnation of Chriſt, Thy Son, by the meſſage of an Angel, by His Paſſion and Croſs, may be guided to the Glory of His Reſurrection, through The Same our Lord Jeſus Chriſt, Who with Thee liveth and reigneth in the Unity of The Holy Ghoſt, God, world without end. Amen.

MEMORIAL OF ALL SAINTS.

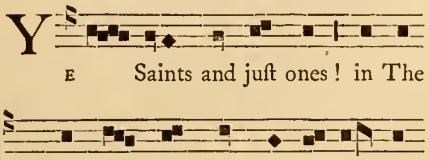
Let the Memorial of All Saints be with one of the following Antiphons.

Antiphon.

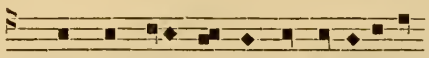


THY Saints, O Lord! ſhall flou-riſh as the li - ly. Al-le-lu-ya. And like as the o-dour of balſam ſhall they be before Thee. Al-le-lu-ya.

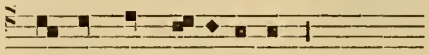
Antiphon.



YE Saints and juſt ones! in The Lord re - joice ye. Al - le - lu - ya.

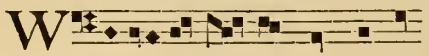


You hath God cho-ſen for an heritage



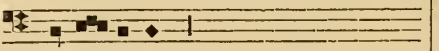
to Him-ſelf: Al-le-lu-ya.

Or this Antiphon.



ITH - IN the veil thy Saints do cry,

O Lord! Al-le-lu-ya, Al-le-lu-ya,



Al-le-lu-ya.

℣. The voice of joy and exultation,

℟. Is in the tabernacles of the righteous. Alleluya.

Oriſon.

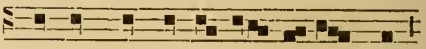
GRANT, we beſeech Thee, Almighty God: that in the Reſurrection of our Lord Jeſus Chriſt, with All his Saints, we may in very deed receive our portion, Who with Thee liveth and reigneth in the Unity of The Holy Ghoſt, God, world without end. Amen.

This order of Memorials at Veſpers and at Matins ſhall be kept up to The Aſcenſion of The Lord, as well in Week-days as in Feaſts which are without Conductors of the Choir.

¶ *ON THE MONDAY after THE OCTAVE OF TRINITY, and from thence to ADVENT, as well on ordinary days as on Feaſts of* iii. *Leſſons, when there are no Conductors of the Choir, let there be ſaid the following three MEMORIALS—of THE CROSS, of S. MARY, and of ALL SAINTS. If, however, the Feaſt of any Saint falls on a Feaſt of* iii. *Leſſons, then let the MEMORIAL OF THE SAINT be firſt ſaid, and then the above-named Memorials. Throughout THE OCTAVE OF RELICS, however, (i. e., belonging to the Church,) whether on Saints' Days or ordinary days, let the MEMORIAL OF THE CROSS be always mentioned firſt.*

At MATINS. Antiphon.

UT us it behoveth to glo-ry



In The Croſs of our Lord Je - ſus Chriſt.

℣. Let all the Earth adore Thee, O God, and ſing praiſe unto Thee.

℟. And ſing pſalmody unto Thy Name.

Oriſon.

GOD, who didſt aſcend thy Holy Croſs, and enlighten the darkneſs of the world; do Thou vouchſafe to enlighten our hearts and bodies, O Saviour of the world! Who liveſt and reigneſt with God The Father, in the Unity of The Holy Ghoſt, God, world without end. Amen.

Or this Oriſon.

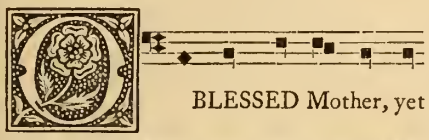
KEEP, O Lord, we beſeech Thee, in perpetual peace, thoſe whom, by the wood of Thy Holy Croſs, Thou haſt vouchſafed to redeem, O Saviour of the world! Who liveſt and reigneſt with God The Father, in the Unity of The Holy Ghoſt, God, world without end. Amen.

Or this Oriſon.

BE preſent with us, O Lord our God! and thoſe whom Thou makeſt glad with the honour of Thy Holy Croſs, do Thou defend with its perpetual help, through Chriſt, our Lord. Amen.

MEMORIAL OF S. MARY.

At MATINS. Antiphon.



℣. After thy Bringing forth, thou didſt abide a Virgin inviolate.

℟. Mother of God! intercede for us.

Then the Oriſon, as above.

LORD, we beſeech Thee, pardon the ſins of thy ſervants: that we, who cannot pleaſe Thee by our own actions, may find ſalvation by the interceſſions of the Mother of our Lord Jeſus Chriſt, through The Same our Lord Jeſus Chriſt. Amen.

Or this.

ALMIGHTY and Everlaſting God, protect us, thy ſervants, by the right hand of thy power from all dangers; and by the glorious interceſſion of the Bleſſed Mary, ever-Virgin, cauſe us to rejoice in proſperity, both now and hereafter, through our Lord Jeſus Chriſt, Thy Son, Who with Thee liveth and reigneth in the Unity of The Holy Ghoſt, God, world without end. Amen.

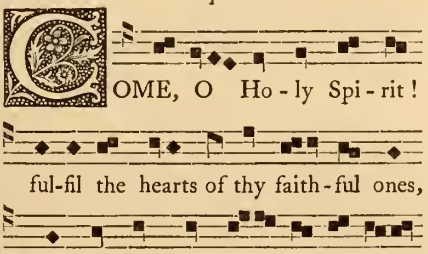
℣ *The Oriſon* Grant, we beſeech Thee, Merciful God. Concede queſumus Miſericors Deus[n] *is not ſaid in the Memorials of S. Mary throughout the whole year, but in Proceſſions and at Compline of Her only.*

[*Beſides theſe Memorials, others are to be found in the ancient MSS. in this place, and in the Service of the Bleſſed Mary in the SARUM BREVIARY, viz.:* —1, *Daily MEMORIAL AT MATINS and VESPERS of THE HOLY SPIRIT;* 2 *and* 3, *Of the SAINT OF THE PLACE and THE RELICS;* 3, *Of FEASTS OF* iii. *Leſſons after Aſh-Wedneſday;* 4, *Of ALL SAINTS when not ſaid in the daily office as at Veſpers in Advent;* 5, *Of PEACE.*]

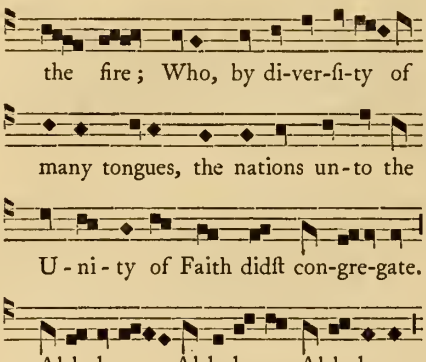
MEMORIAL OF THE HOLY SPIRIT

Daily at MATINS [*i. e., NOCTURNS AND LAUDS conjointly*] *and VESPERS.*

Antiphon.



[n] *See the Office for the Firſt Sunday after Trinity.*



℣. Send forth Thy Spirit, and they ſhall be created.

℟. And Thou ſhalt renew the face of the Earth. Alleluya, Alleluya.

Oriſon.

GOD, who didſt teach the hearts of thy faithful people by the enlightening of Thy Holy Spirit; grant us by The Same Spirit to have a right judgement in all things, and ever to rejoice in his holy conſolation, through our Lord Jeſus Chriſt Thy Son, Who with Thee liveth and reigneth in the Unity of The Same Spirit, God, world without end. Amen.

[*Then a* MEMORIAL OF THE SAINT *in whoſe honour the Church is founded, as in Prebendal and Pariſh Churches; and then* OF RELICS.]

Antiphon.

THE bodies of the Saints are buried in peace, and their names ſhall live for ever.

℣. Bleſſed are they who dwell in thy Houſe, O Lord.

℟. They ſhall praiſe Thee for ever and ever.

Oriſon.

BE favourable, O Lord, we beſeech Thee, to us thy ſervants for the glorious merits of thy Saints whoſe Relics are contained in this Church; that by their pious interceſſions we may be ever protected from all adverſities, through Chriſt our Lord. Amen.

At MATINS. *Oriſon.*

GRANT, we beſeech Thee, Almighty God, that the merits of thy Saints, whoſe Relics are contained in this Church, may protect us; ſo that through their prayers, in peace and tranquillity we may continually be joyful in thy praiſes, through our Lord Jeſus Chriſt, Thy Son, Who with Thee liveth and reigneth in the Unity of The Holy Ghoſt, God, world without end. Amen.

¶ *MEMORIAL OF PEACE, at LAUDS and VESPERS. Antiphon.*

GIVE Peace in our days, O Lord! becauſe there is none other that fighteth for us, except Thou, our God.

℣. O Lord, let there be Peace in thy ſtrength.

℟. And abundance in thy towers.

Let us pray.

GOD, of Whom are all holy deſires, all right counſels, and all juſt works: give unto thy ſervants that Peace which the world cannot give; that both our hearts may be ſet to obey thy commandments; and we being freed from the fear of our enemies, may paſs our time in quietneſs under thy protection, through our Lord Jeſus Chriſt, Thy Son, Who with Thee liveth and reigneth in the Unity of The Holy Ghoſt, God, world without end. Amen.

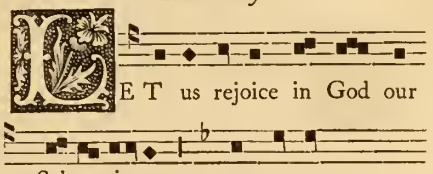
Another Orison, at MATINS only.

O GOD, the Author and Lover of Peace, Whom to know is to live, Whom to serve is to reign, protect thy suppliants from all assaults; that we, who trust in thy defence, may not fear the arms of any adversary, through our Lord Jesus Christ Thy Son, Who with Thee liveth and reigneth in the Unity of The Holy Ghost, God, world without end. Amen.

The Lord be with you.
And with thy spirit.
Bless we The Lord.
Thanks be to God.°

TUESDAY
AT MATINS.

Invitatory.



PSALM.

Venite exultemus.

O COME, let us be joyful.

° *NOTE.—On Commemorations.*

Commemoration, in the English Breviaries, has a different meaning from the same word in the Roman books. In the Roman Breviary it means,—1, A peculiar Antiphon to "Benedictus" and "Magnificat;" 2, A Versicle; 3, and a proper Prayer, which are inserted after the ordinary Petitions at Lauds and Vespers. This, however, in the English Breviaries is called a Memorial (see ante Note to Monday at Lauds; Sunday and Monday at Vespers). A Commemoration, in the English Books, is sometimes almost the same as a Feast; as the Commemoration of S. Paul, on the 30th of June, and that of All Souls', on the 4th of November. It generally, however, signifies the full Office for the Day, somewhat changed from the Annual Office, and abbreviated, and yet remaining complete, and recurring for several successive weeks—as, for instance, the Saturday Commemoration of the Blessed Mary, which was the principal of our Commemorations; and if not made on the Saturday, might be made on, and was frequently transferred to, some other day. It seems probable, however, that these Commemorations were prescribed to be used without the Choir only; i. e., privately.

But in the Choir, even in Parish Churches, another Commemoration used to be added—namely, of the Feast of the Place (as we learn from the Rubric, "Secundum est," &c., placed in the Breviary at the end of the first week in Advent), where we are told how the Office is to be changed to become commemorative; and these two Commemorations alone (as we learn expressly from the Hereford, and impliedly from the Sarum Rubrics) were used out of Cathedral Churches.

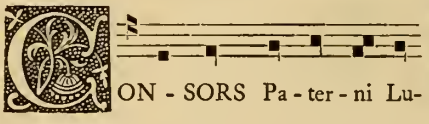
In Cathedral Churches, however, there seems to have been a third (as we learn from the York and Hereford Rubrics, and the Sarum Pica or Pie), nearly resembling the second kind. The York Commemorations were, besides of the Blessed Mary on Saturday, of S. Wilhelm Archbishop and Martyr, on Tuesday; S. Peter and S. Paul (to whom York Cathedral was dedicated), on Thursday; unless some other days were more convenient for such Commemoration. Those of Hereford were of S. Thomas Bishop and Confessor, and S. Ethelbert King and Martyr; the former probably on Tuesday; the latter on Thursday.

The local Feast of the Church of Salisbury was that of the Translation of S. Osmund, who was its second Bishop in the eleventh century; and was made Synodal or Diocesan in the fifteenth. It was continued throughout an Octave; and as it seems to answer to those of S. Wilhelm at York, and S. Thomas at Hereford, it was probably appropriate to the Tuesday, unless some other day was more convenient. It had also appropriate and peculiar Antiphons to "Benedictus" and "Magnificat;" an Orison and proper Lessons; and was first in order of the three Commemorations used in the Church of Sarum. The only other two were (corresponding with those of the Apostles at York, and S. Ethelbert at Hereford) of S. Thomas of Canterbury, and of S. Chad of Lichfield, of which S. Thomas was probably the third. So that the order of the Sarum Commemorations was this:—If three days were vacant in the week, they were of the Blessed Virgin, S. Osmund, and S. Thomas; if only two, of the B. V., with S. Osmund; if only one, of the B. V. only.

Commemorations were not used in the third week in Advent, nor in the Vigil of our Lord's Nativity to the Octave of The Epiphany, nor from Ash-Wednesday to Low Sunday, nor from the Fifth Sunday after Easter to the Octave of The Ascension of our Lord, nor throughout the Octave of Pentecost, nor in other Feasts or Octaves, when the Choir had Conductors (which was the case only in the more solemn offices); nor in the Feasts of the Saints which had their proper Responsories and Praises; nor in the other Vigils; nor in the Fasts of the Four Times. In York Province, before 1478, they (except that of the B. V. M.) had been excluded from the whole of Advent, Septuagesima, and the Easter Season.

¶ *From the First Sunday after the Octave of The Epiphany to Quadragesima, whenever it is the ordinary Tuesday Service, is said, AT MATINS, the following Hymn.*

HYMNUS.[p]

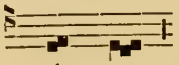


Consors Paterni Luminis!
Lux Ipse lucis et Dies!
Noctem canendo rumpimus,
Assiste postulantibus.

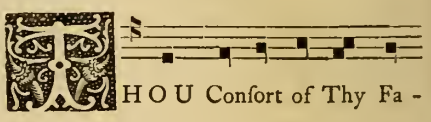
Aufer tenebras mentium,
Fuga catervas demonum;
Expelle somnolentiam,
Ne pigritantes obruat.

Sic Christe! nobis omnibus
Indulgeas credentibus;
Ut prosit exorantibus
Quod precinentes psallimus:

Gloria Tibi Domine!
Qui natus es de Virgine;
Cum Patre et Spiritu Sancto,
Per sempiterna secula.



HYMN.

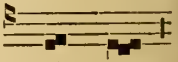


Thou Consort of Thy Father's Glory!
Light of the light, and Very Day!
With Hymns we wake the midnight hours,
Assist thy servants while they pray.

Dispel all darkness from our minds,
And turn the troops of Hell to flight;
Our slumbers rouse, lest, sunk in ease,
Dull sloth the sluggard soul benight.

O Christ! thy pardoning mercy grant
To us who trust in Thy sweet Name;
So may our prayers acceptance find
With Him whose Godhead we proclaim:

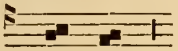
All Glory, Lord! be unto Thee,
Of Virgin Mother purely born;
Father and Holy Ghost, to Ye!
Until eternity be gone.



[p] *From S. Ambrose, or of his School.*

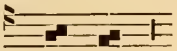
Or, according to the Seaſon (viz., after The Purification).

Præſta Pater piiſſime !
Patrique Compar Unice !
Cum Spiritu Paraclito,
Regnans per omne ſeculum.



A - men.

Moſt gracious Father ! grant our prayer,
And Thou, Co-equal, Only Son !
Who, Spirit Paraclete ! with Thee,
Reign through eternal ages, One !

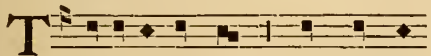


A - men.

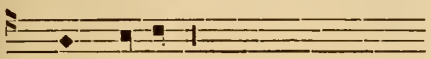
℣ *Throughout the Summer is ſaid the Hymn* Nocte ſurgentes vigilemus omnes. Ariſe we in the nightly watches waking. [*See Matins for Monday.*]

PSALM XXXVIII. [Ps. XXXIX. E. V.]

[To the end, to Iduthun himſelf. A Song of David. A Pſalm for Prayer. Voice of Apoſtles and Martyrs under trial.]



THAT I offend not. World without



end. Amen.

Dixi Cuſtodiam.

I SAID, I will keep my ways: that I offend not with my tongue.

I put a guard on my mouth: whilſt the ſinner ſtood before me.

I became dumb, and was humbled; and I kept ſilence from good things: and my grief was renewed.

My heart grew hot within me: and in my meditation a fire ſhall flame out.

I ſpake with my tongue: Lord, let me know mine end.

And the number of my days what it is: that I may know what is wanting to me.

Behold, Thou haſt made my days as a meaſure: and my ſubſtance is even as nothing before Thee.

Verily, all things are vanity: every living man.

Verily, man paſſeth by as an image: and in vain is he diſquieted.

He heapeth up riches: and knoweth not for whom he ſhall gather them.

And now, what is my expectation?: is not The Lord? and my ſubſtance is with Thee.

Deliver me from all mine iniquities: Thou haſt given me to be a rebuke unto the fooliſh.

I became dumb, and opened not my mouth, for it was thy doing: remove thy ſcourges from me.

From the might of thy hand I have failed away: with rebukes, becauſe of his iniquity, Thou haſt corrected man.

Thou haſt made his ſoul to waſte away like a ſpider: ſurely, vainly is any man diſquieted.

Hear my prayer, O Lord, and my ſupplication: with thine ears give heed unto my tears.

Be not ſilent, for I am a ſtranger with Thee: and a ſojourner, as all my fathers.

O ſpare me that I may be refreſhed before I go hence: and ſhall be no more.

[O Lord, keep our ways, that we offend not with the tongue; and kindle the fire of The Spirit in our meditations; ſo that we may lay up thoſe treaſures in this world, which by thy gift we may obtain everlaſtingly, through Chriſt our Lord. Amen.]

Psalm XXXIX. [Ps. xl. e. v.]

[To the end, a Psalm to David himself. A Psalm of Thanksgiving and Prayer. The Voice of the Church respecting The Lord's Resurrection.]

Expectans expectavi.

WITH expectation I awaited The Lord: and He gave heed unto me.

And He hearkened unto my prayers: and brought me out of the pit of misery, and out of the miry dregs.

And He set my feet upon the rock: and ordered my goings.

And He put a new song in my mouth: even a thanksgiving unto our God.

Many shall see it, and fear: and shall put their trust in The Lord.

Blessed is the man whose trust is in The Name of The Lord: and hath not regarded vanities or lying follies.

O Lord, my God! many are the wondrous works which Thou hast done: and in thy thoughts there is no one like unto Thee.

I have declared, and have spoken: they are multiplied above number.

Sacrifice and offering Thou wouldest not: but Thou hast perfected mine ears to me.

Burnt-offering and sin-offering hast Thou not required: then said I, Lo! I come.

In the Head of the Book it is written of me that I should do thy will; my God, I have willed it: and thy law is in the midst of my heart.

I have declared thy righteousness in the great Church: lo! I will not refrain my lips, O Lord, Thou knowest.

Thy righteousness I have not hid within my heart: I have spoken thy truth and thy salvation.

I have not hidden thy loving mercy and truth: from the great council.

But Thou, O Lord, put not far away thy compassions from me: thy mercy and thy truth have ever upheld me.

For evils came about me which are without number: mine iniquities have laid hold upon me, and I am not able to behold.

They are multiplied above the hairs of my head: and my heart hath failed me.

Let it be thy pleasure, O Lord, to deliver me: O Lord, look down to help me.

Let them be confounded and put to shame together, that seek after my soul: to destroy it.

Let them be turned backward, and put to shame: that wish me evil.

Let them forthwith bear their confusion: that say unto me, well done! well done!

Let all those that seek Thee, be joyful and glad in Thee: and let them that love thy salvation say alway, The Lord be magnified.

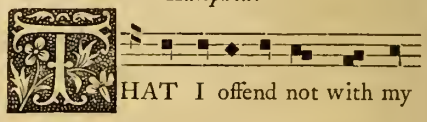
But I am mendicant and poor: yet The Lord careth for me.

Thou art my Helper and Redeemer: O my God! Thou shalt make no long tarrying.

Glory be to The Father, and to The Son: and to The Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Antiphon.

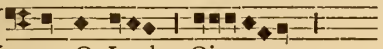


THAT I offend not with my tongue.

[God, the only hope of thy servants, whom the Head of the Book of Books hath taught, shall come to judge the world; plant, we beseech Thee, thy law in the midst of our hearts, that shewing forth thy righteousness, we may be delivered from the dangers which surround us, through Christ our Lord. Amen.]

Psalm XL. [Ps. xli. e. v.]

[To the end, a Psalm to David himself. A Psalm of Lamentation. The Voice of the Church teaching, and of the Patience of Christ.]



EAL, O Lord. Oioueae.

Beatus qui intelligit.

BLESSED is he that understandeth concerning the poor and needy: The Lord shall deliver him in the evil day.

The Lord preserve him, and keep him alive, and make him blessed upon earth: and deliver him not into the will of his enemies.

The Lord bring help to him upon his bed of sorrow: Thou hast made all his bed in his sickness.

I said, Lord be merciful unto me: heal my soul, for I have sinned against Thee.

Mine enemies have spoken evil of me: When shall he die, and his name perish?

And if he came to see me, he spoke vanity: his heart gathered iniquity to itself.

He went out: and spake to the same purpose.

All mine enemies whispered against me: against me did they imagine evil to me.

They purposed a wicked word against me: whether will he that sleepeth not add also, that he rise again?

Yea, even the man of my peace, in whom I trusted, who did eat of my bread: hath greatly supplanted me.

But Thou, O Lord, be merciful unto me, and raise me up again: and I shall requite them.

By this I know Thou hast favoured me: because mine enemy shall not rejoice over me.

But Thou hast upholden me, because of mine innocence: and Thou hast established me before thy face for ever.

Blessed be The Lord God of Israel: world without end; So be it. So be it.

[O Eternal God! Who dost mercifully pardon our offences, who vouchsafest to make a way to escape in the evil day, and succourest the poor with thy mercy; comfort us, we entreat Thee, in our sorrows, and whilst Thou dost punish our sins in the flesh, mercifully bestow medicine upon our souls, through Christ our Lord. Amen.]

Psalm XLI. [Ps. xlii. e. v.]

[To the end, understanding to the Sons of Korah. A Psalm of desire, with lamentation. The Voice of Penitents hastening to the fountains of waters.]

Quemadmodum.

LIKE as the hart longeth for the fountains of waters: so longeth my soul after Thee, O God.

My soul hath thirsted for God, The living Fountain: when shall I come and appear before the face of God?

Tears were to me for my bread day and night: while it is said unto me daily, Where is thy God?

These things I remembered, and I poured out my soul in me: for I will pass over into the place of the wonderful tabernacle, even into the House of God.

In the voice of joy and thanksgiving: the sound of feasting.

Wherefore art thou sad, O my soul: and why dost thou trouble me?

Put thy trust in God, for I will yet give Him thanks: the health of my countenance and my God.

Within is my soul vexed: therefore will I remember Thee concerning the land of Jordan, and the little hill of Hermon.

Deep calleth to deep: in the voice of thy cataracts.

All thy heights and thy waves: have passed over me.

In the day-time The Lord hath granted me his mercy: and in the night season a song unto Him.

With me is prayer unto the God of my life: I will say unto God, Thou art my upholder;

Why hast Thou forgotten me?: why go I sorrowfully, while the enemy afflicteth me?

While my bones are broken, they reproached me: mine enemies who trouble me.

Whilst day by day they say unto me: Where is thy God?

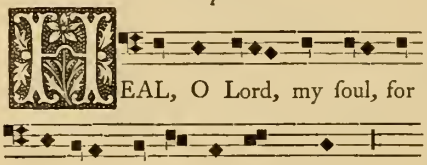
Why art thou sad, O my soul: and why dost thou trouble me?

Put thy trust in God, for I will yet give Him thanks: the health of my countenance and my God.

Glory be to The Father.

As it was in the beginning.

Antiphon.

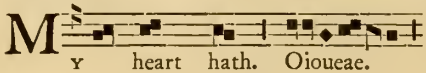


[Almighty God, who art the wondrous saving health of our countenance, and for whom the souls of thy faithful servants do fervently thirst; grant, we beseech Thee, that whilst fed with the unseen showers of our tears, we seek for Thee, we may place Thee invisibly within the tabernacle of our hearts, through our Lord Jesus Christ. Amen.]

PSALM XLII. *Judica me Deus.* *is not said at Nocturns.* [*See Lauds, post.*]

PSALM XLIII. [PS. XLIV. E. V.]

[To the end, to the Sons of Corah, for understanding. A Psalm for Prayer. The Voice of Martyrs.]



Deus auribus.

O GOD, we have heard with our ears: our fathers have told us

The work Thou hast wrought in their days: and in the days of old.

Thy hand destroyed the heathen, and planted them in: Thou didst afflict the nations, and cast them out.

For they possessed not the land through their own sword: and their own arm did not save them.

But thy right hand, and thine arm, and the light of thy countenance: because Thou wast well pleased with them.

Thou art Thyself my King, and my God: Who commandest health unto Jacob.

Through Thee with the horn will we overthrow our enemies: and in Thy Name will we spurn them that rise up against us.

For I will not trust in my bow: and my sword shall not save me.

For Thou hast saved us from them that afflict us: and hast put them to confusion that hate us.

We will make our boast of God all the day long: and in Thy Name will we give thanks for evermore.

But now Thou hast repelled and confounded us: and Thou, God, wilt not go forth with our armies.

Thou hast turned us back from our enemies: and they which hated us, spoil for themselves.

Thou hast given us like sheep for food: and hast scattered us among the Gentiles.

Thou hast sold thy people for naught: and there was no reckoning in the exchange for them.

Thou hast made us the reproach of our neighbours: a scoff and derision of them that are round about us.

Thou hast made us to be a by-word among the Gentiles: a shaking of the head among the people.

All the day long my shame is before me: and the confusion of my face hath covered me.

From the voice of the slanderer and blasphemer: from the face of the enemy and persecutor.

And though all this came upon us, yet did we not forget Thee: nor have we behaved ourselves frowardly in thy covenant.

And our heart hath not turned backward: yet haſt Thou turned our paths from thy way.

For Thou didſt abaſe us unto the place of affliction: and coveredſt us with the ſhadow of death.

If we have forgotten The Name of our God: and holden up our hands to any ſtrange God,

Shall not God ſearch it out?: for He hath known the hidden things of the heart.

For thy ſake alſo are we killed all the day long: and are counted as ſheep for the ſlaughter.

Up, Lord, why ſleepeſt Thou: ariſe, and caſt us not off for ever.

Wherefore hideſt Thou thy face: and forgetteſt our want and our trouble?

For our ſoul is humbled in the duſt: our belly cleaveth unto the ground.

Ariſe, O Lord, help us: and redeem us for Thy Name's ſake.

[Ariſe, O Lord! and help us, and deliver us from the reproach of our ſins; and do Thou, who didſt vanquiſh before our face the kingdoms of the Gentiles, deliver us, by the light of thy countenance, from the aſſaults of our enemies, through our Lord Jeſus Chriſt. Amen.]

Psalm XLIV. [Ps. xlv. e. v.]

[To the end, for them that are changed. To the Sons of Corah, for underſtanding a Song for The Beloved. The Nuptial Song of Chriſt and The Church. The Voice of Martyrs concerning The Son to The Church.]

Eructavit cor meum.

MY heart hath uttered a good word: I tell my works unto the King.

My tongue is the pen of a ſcribe: that writeth ſwiftly.

Beautiful is thy form, before the children of men; grace is poured forth upon thy lips: wherefore God hath bleſſed Thee for ever.

Gird Thee with thy ſword upon thy thigh: O Thou Moſt Mighty.

In thy comelineſs and in thy fairneſs: ſet forth and proceed proſperouſly, and reign.

Becauſe of truth, and meekneſs, and righteouſneſs: and thy right hand ſhall conduct thee wondrouſly.

Thine arrows are ſharp, and the people ſhall fall under Thee: into the hearts of the King's enemies.

Thy ſeat, O God, endureth for ever and ever: the ſceptre of uprightneſs is the ſceptre of thy kingdom.

Thou haſt loved righteouſneſs and hated iniquity: wherefore God, even thy God, hath anointed Thee with the oil of gladneſs above thy fellows.

Myrrh, and perfume, and caſſia, are in thy garments, out of the ivory palaces: out of which King's daughters have delighted Thee in thine honour.

Upon thy right hand did ſtand the Queen in a veſture of gold: wrought about diverſely.

Hearken, O daughter, and ſee and incline thine ear: forget alſo thine own people, and thy father's houſe.

So ſhall the King deſire thy beauty: for He is The Lord thy God, and they ſhall worſhip Him.

The daughters of Tyre, with their gifts: all the rich among the people ſhall intreat thy countenance.

All the glory of the King's daughter is from within, in golden fringes: ſhe is clothed about with variety.

There ſhall be brought to the King, virgins after her: her neighbours ſhall be brought unto Thee.

With joy and gladneſs ſhall they be brought: they ſhall be led into the Temple of the King.

Inſtead of thy fathers, ſons are born unto Thee: Thou ſhalt make them princes over all the earth.

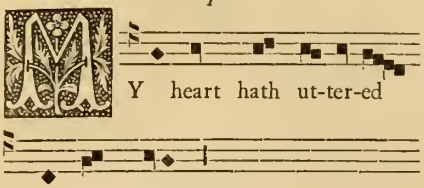
They ſhall remember Thy Name, O Lord: from every generation to another.

Wherefore the people ſhall give thanks unto Thee for evermore: and world without end.

Glory be to The Father.

As it was in the beginning.

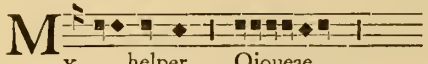
Antiphon.



[O Christ! Word of The Father! by whom all things were created, and are created, keep, we beseech Thee, Thy Church, gathered from among the nations of the Gentiles; that so, while we love Thee in the righteousness of faith, with a pure heart, we may be worthy, with the chief shepherds, to obtain an eternal kingdom in Heaven, Who livest and reignest God, world without end. Amen.]

Psalm XLV. [Ps. xlvi. e. v.]

[To the end, to the Sons of Corah for secrets, a Psalm. A Psalm for praising God. The Voice of Apostles.]



Deus noster refugium.

GOD is our refuge and strength: our help in the troubles which have exceedingly beset us.

Therefore will we not fear, though the Earth be disturbed: and the mountains be carried into the heart of the sea.

Their waters roared and were troubled: the mountains shook with His strength.

The stream of the flood maketh glad the City of God: The Most High hath sanctified his own tabernacle.

God is in the midst of her, she shall not be removed: God shall help her right early.

The Gentiles were troubled, and the kingdoms bowed: He uttered his voice, the Earth was moved.

The Lord of Hosts is with us: The God of Jacob is our upholder.

Come hither, and behold the works of The Lord: what wonders He hath wrought upon the Earth.

Making wars to cease, even to the end of the world: He shall shatter the bow, and break in pieces the armour, and burn up the shields in the fire.

Be still then, and see that I am God: I will be exalted among the Gentiles, and I will be exalted in the Earth.

The Lord of Hosts is with us: The God of Jacob is our upholder.

[O merciful God! a very present help in threatning trouble: sanctify with the flood of thy eternal streams the habitation of our hearts; so that Thou, The Lord of Hosts, being our helper, we may put to flight all earthly enemies, through Christ our Lord. Amen.]

Psalm XLVI. [Ps. xlvii. e. v.]

[To the end, for the Sons of Corah, a Psalm. A Triumphal Psalm respecting the Kingdom of Christ. Voice of The Holy Spirit to the Gentiles.]

Omnes gentes, plaudite.

O CLAP your hands together, all ye Gentiles: rejoice unto God with the voice of gladness.

For The Lord is very High, and to be feared: The Great King over all the Earth.

He hath subdued the people under us: and the nations under our feet.

He hath chosen for us an heritage: the beauty of Jacob which He loved.

God is gone up with a merry noise: and The Lord with the voice of the trumpet.

Sing psalms unto our God, sing ye psalms!: sing psalms unto our King, sing ye!

God is the King of all the Earth: sing ye psalms with understanding.

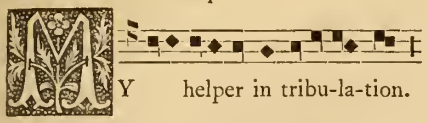
God shall reign over the Gentiles: God sitteth upon his holy seat.

The princes of the people are gathered together with The God of Abraham: for the mighty gods of the Earth are very greatly exalted.

Glory be to The Father.

As it was in the beginning.

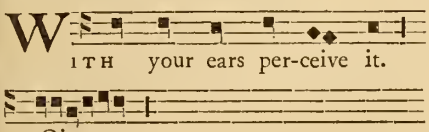
Antiphon.



[O God! King of all Saints! Whose kingdom is over all people, subdue the nations of our sins under our feet; so that whilst in wisdom we sing praises to Thee our God, by thy help we may be enabled to overcome them, through Christ our Lord. Amen.]

Psalm XLVII. [Ps. xlviii. e. v.]

[A Psalm of Song for the Sons of Corah, on the Second Day from the Sabbath. A Psalm for praising God. The Voice of the Priests to the people for the Faith of the Church.]



Magnus Dominus.

GREAT is The Lord, and exceedingly to be praised: in the City of our God, in his holy Mountain.

With the joy of the whole Earth is Mount Syon founded: upon the North side is the City of the great King.

God shall be well known in her palaces: when He shall uphold her.

For lo! the Kings of the Earth have assembled: and gathered together.

So they beheld and marvelled, they were troubled, they were moved: fear took hold upon them.

There were pains as of a woman in travail: with a vehement wind Thou wilt shatter the ships of Tharsis.

Like as we have heard so have we seen, in the City of The Lord of Hosts, in the City of our God: God hath founded it for ever.

We have awaited, O God, thy mercy: in the midst of thy Temple.

O God, according to Thy Name so is thy praise, unto the ends of the world: thy right hand is full of righteousness.

Let the Mount Syon rejoice, and the daughters of Judah be glad: because of thy judgements, O Lord.

Go about Syon, and encompass her: and tell ye of her towers.

Set your hearts upon her strength: and put in order her houses; that ye may tell it in another generation.

For He is God, our God for ever, and for ever and ever: He shall rule over us for evermore.

[O God! worthy to be praised! greatly to be feared! Who art the Prince of Glory in the Heavenly Jerusalem, tread under foot our lusts by thy spiritual understanding; that so we may receive thy loving-kindness in the temple of our hearts, and may be worthy to celebrate Thy Name, through Christ our Lord. Amen.]

Psalm XLVIII. [Ps. xlix. e. v.]

[To the end, to the Sons of Corah. A Psalm for Meditation. Voice of The Holy Spirit to the Gentiles.]

Audite hæc omnes.

O HEAR ye this, all ye Gentiles: with your ears perceive it, ye that dwell in the world.

Ye that are earth-born, and the children of men: rich and poor both together.

My mouth shall speak wisdom: and the meditation of my heart prudence.

I will incline mine ear to the parable: I will open my purpose on the psaltery.

Wherefore shall I fear in the evil day: the wickedness of my heel shall encompass me.

There be that put their trust in their strength: and boast themselves in the multitude of their riches.

A brother redeemeth not; shall man redeem?: he shall not give to God his ransom.

Or the price of the redemption of his soul: and he shall labour for ever, and still live on to the end.

He ſhall not behold deſtruction when he ſhall ſee wiſe men dying: the unwiſe and the fool ſhall periſh together.

And they ſhall leave their riches for other: and their ſepulchres ſhall be their houſes for ever.

Their tabernacles are from generation to generation: they have called the lands after their own names.

And man, when he was in honour, underſtood not: but was compared unto the ſenſeleſs beaſts, and became like them.

This way of theirs is a ſtumbling-block to them: and afterwards will they delight in their own ſaying.

They are ſet in the Hell like ſheep: death ſhall feed upon them.

And the righteous ſhall have dominion over them in the morning: and their help ſhall grow old in Hell, away from their glory.

But God ſhall redeem my ſoul from the hand of Hell: when He ſhall have received me.

Be not thou afraid, though a man become rich: or when the glory of his houſe ſhall have been multiplied.

For when he periſheth he ſhall take nothing away: neither ſhall his glory deſcend with him.

For in his life-time his ſoul will be bleſſed: and he will give thanks to Thee when Thou ſhalt do well to him.

He ſhall enter even into the generation of his fathers: and for evermore he ſhall not ſee light.

Man, when he was in honour, underſtood not: he was compared unto the ſenſeleſs beaſts, and became like them.

Glory be to The Father.

As it was in the beginning.

Antiphon.

WITH your ears perceive it, ye that dwell in the world.

[Fulfil, O Lord, our mouth with thy wiſdom; ſo that, whilſt we remember to acknowledge Thee to be Man, and that Thou didſt redeem us from Hell, we may be worthy to be enlightened by the Glory of thy countenance, Who liveſt and reigneſt God, world without end. Amen.]

Psalm XLIX. [Ps. l. e. v.]

[A Pſalm of Aſaph. A Pſalm for Meditation. The Voice of The Holy Ghoſt from The Father and The Son.]

THE God of Gods. Oioueae.

Deus Deorum.

THE God of Gods, The Lord hath ſpoken: and called the world,

From the riſing up of the Sun unto the going down thereof: out of Syon is the lovelineſs of His beauty.

God ſhall come manifeſtly: our God, and ſhall not keep ſilence.

A fire ſhall kindle forth before Him: and a mighty tempeſt ſhall be round about Him.

He hath called the Heaven from above: and the Earth to judge his people.

Gather to Him his ſaints: who order his covenant upon ſacrifices.

And the Heaven ſhall declare his righteouſneſs: for God is The Judge.

Hear, O my people, and I will ſpeak; Iſrael, and I will teſtify to thee: for I am God, even thy God.

I will not reprove thee in thy ſacrifices: thy burnt-offerings are ever in my ſight.

I will not take calves out of thine houſe: nor he-goats out of thy flocks.

For all the beaſts of the foreſt are mine: the cattle of the mountains, and the oxen.

I know all the birds of Heaven: and mine is the beauty of the field.

If I be hungry I will not tell thee: for

mine is the orb of the world, and the fulneſs thereof.

Whether, then, ſhall I eat bulls' fleſh: or drink the blood of goats?

Offer unto God the ſacrifice of praiſe: and pay thy vows unto The Moſt Higheſt.

And call upon Me in the day of tribulation: I will deliver thee, and thou wilt honour Me.

But unto the ſinner, ſaid God, Why doſt thou tell of my righteouſneſs: and takeſt my covenant in thy mouth.

Whereas thou haſt hated diſcipline: and haſt caſt my words behind thee.

If thou ſaweſt a thief, thou didſt run with him: and thou haſt ſet thy portion with the adulterers.

Thy mouth abounded with malice, and thy tongue framed deceits.

Thou ſateſt, and ſpakeſt againſt thy brother: and didſt ſlander the ſon of thy mother; theſe things haſt thou done, and I was ſilent.

Thou thoughteſt wickedly, that I ſhall be like to thee: I will reprove thee, and will ſet Myſelf againſt thy face.

Underſtand this, ye that forget God: leſt He pluck you away, and there be none to deliver you.

The ſacrifice of praiſe ſhall honour Me: and there is the way where I ſhall ſhew him the ſalvation of God.

[God of Gods, we beſeech Thee to receive us as a ſacrifice of Praiſe; ſo that we, ſhewing forth thy righteouſneſs without ſinful deeds, may rejoice in that path which leadeth to thy ſalvation; through Chriſt our Lord. Amen.]

Psalm L. [Ps. li. e. v.]

Miſerere mei, Deus.

HAVE mercy upon me, O God, *(is not ſaid at Nocturns.)*

[*See the Office for Lauds.*]

Psalm LI. [Ps. lii. e. v.]

[To the end, Underſtanding of David when Doeg the Edomite went and told Saul, David cometh to the houſe of Abimelech. A Pſalm for Meditation. Voice of The Holy Spirit againſt the Devil.]

Quid gloriaris?

WHY boaſteſt thou thyſelf in miſchief?: thou that art mighty in iniquity.

All the day long hath thy tongue imagined wickedneſs: thou haſt wrought deceit like a ſharp razor.

Thou haſt loved malice more than kindneſs: to talk of wickedneſs more than righteouſneſs.

Thou haſt loved all words that may do hurt: thou falſe tongue!

Therefore ſhall God deſtroy thee for ever: He will pluck thee out and remove thee out of thy dwelling, and thy root out of the land of the living.

The righteous ſhall ſee this and fear, and ſhall laugh him to ſcorn, and ſhall ſay: lo! this is the man that took not God for his help;

But truſted in the multitude of his riches: and ſtrengthened himſelf in his vanity.

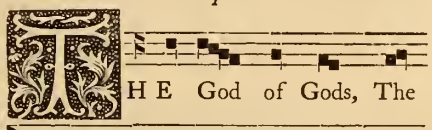
As for me I am like a fruitful olive tree in the Houſe of God: I have truſted in the mercy of God for ever, and for ever and ever.

I will evermore give thanks unto Thee for that Thou haſt done: and I will wait on Thy Name, for it is good in the ſight of thy Saints.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Antiphon.



[God, The Almighty Creator of all the variety of this world, make us to flouriſh as a fruitful olive tree in thy Houſe; ſo that, truſting in thy mercy, we may be ſaved from the curſe of our ſins, through Chriſt our Lord. Amen.]

℣. Offer unto God the ſacrifice of praiſe.

℟. And pay thy vows unto The Moſt Higheſt.

[*Here follow* OUR FATHER *and* I BELIEVE IN GOD. *Then the Proper Leſſons, preceded by their reſpective Benedictions, and followed by their reſpective Verſicles and Reſponſories.*]

[*See the Office of Matins for Sunday Morning, and the Rubric there, and the Common Forms and Table of Benedictions, and the Common and Proper of The Time and of The Saints.*]

TUESDAY

¶ BEFORE LAUDS.

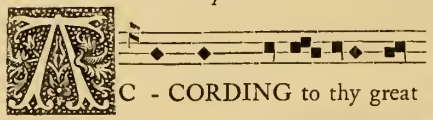
[*See Lauds for Monday.*]

℣. LET thy mercy, O Lord, be upon us.

℟. Like as we have put our truſt in Thee.

¶ IN LAUDS.

Antiphon.



PSALM L.

Miſerere mei, Deus.

HAVE mercy upon me, O God. [*See Lauds for Monday.*]

PSALM XLII. [PS. XLIII. E. V.]

[A Pſalm of David. A Pſalm for Prayer. The Voice of the Church praying to be delivered from a wicked, crafty, and unbelieving people.]

Judica me, Deus.

JUDGE me, O God, and determine my cauſe with an unholy people: deliver me from the wicked and deceitful man.

For Thou art God, my ſtrength: why haſt Thou put me from Thee, and why go I ſorrowfully, while the enemy afflicteth me?

Send out thy light and thy truth: they have guided me and brought me unto thy Holy Mountain, and to thy tabernacles.

And I will enter in unto the altar of God: to God who giveth joy to my youth.

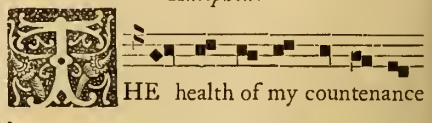
I will give thanks unto Thee upon the harp, O God, my God: Why art thou ſorrowful, O my ſoul, and wherefore doſt thou diſquiet me?

Put thy truſt in God, for I will yet give Him thanks: the health of my countenance and my God.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Antiphon.

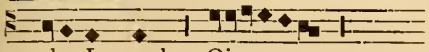


[Almighty God, we invoke Thee, the Fountain of everlaſting Light; and intreat Thee to ſend forth thy truth into our hearts, and to pour upon us the Glory of thy brightneſs, through Chriſt our Lord. Amen.]

PSALM LXII.

Antiphon.

O Thee, from break of day



do I watch. Oioueae.

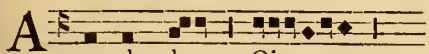
Deus, Deus meus.

O GOD, my God.

[*See Lauds for Monday.*]

℣ CANTICLE OF HEZEKIAH.

Iſaiah xxxviii.



A L L the days. Oioueae.

SAID, in the midſt of my days: I ſhall go to the gates of Hell.

I fought the reſidue of my years: I ſaid I ſhall not ſee The Lord God in the land of the living.

I ſhall behold man no more: and the inhabitant of reſt.

My generation is taken away, and is rolled up away from me: as the tent of the ſhepherds.

My life is cut off as by a weaver: while I was yet beginning, He cut me off.

From morning even unto night, Thou wilt make an end of me: I hoped even until morning; as a lion, ſo hath He broken all my bones.

From morning even unto evening, Thou wilt make an end of me: as the young of the ſwallow, ſo will I cry, I will meditate as a dove.

Mine eyes are waſted away: looking upwards.

Lord, I ſuffer violence, anſwer for me: What ſhall I ſay? or what ſhall He anſwer me, whereas I myſelf have done it.

I will recount to Thee all my years: in the bitterneſs of my ſoul.

Lord, if life be ſuch, and the life of my ſpirit in ſuch things, Thou ſhalt chaſten me, and quicken me: behold, in peace is my bitterneſs moſt bitter.

But Thou haſt delivered my ſoul, that it ſhould not periſh: Thou haſt caſt all my ſins behind thy back.

Becauſe Hell ſhall not confeſs to Thee, neither ſhall Death praiſe Thee: they that go down into the pit, ſhall not await thy truth.

The living, the living, he ſhall give Thee thanks, as I alſo this day: the father to the children ſhall make known thy truth.

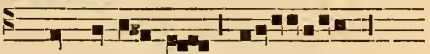
O Lord, ſave me: and we will ſing our pſalms all the days of our life, in the Houſe of The Lord.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Antiphon.

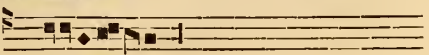
L L the days of our life,



ſave us, O Lord. Oioueae.

Antiphon.

N the Higheſt praiſe ye God.



Oioueae.

PSALMS CXLVIII., CXLIX., CL.

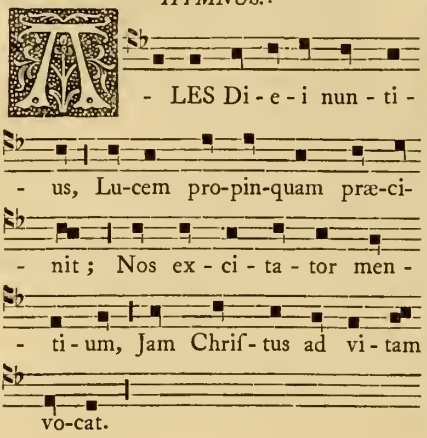
Laudate Dominum de Cœlis.

O PRAISE The Lord from the Heavens.

[*See Lauds for Monday.*]

℣ *From the First Sunday after the Octave of The Epiphany to Quadragesima, in the ordinary Wednesday Service, this Hymn is said AT LAUDS.*

HYMNUS.[q]



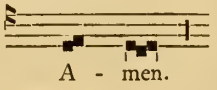
Ales Diei nuntius
Lucem propinquam præcinit ;
Nos excitator mentium,
Jam Christus ad vitam vocat.

"Auferte," clamat, "lectulos !
Ægros sopore desides !
Castique recti ac sobrii
Vigilate ! jam sum proximus."

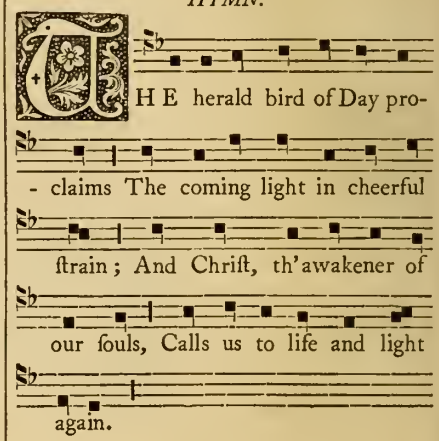
Jesum ciamus vocibus
Flentes precantes sobrie ;
Intenta supplicatio
Dormire cor mundum vetat.

Tu Christe ! somnum discute,
Tu rumpe noctis vincula,
Tu solve peccatum vetus,
Novumque lumen ingere.

Deo Patri sit Gloria !
Ejusque Soli Filio ;
Cum Spiritu Paraclito,
Et nunc et in perpetuum.



HYMN.



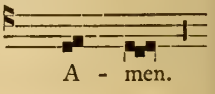
The herald bird of Day proclaims
The coming light in cheerful strain ;
And Christ, th'awakener of our souls,
Calls us to life and light again.

"Take hence!" He cries, "the bed of sloth !
No more in slumbering torpor lie !
Ye chaste, serene, and righteous hearts
Watch ye ! for I, The Lord, am nigh."

Jesu ! with mourning voice we call,
In prayer and tears pure vigils keep ;
Our suppliant fervour bent on Thee,
Forbids the chastened soul to sleep.

O Christ ! do Thou our slumbers rouse,
Break Thou the drowsy chains of night;
O pardon all our old offence,
And pour on us thy new-born light !

Glory to God The Father be !
And to His One-Begotten Son !
And Spirit, Paraclete, to Thee,
Now and while endless ages run.



[q] *From Prudentius.*

℣. In the morning, O Lord, I will meditate upon Thee.
℟. Becauſe Thou haſt been my helper.

Chapter. 1 *Cor. xvi.*

WATCH ye, and pray; ſtand faſt in the faith; quit you like men, be ſtrong: let all things be done with charity.
Thanks be to God.

℣ *Throughout the Summer is ſaid the Hymn—*
Ecce jam noctis tenuatur umbra
See vaniſh faſt the paling ſhades of night.
[*See Lauds for Monday.*]

℣. In the morning, O Lord, I will meditate upon Thee.
℟. Becauſe Thou haſt been my helper.

Antiphon.

THE Lord hath raiſed up unto us a horn of ſalvation, in the houſe of his ſervant David. Oioueae.

Psalm.
THE CANTICLE OF ZACHARIAH.
Benedictus Dominus Deus Iſrael. Luke i.

BLESSED be The Lord God of Iſrael.
[*See Lauds for Monday.*]

Petitions, as on Monday at Lauds.
Oriſons, as there directed.
Memorials, as above.

WEDNESDAY
AT MATINS.

Invitatory.

IN thy hand, O Lord, are all the con-fines of the Earth.

Psalm.
Venite exultemus.

O COME, let us be joyful.

℣ *From the* FIRST SUNDAY *after the Octave of* THE EPIPHANY *to* QUADRAGESIMA, *in the ordinary Wedneſday Service, the following Hymn is ſaid* IN LAUDS.

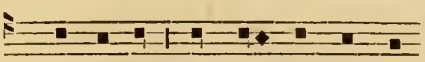
Hymnus.[r]

RE - RUM Cre - a - tor Op- ti - me! Rec - tor - que noſ - ter, af - pi - ce; Nos a qui - e - te

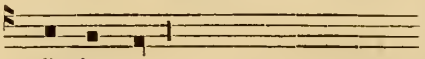
Hymn.

CRE - A - TOR of all worlds! look down, O Mightieſt Ruler, from thy throne; From all per - ni - cious

[r] *From S. Ambroſe, or of his School.*



nox - i - a Mer - ſos ſo - po - re



li - be - ra.

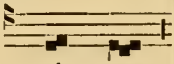
RERUM Creator Optime!
Rectorque noſter! aſpice;
Nos a quiete noxia,
Merſos ſopore libera.

Te Chriſte Sancte! poſcimus,
Ignoſce Tu criminibus;
Ad confitendum ſurgimus,
Moraſque noctis rumpimus.

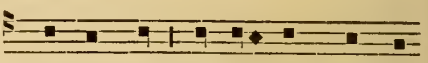
Mentes manuſque tollimus,
Propheta (ſicut novimus)
Nobis gerendum præcipit,
Pauluſque geſtis cenſuit.

Vides malum quod fecimus,
Occulta noſtra pandimus,
Preces gementes fundimus,
Dimitte quod peccavimus.

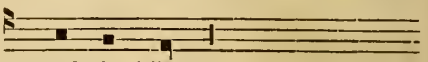
Gloria Tibi Domine!
Qui natus es de Virgine;
Cum Patre et Spiritu Sancto,
Per ſempiterna ſecula.



A - men.



ſlumber free Thy ſervants, who re-



poſe in Thee.

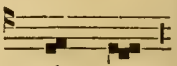
CREATOR of all worlds! look down!
O Mightieſt Ruler! from thy throne;
From all pernicious ſlumber free
Thy ſervants, who repoſe in Thee.

O Holy Chriſt! our prayer receive,
In mercy all our faults forgive;
We riſe, the reſt of night we break,
To Thee our true confeſſion make!

Our hearts and hands on high we raiſe,
Like as the Prophet of old days
For help divine hath bid us plead,
Or Holy Paul, in hour of need.

Thou knoweſt the evils we have done,
To Thee our ſecret ſins we own,
To Thee we pour the ſorrowing prayer,
O! all our ſad tranſgreſſions ſpare.

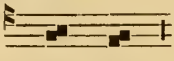
Lord! Holy Virgin-born! to Thee,
Unceaſing Praiſe and Glory be;
With Father and with Holy Ghoſt,
Long as eternity ſhall laſt.



A - men.

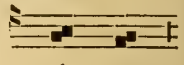
After the Purification.

Præſta Pater piiſſime!
Patrique Compar Unice!
Cum Spiritu Paraclito,
Regnans per omne ſeculum.



A - men.

Moſt gracious Father! hear our prayer,
Co-equal Only Son! give ear;
Who with The Spirit Paraclete,
Reign throughout ages infinite.

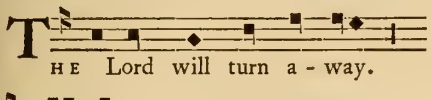


A - men.

¶ *Throughout the Summer is ſaid the Hymn* NOCTE ſurgentes vigilemus omnes. ARISE we in the nightly watches waking. [*See Matins for Monday.*]

Psalm LII. [Ps. liii. e. v.]

[To the end, for Amalech, of the Understanding of David. A Psalm for Meditation. Voice of The Holy Spirit against the Jews.]



Oioueae.

Dixit insipiens.

THE fool hath said in his heart: there is no God.

Corrupt are they, and become abominable in their iniquities: there is none that doeth good.

God looked down from Heaven upon the children of men: to see if there were any that did understand and seek God.

But they are all gone out of the way; they all become unprofitable: there is none that doeth good, no not even one.

Will they not know, all that work wickedness: who eat up my people like the food of bread?

They have not called upon God: there they trembled for fear where no fear was.

For God hath scattered the bones of them that please men: they are confounded because God hath despised them.

Who will give salvation unto Israel out of Syon? when God shall have turned again the captivity of his people: then shall Jacob rejoice, and Israel be right glad.

[O most merciful God! look down from thy Holy Heaven and put an end to our folly; so that, delivered from vain fears, we may please Thee alone, in entire purity of heart, through our Lord Jesus Christ. Amen.]

Psalm LIII.

Deus, in nomine.

SAVE me, O God

is not said at Nocturns.

[*See the Office for Prime.*]

Psalm LIV. [Ps. lv. e. v.]

[To the end, in verses. Understanding of David. A Psalm for Prayer. Voice of Christ against the Jews of Judah.]

Exaudi, Deus orationem.

HEAR my prayer, O God: and despise not my supplication; be intent unto me, and hearken unto me.

I am grieved in my exercising: and I am troubled by the voice of the enemy, and by the tribulation of the sinner.

For they have turned iniquities upon me: and in wrath they have molested me.

My heart is disquieted within me: and the fear of death is fallen upon me.

Fearfulness and trembling are come upon me: and darkness hath overwhelmed me.

And I said, Who will give me wings as of a dove: and I will flee away and be at rest?

Lo! I departed far away in flight: and abode in the wilderness.

I waited for Him who hath saved me: from poorness of spirit, and from the tempest.

Cast them down, O Lord! divide their tongues: for I have spied unrighteousness and strife in the city.

Day and night shall iniquity surround it upon its walls: and labour in the midst of it, and unrighteousness.

Usury and guile: hath not failed from its streets.

For if mine enemy had reviled me: I would verily have borne with it.

And if he who hated me had spoken great things against me: peradventure I would have hid myself from him.

But it was thou, a man of one mind with me: my guide and mine acquaintance.

Who took pleasant meats along with me: in the House of God we walked in agreement.

Let death come upon them: and let them descend alive into Hell.

For wickedness is in their dwellings: in the midst of them.

But I cried unto God: and The Lord saved me.

In the Evening and in the Morning, and at Noonday will I speak and utter forth: and He shall hear my voice.

He shall redeem my soul in peace from them that draw near against me: for there were many with me.

God shall hearken and shall humble them: Who is before the worlds.

For there is no change with them, and they have not feared God: He extendeth his hand in recompence.

They have defiled his covenant: they are divided by the wrath of his countenance, and his heart hath drawn near.

His words were smoother than oil: and yet be they swords.

O cast thy care upon The Lord, and He shall nourish thee: and shall not suffer the righteous to waver for ever.

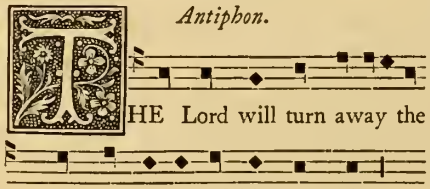
But Thou, O God, shalt bring them: into the pit of destruction.

The men of blood and deceit shall not live out half their days: but I will trust in Thee, O Lord.

Glory be to The Father, and to The Son: and to The Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

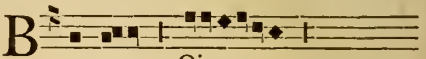
Antiphon.



[O Lord, Who didst abide with Thy Holy Spirit for ever before the worlds; and Who, betrayed by thy evil disciple, didst break the bands of death, favourably regard the prayers of thy suppliants; and grant, that we who praise Thee in the evening, and in the morning, and at noontide, may be worthy of being defended from the temptations of this world, Who livest and reignest with The Father in the Unity of The Holy Spirit, God, for evermore. Amen.]

Psalm LV. [Ps. lvi. e. v.]

[To the end, for the people far from the holy things. For David for a title when the Gentiles kept him at Gath. A Psalm for Lamentation and Prayer. Voice of the Church in Persecution.]



Miserere mei, Deus quoniam.

HAVE mercy upon me, O God, for man hath troded me down: all the day long hath he afflicted and fought against me.

Mine enemies have trodden on me all the day long: for there be many warring against me.

In the heighth of the day I shall fear: but I will trust in Thee.

In God I will praise my words, in God I have put my trust: I will not fear what flesh can do unto me.

All the day long they cursed my words: against me for evil were all their thoughts.

They will dwell and hide themselves: they will watch at my heel.

As they have laid wait for my soul, in nothing shalt Thou save them: in wrath Thou shalt break in pieces the people.

O God, my life have I declared unto Thee: Thou hast put my tears in thy sight.

Let it be as in thy promise: then shall mine enemies be turned backward.

In what day soever I shall call upon Thee: behold, I know that Thou art my God.

In God I will praise his word, in The Lord I will praise his saying: in God have I put my trust, I will not be afraid what man can do unto me.

With me, O God, are vows of thine: which I will repay, praisings unto Thee.

For Thou hast delivered my soul from death, and my feet from falling: that I may be pleasing in the sight of God, in the light of the living.

[O Eternal God! our chief defence againſt our inviſible foes; Who ſuffereſt not thoſe who truſt in Thee to be oppreſſed by their enemies, wipe, we beſeech Thee, from our eyes the tears of ſin; ſo that we may both vanquiſh the aſſaults of the fleſh and be worthy of pleaſing Thee in the light of the living, through our Lord Jeſus Chriſt. Amen.]

Psalm LVI. [Ps. lvii. e. v.]

[To the end, Periſh not. David in the inſcription of title when he fled from the face of Saul into the cave. Pſalm for Prayer. Voice of the Church to Chriſt.]

Miſerere mei, Deus, miſerere.

HAVE mercy upon me, O God, have mercy upon me: for my ſoul confideth in Thee.

And in the ſhadow of thy wings will I truſt: until iniquity paſs away.

I will cry unto The Moſt High God: The God that hath done good unto me.

He ſent from Heaven, and delivered me: He hath given over to reproach them that trod me down.

God hath ſent forth his mercy and truth: and He hath delivered my ſoul from the midſt of the lions' whelps; I ſlept in my trouble.

The children of men, their teeth are ſpears and arrows: and their tongue a ſharp ſword.

Be Thou exalted, O God, above the Heavens: and thy Glory above all the Earth.

They have prepared a ſnare for my feet: and have bowed down my ſoul.

They have digged a pit before my face: and are fallen into it.

My heart is ready, O God, my heart is ready: I will ſing, and rehearſe a Pſalm to The Lord.

Awake up, my glory; awake pſaltery and harp: I will ariſe right early.

I will give thanks unto Thee, O Lord, among the people: and I will ſing pſalms to Thee among the Gentiles.

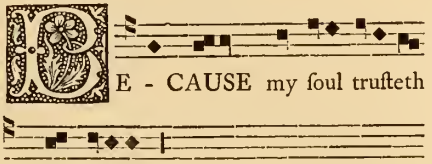
For thy mercy is magnified even unto the Heavens: and thy truth unto the clouds.

Be Thou exalted, O God, above the Heavens: and thy Glory above all the Earth.

Glory be to The Father.

As it was in the beginning.

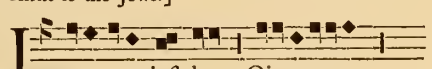
Antiphon.



[Put away, O Lord, the iniquity of thy humble ſervants under the ſhadow of thy wings; and, according to our hope, ſend thy everlaſting mercy from Heaven upon us, and deliver us from the pits and ſnares of the wicked doers, through Chriſt our Lord. Amen.]

Psalm LVII.

[To the end, Periſh not. David in the inſcription of title. A Pſalm of Complaint. Voice of Chriſt to the Jews.]



Si vere utique.

IF in very deed ye ſpeak righteouſneſs: judge juſtly, O ye ſons of men!

For ye work wickedneſs in your heart upon earth: and your hands contrive unrighteouſneſs.

Sinners are froward from the womb; they have gone aſtray from the womb: they have ſpoken lies.

Their fury is after the likeneſs of a ſerpent: like the deaf adder that ſtoppeth her ears;

Which will not hear the voice of the charmers: nor of the wizard who charmeth wiſely.

God ſhall break their teeth in their mouths: The Lord ſhall break in pieces the great teeth of the lions.

They ſhall come to nothing, like run-

ning water: He bendeth his bow until they be enfeebled.

Like wax that melteth they shall be borne away: fire hath fallen upon them, and they have not seen the Sun.

Before your thorns could know the briar: so as it were alive in his wrath doth he swallow them up.

The righteous shall rejoice when he seeth the vengeance: he shall wash his hands in the blood of the sinner.

And a man shall say, verily there is fruit for the righteous: doubtless there is a God that judgeth them that are on Earth.

[Almighty Lord, we praise thy excellency and mercies at the dawn, and we pray and beseech Thee, our strength, to defend us; so that, delivered from all shades of darkness, we may be gladdened with the light of the morning, through our Lord Jesus Christ. Amen.]

Psalm LVIII. [Ps. lix. e. v.]

[To the end, Despair not. David in the inscription of title when Saul sent for him, and watched his house to kill him. Voice of Christ to The Father and to the Jews.]

Eripe me de inimicis.

DELIVER me from mine enemies, O God: defend me from them that rise up against me.

Deliver me from the workers of iniquity: and save me from the men of blood.

For lo! they have taken my soul: the mighty men have rushed in upon me.

Neither was it mine iniquity nor my sin, O Lord: without iniquity have I run and guided myself.

Arise Thou to meet me, and behold: even Thou, O Lord God of Hosts! Thou God of Israel!

Take heed to visit all the Gentiles: have no mercy on all that work iniquity.

They will return in the evening, and suffer hunger like dogs: and go round about the city.

Behold, they will speak with their mouths, and a sword is in their lips: for who hath heard?

And Thou, O Lord, shalt have them in derision: and Thou shalt bring to naught all the Gentiles.

My strength will I keep for Thee: for Thou art God, my upholder: my God, his mercy shall prevent me.

God shall let me see over mine enemies; slay them not: lest my people forget it.

Scatter them in thy strength: and put them down, O Lord, my protector.

For the sin of their mouth, and for the words of their lips: they shall be taken in their pride.

And for their cursing and lies: they shall be published abroad in their consuming.

In the wrath of thy consuming, and they shall not be: and they shall know that God will rule in Jacob, and unto the confines of the Earth.

They will return in the evening, and suffer hunger like dogs: and go round about the city.

They will be scattered abroad for meat: and grudge if they be not satisfied.

But I will sing thy power: and will extol thy mercy betimes in the morning.

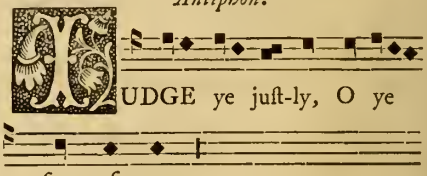
For Thou hast become my upholder: and my refuge in the day of my tribulation.

My helper! unto Thee will I sing psalms: for God is my upholder; my God! my mercy!

Glory be to The Father.

As it was in the beginning.

Antiphon.



[We pray Thee, O Lord, that thy mercy which prevents us in goodness, may help us in dangers; so that Thou, who knowest all our frailties, may ever be merciful to our infirmities, through Christ our Lord. Amen.]

Psalm LIX. [Ps. lx. e. v.]

[To the end, for thoſe that are changed. In the inſcription of title to David in doctrine, when he vanquiſhed Meſopotamia, Syria, and Sobal, and ſlaughtered, of Edom, in the valley of Salt, twelve thouſand. A Pſalm for Prayer. Voice of Martyrs.]

RANT us, O Lord. Oioueae.

Deus, repuliſti nos.

O GOD, Thou haſt caſt us off, and deſtroyed us: Thou haſt been angry, and Thou haſt pitied us.

Thou haſt moved the land, and diſturbed it: heal the ſorrows thereof, for it is ſhaken.

Thou haſt ſhewed thy people hard things: Thou haſt given us to drink of the wine of ſadneſs.

Thou haſt given a token to ſuch as fear Thee: that they may flee from the face of the bow.

That thy beloved may be delivered: ſave me with thy right hand, and hearken unto me.

God hath ſpoken in his Sanctuary, I will rejoice and divide Sichima: and mete out the valley of tabernacles.

Gilead is mine, and mine is Manaſſes: Ephraim alſo is the ſtrength of my head.

Judah is my King: Moab is the veſſel of my hope.

Over Idumæa will I caſt out my ſhoe: the aliens are ſubdued unto me.

Who will lead me into the fenced city: who will bring me even unto Idumæa?

Is it not Thou, O God, Who haſt caſt us off: and Thou, O God, Who wilt not go forth with our hoſts?

Grant us, O Lord, help from tribulation: for vain is the ſalvation of man.

In God will we do valiantly: and He will bring to nothing them that trouble us.

[Moſt Merciful Lord! ſave thy people, who call upon Thee, by the help of thy right hand; ſo that, whilſt exerciſed in tribulations for the fruit of good works, they may ever be comforted by Thee, through our Lord Jeſus Chriſt. Amen.]

Psalm LX. [lxi. e. v.]

[To the end, in Hymns, David. A Pſalm for Prayer. Voice of the Church.]

Exaudi, Deus deprecationem.

HEAR, O God, my ſupplication: give ear unto my prayer.

From the ends of the Earth have I cried unto Thee, when my heart was in heavineſs: Thou haſt ſet me up upon a rock.

Thou haſt guided me, for Thou didſt become my hope: a tower of ſtrength from the face of the enemy.

I will dwell in thy tabernacle for evermore: I ſhall be protected by the covert of thy wings.

For Thou, O my God, haſt heard my prayer: and haſt given an heritage unto thoſe that fear Thy Name.

Thou ſhalt add days upon days to the King: his years even from generation to generation.

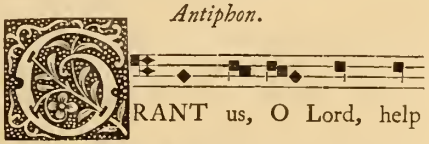
He abideth for ever in the ſight of God: His mercy and truth who ſhall ſearch out?

So will I ſing a pſalm to Thy Name for ever and ever: that day by day I may perform my vows.

Glory be to The Father.

As it was in the beginning.

Antiphon.

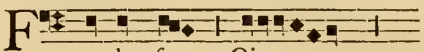


GRANT us, O Lord, help from tri-bu-la-tion.

[O God! moſt merciful Comforter of our troubles! protect thy family from the face of the enemy; ſo that, in the tower of thy ſtrength, we may be worthy to inhabit thy eternal tabernacles, through Chriſt our Lord. Amen.]

Psalm LXI. [Ps. lxii. e. v.]

[To the end, for Iduthun. A Pſalm of David. A Pſalm for Meditation. Voice of a Convert from evil to good.]



ROM the ſear. Oioueae.

Nonne Deo.

SHALL not my ſoul be ſubject unto God? : for of Him is my ſalvation.

For He is my God, and my ſalvation : my upholder, I ſhall never more be moved.

How long will ye attack every man : ye are ſlayers every one of you, as it were of a tottering wall and a broken hedge.

But they thought to caſt away my price : I ran in thirſt, they bleſſed with their mouth, and curſed in their heart.

Nevertheleſs, my ſoul, be thou ſubject unto God : for of Him is my patience.

For He is my God, and my Saviour : He is my helper, I ſhall not depart away.

In God is my ſalvation and my glory : the God of my help ; and in God is my truſt.

Truſt in Him, all ye the congregation of the people : pour out your hearts before Him ; for God is our helper for ever.

But vain are the children of men ; the children of men are deceitful upon the balances : that by vanity they may deceive in the ſame.

O truſt not in iniquity, and covet not rapine : riches, if they increaſe, ſet not your heart upon them.

God ſpake once, and twice have I heard the ſame ; that power is of God, and with Thee, O Lord, is mercy : for Thou ſhalt recompenſe every man according to his works.

[O Lord, ſubdue our ſouls to Thyſelf, Who art our ſtrength ; ſo that, renouncing the luſt of riches, and deſpiſing the vanities of this world, we may be worthy to obtain thy Very Self alone, through Chriſt our Lord. Amen.]

Psalm LXII.

Deus, Deus meus.

O GOD, my God.

This Pſalm is not ſaid at Nocturns.

[*See Lauds for Monday.*]

Psalm LXIII. [Ps. lxiv. e. v.]

[To the end, a Pſalm of David. A Pſalm for Prayer. Voice of The Holy Spirit concerning the Jews.]

Exaudi Deus orationem meam.

HEAR, O God, my prayer, when I entreat Thee : from fear of the enemy deliver my ſoul.

Thou haſt protected me from the gathering together of the froward : from the multitude of them that work iniquity.

For they have whet their tongues like a ſword : they have bent their bow in bitterneſs, that they may privily ſhoot at the undefiled.

Suddenly will they hit him and fear not : they are reſolute in their wicked converſation.

They talked how they might lay ſnares : they ſaid, Who will ſee us?

They have ſought out iniquities : they have failed ſearching in their ſcrutiny.

Man ſhall come to a deep heart : and God ſhall be exalted.

The arrows of children gave them wounds : and their tongues became feeble before them.

All who ſaw them were troubled : and every man feared.

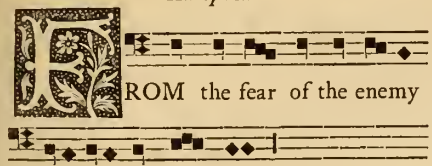
And they declared the works of God : and underſtood his doings.

The righteous ſhall rejoice in The Lord, and put his truſt in Him : and all they that are right of heart ſhall be praiſed.

Glory be to The Father.

As it was in the beginning.

Antiphon.



FROM the fear of the enemy de-li-ver my ſoul.

[O God, Defender of all who intercede with Thee, preſerve thy Church from the inſurrection of the wicked doers, who ſtrive with ſecret weapons to deſtroy it; ſo that, keeping Thee in a ſaving and true underſtanding, it may ever rejoice in the merits of the righteous, through Chriſt our Lord. Amen.]

Psalm LXIV. [Ps. lxv. e. v.]

is not ſaid at Nocturns. [*See Lauds for Wedneſday.*]

[To the end, a Pſalm of David. A Canticle of Jeremiah and Ezekiel, when the people began to return from the Captivity. A Pſalm to praiſe God. Voice of The Holy Spirit to The Father, concerning the Apoſtles and People.]

Te decet Hymnus.

A HYMN, O God, becometh Thee in Syon: and unto Thee ſhall the vow be performed in Jeruſalem.

Hearken unto my prayer: unto Thee ſhall all fleſh come.

The words of the wicked have prevailed againſt us: and Thou wilt forgive our tranſgreſſions.

Bleſſed is the man whom Thou haſt choſen and received unto Thee: he ſhall dwell in thy courts.

We ſhall be filled with the good things of thy Houſe: holy is Thy Temple, wonderful in equity.

Hear us, O God our Salvation: Thou that art the hope of all the confines of the Earth, and in the ſea afar off.

Arraying the mountains in thy ſtrength, girded about with power: Who troubleſt the depth of the ſea, the noiſe of its waves.

The nations ſhall be troubled; they alſo that dwell in the borders ſhall be afraid at thy tokens: the outgoings of the morning and evening Thou ſhalt make pleaſant.

Thou haſt viſited the Earth, and ſatiated it: Thou haſt in manifold ways enriched it.

The river of God is fulfilled with water: Thou haſt provided their food; for ſo is its preparation.

Fill plenteouſly its streams, multiply its fruits: in its ſhowers ſpringing forth, it ſhall rejoice.

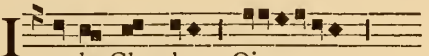
Thou ſhalt bleſs the crown of the year with thy goodneſs: and thy fields ſhall be filled with plenty.

The beautiful places of the wilderneſs ſhall grow fat: and the hills ſhall be girded with exultation.

The rams of the flock are clothed, and the valleys ſhall abound with corn: they ſhall ſhout; yea, they ſhall ſing a hymn.

Psalm LXV. [Ps. lxvi. e. v.]

[To the end, a Canticle and Pſalm of the Reſurrection. A Pſalm of giving thanks. Voice of Martyrs.]



IN the Churches. Oioueae.

Jubilate Deo omnis terra.

O BE joyful in God, all the Earth, ſing a pſalm unto His Name: give glory to His praiſe.

Say unto God, how terrible are thy works, O Lord: in the multitude of thy ſtrength ſhall thine enemies be found liars unto Thee.

Let all the world worſhip Thee, and ſing unto Thee: let it ſing a pſalm to Thy Name.

Come ye, and behold the works of God: terrible in his counſels toward the children of men.

Who turned the ſea into dry land, in the river they ſhall paſs over on foot: there will we rejoice in Him.

Who ruleth with his might for evermore; his eyes look upon the people: let not them that provoke Him be exalted in themſelves.

Praiſe our God, ye Gentiles: and make the voice of his praiſe to be heard.

Who hath ſet my ſoul in life: and hath not ſuffered my feet to be moved.

For Thou, O God, haſt proved us: Thou haſt tried us by fire, like as ſilver is tried.

Thou broughteſt us into the ſnare, Thou haſt laid trouble upon our loins; Thou haſt ſet men over our heads.

We paſſed through fire and water: and Thou haſt brought us out into a place of refreſhment.

I will enter into thine Houſe with burnt-offerings: and will pay Thee my vows, which my lips have uttered;

And my mouth hath ſpoken: when I was in trouble.

I will offer unto Thee fat burnt-ſacrifices, with the incenſe of rams: I will offer to Thee bullocks with goats.

Come ye, hearken, and I will tell, all ye that fear God: what great things He hath done for my ſoul.

I called unto Him with my mouth: and I exalted Him with my tongue.

If I have looked unto iniquity with mine heart: The Lord will not hear me.

Wherefore God hath heard me: and conſidered the voice of my ſupplication.

Bleſſed be God, who hath not put away my ſupplication: nor his mercy from me.

[O Lord, put the glory of thy praiſe into our hearts; ſo that we may avoid the enticements of this world, and, Thou being our Protector, may paſs to eternal refreſhment in thy preſence, through Chriſt our Lord. Amen.]

Psalm LXVI. [Ps. lxvii. e. v.]

Deus miſereatur.

GOD be merciful unto us.

Is not ſaid at Nocturns.

[*See Lauds on Sunday.*]

Psalm LXVII. [Ps. lxviii. e. v.]

[To the end, a Pſalm and Canticle to David himſelf. A Pſalm for Prayer and to praiſe God. Voice of The Father to The Son, when in the Sepulchre.]

Exurgat Deus.

LET God ariſe, and let his enemies be ſcattered: let them alſo that hate Him flee from before his face.

Like as the ſmoke vaniſheth, ſo let them fail away: and like as wax melteth before the fire, ſo let ſinners periſh from the preſence of God.

And let the righteous feaſt and rejoice before God: and let them be delighted with gladneſs.

Sing ye unto God, ſing a pſalm unto His Name: make a way for Him who aſcendeth above the Weſt; The Lord is His Name.

Rejoice in his ſight: they ſhall be troubled before his face, Who is a Father of the orphans and Judge of the widows.

God is in his Holy Place: God that maketh men to dwell of one mind in an houſe.

Who bringeth forth the priſoners in might: likewiſe them that provoke, who dwell in ſepulchres.

O God, when Thou wenteſt forth in the ſight of thy people: when Thou paſſedſt through in the wilderneſs;

The Earth was ſhaken, moreover the Heavens dropped before the face of The God of Sinai: before the face of The God of Iſrael.

Thou, O God, wilt ſet apart a gracious rain for thine inheritance; for it was weary: but Thou haſt perfected it.

Thy creatures ſhall dwell therein: for Thou, O God, haſt of thy ſweetneſs prepared for the poor.

The Lord ſhall give the word to the preachers of good things: in much ſtrength.

The King of Powers is of the beloved of the beloved: and of the beauty of the houſe they have divided the ſpoil.

Though ye have ſlept among the pots, yet ſhall ye be as the wings of a dove: covered with ſilver: and her back with paleneſs of gold.

When The Celeſtial appointeth kings over her, they ſhall be made white as ſnow in Salmon: the mountain of God, the fat mountain.

A curdled mountain; a fat mountain: why ſuſpect ye the curdled mountains?

A mountain wherein God is well pleaſed to dwell: yea, The Lord will dwell in it for evermore.

The chariots of God are many times ten thouſand, thouſands of rejoicing ones: and The Lord is among them as in Sinai in the Holy Place.

Thou haſt aſcended on high, Thou haſt taken captivity captive: Thou haſt received gifts for men.

Yea, even the unbelievers: for The Lord God to dwell.

Bleſſed be The Lord daily every day: The God of our ſalvation will make our journey proſperous.

Our God is The God of Whom cometh ſalvation: of The Lord, of The Lord, are the iſſues of death.

But God ſhall cruſh the head of his enemies: the crown of the hair of them that walk on in wickedneſs.

The Lord hath ſaid, I will turn them back from Baſan: I will turn them back into the deep of the ſea:

That thy foot may be dipped in blood: the tongue of thy dogs in the ſame from thine enemies.

They have ſeen thy entering in, O God: the enterings in of my God and King Who is in the Sanctuary.

The Princes went before, joined with the ſingers of pſalms: in the midſt of the young damſels playing with the timbrels.

In the Churches, bleſs ye God: The Lord from the fountains of Iſrael.

There is the youth Benjamin: in ecſtaſy of mind.

The Princes of Judah, their leaders: the Princes of Zabulon, and the Princes of Nephthalim.

Command thy might, O God: ſtabliſh the thing, O God, that Thou haſt wrought in us:

From thy Temple at Jeruſalem: kings ſhall offer preſents unto Thee.

Rebuke the wild beaſts of the reeds, the congregation of bulls with the kine of the people: who would exclude them who are tried with ſilver.

Scatter Thou the nations that delight in war; ambaſſadors ſhall come out of Egypt: Ethiopia ſhall firſt ſtretch out her hands unto God.

Ye kingdoms of Earth ſing unto God: ſing pſalms to The Lord;

Sing pſalms unto God, who aſcendeth above the Heaven of Heavens: toward the Eaſt.

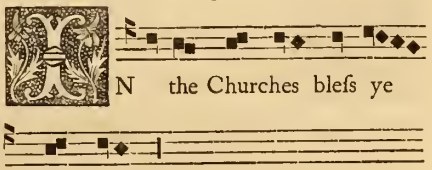
Behold, He will give to his voice the voice of power; give Glory to God for Iſrael: his magnificence and his power is in the clouds.

Wonderful is God in his Saints: The God of Iſrael Himſelf will give might and ſtrength unto his people; bleſſed be God.

Glory be to The Father.

As it was in the beginning.

Antiphon.



[O Lord, our Ruler! Who makeſt a ſpiritual ſeaſt for the righteous, and cauſeſt them to rejoice with gladneſs; grant, we beſeech Thee, that thy flock may ever have a lively ſenſe of thy death, and may confeſs Thee to be ſitting at the right hand of The Father, triumphant over death, Who liveſt and reigneſt God, world without end. Amen.]

℣. O God, I have declared my life unto Thee.

℟. Thou hast put my tears in thy sight.

[*Here follow* OUR FATHER *and* I BELIEVE IN GOD. *Then the Proper Lessons, preceded by their respective Benedictions, and followed by their respective Versicles and Responsories.*]

[*See the Office of Matins for Sunday Morning, the Proper for The Time, the Common Forms, and Table of Benedictions.*]

WEDNESDAY

¶ BEFORE LAUDS.

[*See Lauds for Monday.*]

℣. LET thy mercy, O Lord, be upon us.

℟. Like as we have put our trust in Thee.

¶ IN LAUDS.

Antiphon.

THROUGH-LY wash me, O God, from mine unrighteousness. Oioueae.

PSALM L.

Miserere mei, Deus.

HAVE mercy upon me, O God.

[*See Lauds for Monday.*]

PSALM LXIV. [PS. LXV. E. V.]

[To the end, a Psalm of David. A Canticle of Jeremiah and Ezekiel, when the people began to return from the Captivity. A Psalm to praise God. Voice of The Holy Spirit to The Father, of the Apostles and People.]

A

HYMN. Oioueae.

Te decet Hymnus.

HYMN, O God, becometh Thee in Syon: and unto Thee shall the vow be performed in Jerusalem.

Hearken unto my prayer: unto Thee shall all flesh come.

The words of the wicked have prevailed against us: and Thou wilt forgive our transgressions.

Blessed is the man whom Thou hast chosen and received unto Thee: he shall dwell in thy courts.

We shall be filled with the good things of thy House: holy is thy Temple, wonderful in equity.

Hear us, O God our Salvation: Thou that art the hope of all the confines of the Earth, and in the sea afar off.

Arraying the mountains in thy strength: girded about with power; who troublest the depth of the sea, the noise of its waves.

The nations shall be dismayed; they also that dwell in the borders shall be afraid at thy tokens: the outgoings of the morning and evening Thou shalt make pleasant.

Thou hast visited the Earth and satiated it: Thou hast in manifold ways enriched it.

The river of God is fulfilled with water: Thou hast provided their food; for so is its preparation.

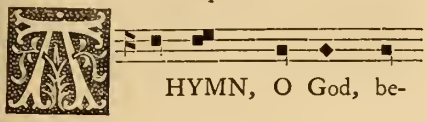
Fill plenteously its streams, multiply its fruits: in its showers springing forth it shall rejoice.

Thou shalt bless the crown of the year with thy goodness: and thy fields shall be filled with plenty.

The beautiful places of the wilderness shall grow fat: and the hills shall be girded with exultation.

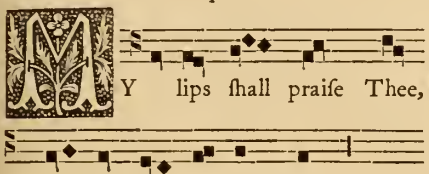
The rams of the flock are clothed, and the valleys shall abound with corn: they shall shout; yea, they shall sing a hymn.

Antiphon.



[God, the Hope of all the borders of the Earth, hear the supplications of thy family; so that whilst they praise with the according melody of their hymns, they may be enlightened by the coming of The Holy Ghost The Comforter, and be fruitful in the abundance of good works, through Christ our Lord. Amen.]

Antiphon.



PSALM LXII. [PS. LXIII. E. V.]

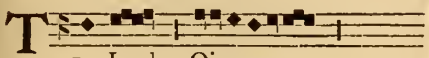
Deus, Deus meus.

O GOD, my God.

[*See Lauds for Monday.*]

THE CANTICLE OF ANNA.

1 *Kings ii.*



MY heart hath exulted in The Lord: mine horn is exalted in my God.

My mouth is enlarged over mine enemies: because I have been glad in thy salvation.

There is none holy as is The Lord; nor is there other beside Thee: there is none strong like our God.

Speak not ye so often proud things: boastingly.

Let old matters depart from your mouth: for The Lord is a God of knowledge, and to Him thoughts are prepared.

The bow of the mighty is vanquished: and the weak are girded with strength.

They that were aforetime full have hired themselves out for bread: and the hungry are satisfied.

So that the barren hath borne very many: and she that hath many children is waxed feeble.

The Lord killeth and maketh alive: He bringeth down to Hell and bringeth back.

The Lord maketh poor and maketh rich: He humbleth and setteth up.

Raising the needy out of the dust: and lifting up the poor from the dunghill;

That he may sit with princes: and occupy the throne of glory.

For the poles of the Earth are The Lord's: and He hath set the world upon them.

He will keep the feet of his saints: and the wicked shall be silent in darkness; for a man shall not be strengthened in his own might.

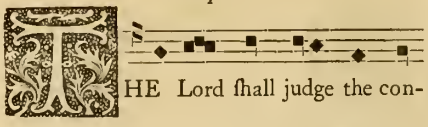
His adversaries shall fear The Lord: and He will thunder upon them out of Heaven.

The Lord shall judge the confines of the Earth, and He shall give empire unto His King: and will exalt the horn of His Christ.

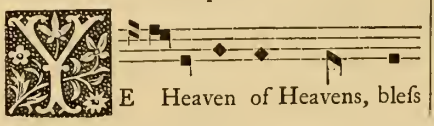
Glory be to the Father.

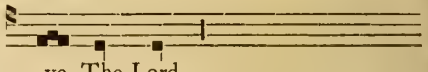
As it was in the beginning.

Antiphon.



Antiphon.





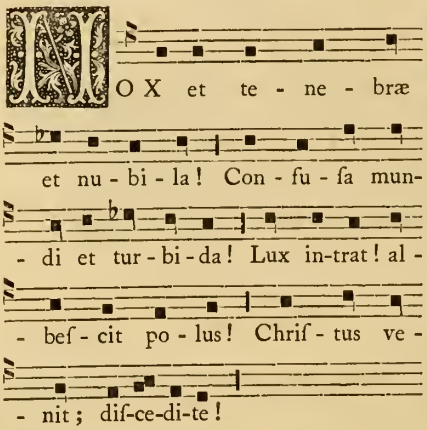
PSALMS CXLVIII., CXLIX., CL.
Laudate Dominum de Cœlis.

O PRAISE The Lord from the Heavens.
[*See Lauds for Monday.*]

CHAPTER. 1 *Cor. xvi.*

¶ *From the First Sunday after the* OCTAVE *of* THE EPIPHANY *to* QUADRAGESIMA, *in the ordinary* WEDNESDAY *Service, is said* IN LAUDS *the Hymn following.*

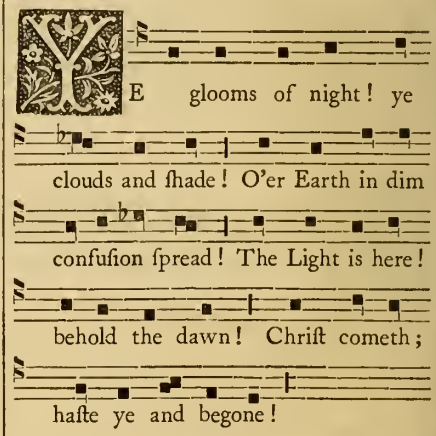
HYMNUS.[s]



Nox et tenebræ et nubila!
Confusa mundi et turbida!
Lux intrat! albescit polus!
Christus venit; discedite!

Caligo terræ scinditur,
Percussa Solis spiculo;
Rebusque jam color redit
Vultu nitentis Sideris.

HYMN.



YE glooms of night! ye clouds and shade!
O'er Earth in dim confusion spread!
The Light is here! behold the dawn!
Christ cometh; Haste ye and begone!

Earth's dusky veil is rent away,
Pierced by the sparkling beams of Day;
Bright hues o'er Nature's face return,
Waked by the quickening glance of Morn.

[s] *From Prudentius.*

Te Chriſte! ſolum novimus,
Te mente pura et ſimplici;
Flendo canendo queſumus,
Intende noſtris ſenſibus.

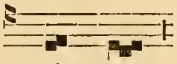
Sunt multa fucis illita,
Quæ luce purgentur tua;
Tu Lux Eoi Sideris!
Vultu ſereno illumina.

Gloria Tibi Domine!
Qui natus es de Virgine;
Cum Patre et Sancto Spiritu,
Per ſempiterna ſecula.

O Chriſt! to Thee, our only Sun,
With pure and ſimple hearts we turn;
To theſe our tears and hymns give ear,
And with Thyſelf our ſenſes cheer.

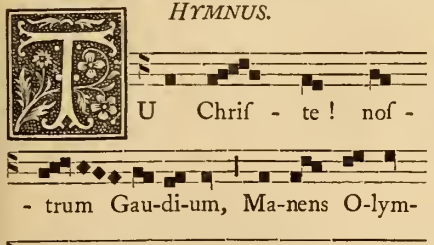
Our hearts with cares and ſins o'ergrown,
Are cleanſed by thy ſweet light alone;
Thou Eaſtern Star of heavenly ſheen!
Illume us with thine eye ſerene!

Lord, Holy Virgin-born! to Thee,
Eternal Praiſe and Glory be;
With Father and with Holy Ghoſt,
Long as eternity ſhall laſt.



[*AT LAUDS in the VIGIL OF THE ASCENSION, and daily up to Pentecoſt.*

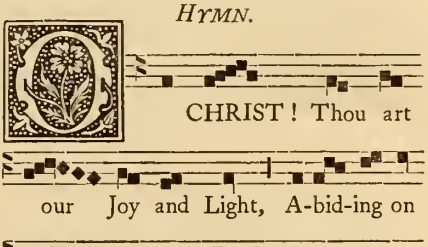
HYMNUS.



Tu Chriſte! noſtrum Gaudium,
Manens Olympo præditum;
Mundi regis Qui fabricam,
Mundana vincens gaudia.

Hinc Te precantes quæſumus,
Ignoſce culpis omnibus;
Et corda ſurſum ſubleva,
Ad Te ſuperna gratia.

HYMN.



O Christ! Thou art our Joy and Light,
Abiding on thy throne of might;
And Ruler o'er the worlds below,
In joys beyond what Earth can know.

We, gracious Lord! intreat Thee, now,
Full pardon on our ſins beſtow;
And Heavenward, by celeſtial grace,
To Thee our hearts' affections raiſe.

Ut cum rubente cæperis
Clarere, nube Judicis,
Pœnas repellas debitas,
Reddas coronas perditas.

Tu eſto noſtrum gaudium,
Qui es ſuturus præmium;
Sit noſtra in Te gloria,
Per cuncta ſemper ſecula.

Gloria Tibi Domine!
Qui ſcandis ſuper ſidera;
Cum Patre et Spiritu Sancto,
Per ſempiterna ſecula. Amen.

So when Thou ſhalt, the Judge of doom,
In gleaming clouds all glorious come,
Juſt pains Thou mayſt inflict no more,
And thoſe our long-loſt crowns reſtore.

Be Thou our only joy, O Lord,
Who art our future great reward;
May all our glorying reſt in Thee,
Now and throughout eternity.

Glory, O Chriſt! to Thee be given,
Aſcending o'er the ſtars of Heaven;
To Father and to Holy Ghoſt,
Long as exhauſtleſs ages laſt. Amen.

℣. In the morning, O Lord, I will meditate upon Thee.
℟. Becauſe Thou haſt been my helper.

Chapter. 1 *Cor. xvi.*

WATCH ye, and pray; ſtand faſt in the faith; quit you like men; be ſtrong. Let all things be done with charity.

Thanks be to God.

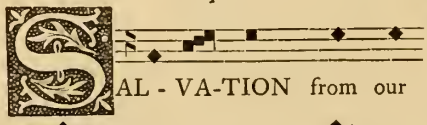
℣ *Throughout the Summer is ſaid the Hymn,—*

Ecce! jam noctis tenuatur umbra.
See! vaniſh faſt the paling ſhades of night.

[*See Lauds for Monday.*]

℣. In the morning, O Lord, I will meditate upon Thee.
℟. Becauſe Thou haſt been my helper.

Antiphon.



Psalm.

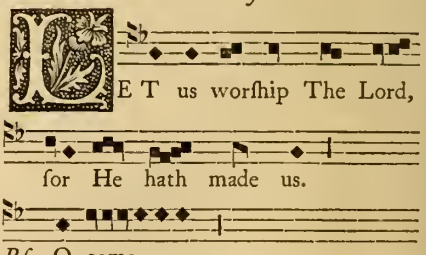
Benedictus Dominus Deus Iſrael.

BLESSED be The Lord God of Iſrael.
[*See Lauds for Sunday and Monday.*]

Petitions, as on Monday at Lauds.
Oriſons, as there directed.
Memorials, as above.

THURSDAY
AT MATINS.

Invitatory.



Psalm.

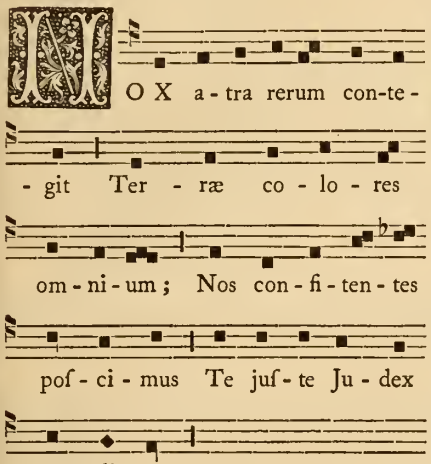
Venite exultemus.

O COME, let us be joyful.
[*See the Common Forms.*]

¶ *For the Leſſon,* Domine, ne in ira.

¶ *From the FIRST SUNDAY after the OCTAVE of THE EPIPHANY to QUADRAGESIMA, in the ordinary THURSDAY Service, is ſaid AT MATINS the following Hymn.*

HYMNUS.[t]



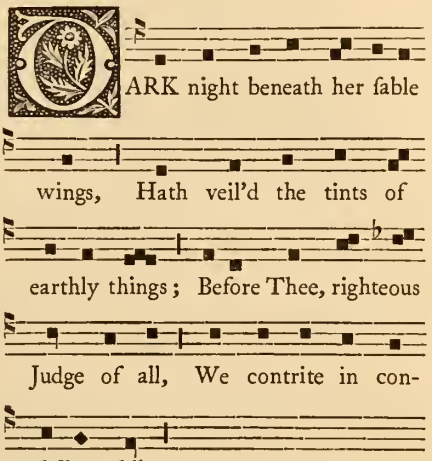
Nox atra rerum contegit
Terræ colores omnium;
Nos confitentes poſcimus
Te, juſte Judex cordium.

Ut auferas piacula,
Sordeſque mentis abluas,
Doneſque, Chriſte! gratiam,
Ut arceantur crimina.

Mens, ecce! torpet impia,
Quam culpa mordet noxia;
Obſcura geſtit tollere,
Et Te Redemptor! quærere.

Repelle Tu caliginem
Intrinſecus quam maxime;
Ut in beato gaudeat
Se collocari lumine.

HYMN.



Dark night beneath her ſable wings,
Hath veiled the tints of earthly things;
Before Thee, righteous Judge of all,
We contrite in confeſſion fall.

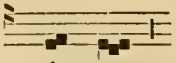
The curſe of ſin from us remove,
Waſh clean our ſouls in holy love;
Thy ſovereign grace, O Chriſt! diſpenſe,
So keep us from the foul offence.

Behold! the guilty conſcience mourn
By thought of ſins unſhriven torn;
It yearns to quit the darkſome load,
And turn to Thee, The Saviour God!

Do Thou diſpel the inward gloom,
With all thy light our ſouls illume;
That ſo in peace thy people may
Rejoice in thine enlivening ray.

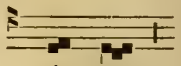
[t] *From S. Ambroſe, or of his School.*

Gloria Tibi Domine!
Qui natus es de Virgine;
Cum Patre et Spiritu Sancto,
Per ſempiterna ſecula.



A - men.

Lord! Holy Virgin-born! to Thee
Eternal Praiſe and Glory be!
With Father and with Holy Ghoſt,
Long as eternity ſhall laſt.



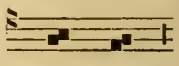
A - men.

Or, according to the Time,

Præſta Pater piiſſime!
Patrique Compar Unice!
Cum Spiritu Paraclito,
Regnans per omne ſeculum.

A - men.

Father of Mercies! grant our prayer,
Co-equal Only Son! give ear;
With Thee, Bleſt Spirit Paraclete!
Who reign through ages infinite.



A - men.

℣ *Throughout the Summer is ſaid the Hymn* Nocte ſurgentes vigilemus omnes. Arise we in the nightly watches waking. [*See Matins for Monday.*]

In the Supper of the Lord, according to the Anglo-Saxon Hymnaries.[u]

Hymnus.

Tellus et æthera jubilent,
In Magni Cœna Principis;
Quo protoplaſti pectora
Vitæ purgavit ferculo.

Hac nocte Factor omnium
Potentis ad myſterium,
Carnem ſuam cum ſanguine
In eſcam transfert animæ.

A celſis ſurgens dapibus,
Præbet formam mortalibus,
Humilitatis gratiam
Petri petens veſtigia.

Pallet ſervus obſequio!
Cum Angelorum Dominum
Ferendo lympham linteo,
Cernit Cœna procumbere.

Permitte Simon! ablui,
Acta figurant myſtica;
Dum Summus ima bajulat,
Quid cinis ſervet cineri.

Hymn.

Let Earth and ſkies rejoicing ſing
The Supper of The Mighty King;
When the firſt Adam's failing ſoul
Was by the meat of life made whole.

That Eve, when He who all things made,
A mighty Myſtery diſplayed;
His own dear Fleſh and precious Blood
Transformed to ſoul-ſupporting food.

From the High Feaſt behold Him riſe,
O wondrous ſign to mortal eyes!
The grace of lowlineſs reveal,
And at the feet of Peter kneel.

Behold his ſervant pale with fear!
To ſee The Lord of Angels there;
The linen cloth and water bring,
And humbly from the Supper lean.

O Simon! take the laver bleſt;
See! myſtic figures here expreſſed,
The Higheſt e'en the loweſt bear,
Let aſhes then for aſhes care.

[u] *From Flavius.*

Lavator choris accubat
Verbique favos aggerat ;
Quos inter hoſtem denotat
Necis dolos qui ruminat.

Trux Lupe ! Juda peſſime !
Fers Agno miti baſia ?
Dans membra loris Regia
Quæ ſorde tergunt ſecula ?

Nexi ſolvuntur hodie
Carnis ac cordis carcere ;
Unguen ſacratur Chriſmatis,
Spes unde creſcat miſeris.

Victori mortis inclytam
Pangamus laude Gloriam ;
Cam Patre et Sancto Spiritu,
Qui nos redemit obitu. Amen.

The Cleanſer, to the Feaſt reſtored,
Pours forth the honey of His Word ;
He marks the traitor gueſt, and all
The deadly purpoſe of his ſoul.

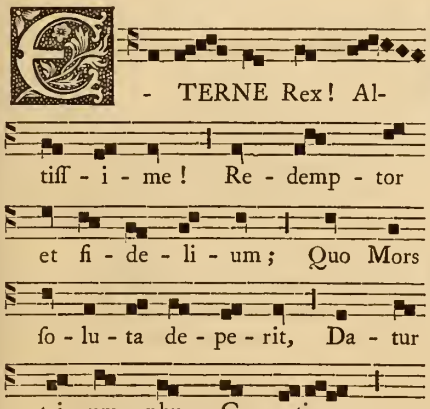
Fierce wolf ! doſt thou, O Judas vile !
The gentle Lamb with kiſs beguile ?
Thoſe Royal limbs to ſcourges give,
By which the worlds are cleanſed and live ?

Lo ! now from captive chains, indeed,
Th' impriſoned heart and fleſh are freed ;
Th' anointing Chriſm is conſecrate,
Hope dawns o'er wretched man's eſtate.

To Him who came his flock to ſave
From death ; victorious o'er the grave !
Father and Holy Ghoſt, to Ye !
Glory and Laud aſcribe for aye ! Amen.

¶ *AT VESPERS, in the VIGIL OF THE ASCENSION OF THE LORD, and daily up to Pentecoſt. It is ſaid alſo AT MATINS IN THE ASCENSION OF THE LORD.*

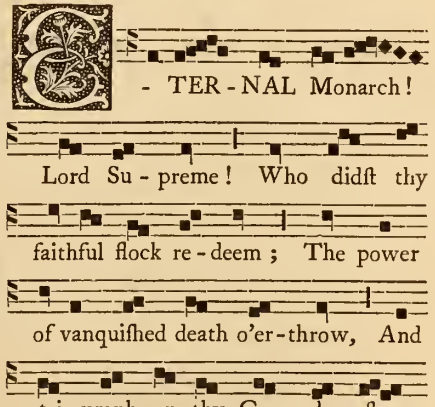
HYMNUS.



ETERNE Rex ! Altiſſime !
Redemptor et fidelium ;
Quo Mors ſoluta deperit,
Datur triumphus Gratiæ ;

Scandens tribunal dexteræ
Patris, poteſtas omnium
Collata eſt Jeſu Cœlitus,
Quæ non eſt humanitus ;

HYMN.



ETERNAL Monarch ! Lord Supreme !
Who didſt thy faithful flock redeem ;
The power of vanquiſhed Death o'erthrow,
And triumph on thy Grace beſtow ;

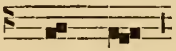
Who mounting to The Father's throne,
Haſt there, at his right hand, ſate down ;
Jeſu ! to whom all power in Heaven
By Him as man put off, is given ;

Ut trina rerum machina,
Cœleſtium, terreſtrium,
Et inferorum condita,
Flectat genu jam ſubdita.

Tremunt videntes Angeli
Verſa vice mortalium;
Culpat caro, purgat Caro,
Regnat Deus Dei Caro!

Tu eſto noſtrum gaudium,
Qui es futurum præmium;
Sit noſtra in Te gloria
Per cuncta ſemper ſecula!

Gloria Tibi Domine!
Qui ſcandis ſuper ſidera;
Cum Patre et Sancto Spiritu,
In ſempiterna ſecula.



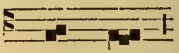
A - men.

So Nature's fabric, three-fold birth!
Of things in Heaven, and things on Earth,
And things beneath, ſhould all obey,
And bow the knee before His ſway!

Lo! gazing Angels as they hear
Of man's eſtate transformed fear;
Fleſh ſinneth, yet Fleſh maketh clean,
God is made Fleſh, yet God doth reign!

Be Thou our only joy, O Lord!
Who art our future great reward;
May all our glorying reſt in Thee,
Beloved throughout eternity!

Glory to Thee, O Lord, be given!
Aſcending o'er the ſtars of Heaven;
To Father and to Holy Ghoſt,
Long as eternity ſhall laſt.



A - men.

FOR THE ASCENSION OF THE LORD, AT NOCTURNS, according to the Anglo-Saxon Hymnaries.[v]

HYMNUS.

Optatus votis omnium
Sacratus illuxit Dies,
Quo Mundi Chriſtus, Spes, Deus,
Conſcendit Cœlos arduos.

Aſcendens in altum Deus
Propriam ad ſedem remeat;
Gaviſa ſunt Cœli regna
Redita Unigeniti.

Magno triumpho prælii
Mundi Redemptor principe,
Patris preſentans vultibus
Victricis Carnis Gloriam.

Eſt elevatus in nubibus,
Et ſpem facit credentibus;
Aperiens Paradiſum
Quem protoplaſto clauſerat.

HYMN.

O! long deſired of all! the Day
Shines hallowed with unclouded ray,
When Chriſt, of Earth The Hope, The God,
Returned to Heaven, his bright abode.

Our God, aſcending up on high,
Seeks his own throne of Majeſty;
The exulting Heavens, to his domain,
Welcome The Only Son again.

Victorious in the ghoſtly war
O'er this world's prince, He evermore
Preſents before His Father's face,
The Glory of his conquering Fleſh.

High o'er the clouds The Saviour goes,
And hope on all his flock beſtows;
To Adam cloſed, unto our eyes
Unfolds the gates of Paradiſe.

[v] *Veſpaſ. D. xii. Jul. A. vi. MSS. Cott. Harl.* 2961, *Brit. Muſeum. From S. Ambroſe, or one of his School.*

O grande cunctis gaudium !
Quod Partus noſtræ Virginis,
Poſt ſputa, flagra, poſt Crucem,
Paternæ ſedi jungitur.

Agamus ergo gratias
Noſtra Salutis Vindici ;
Noſtrum quod corpus vexerit
Regiam ſublimem ad Cœli.

Sit nobis cum Cœleſtibus
Commune manens gaudium ;
Illis quod Se preſentavit,
Nobis quod Se non abſtulit.

Nunc pro vocatis actibus
Chriſtum expectare nos decet ;
Vitaque tali vivere
Quæ poſſit Cœlos ſcandere.

Sit Laus perpes, ſit Gloria
Chriſto Regi ! Qui culmina
Cœli tranſcendit ardua,
Qua ſancta exultant agmina. Amen.

O wondrous joy of all the Earth !
Man's offſpring by a Virgin birth ;
The ſcorning, ſtripes, and Croſs o'erpaſt,
Mounts to His Father's throne at laſt.

Meet thanks henceforth let us renew
To our Salvation's Champion due ;
He, Who that fleſh which here He wore
To Heaven's exalted manſions bore.

So with the bright Celeſtial Powers,
One common joy be theirs and ours ;
He unto them Himſelf imparts,
Yet ne'er from us on Earth departs.

Now Chriſt, in this our mortal ſtate,
In converſe meet may we await ;
So live this life that it may prove
A mean to reach the Heavens above.

Perpetual Laud and Glory be
To Chriſt The King of Majeſty !
Who wends ſublime to Heaven his way,
Where ſaints in bliſs exult for aye. Amen.

AT MATINS, IN THE ASCENSION OF THE LORD, according to York and Canterbury Uſes. In the VIGIL OF THE ASCENSION, according to the Anglo-Saxon Hymnaries.[w]

HYMNUS.

Hymnum canamus gloriæ,
Hymni novi nunc perſonent ;
Chriſtus novo cum tramite
Ad Patris aſcendit thronum !

[Tranſit triumpho nobili
Potenter poli culmina,
Qui morte mortem aſſumpſerat
Deriſus a mortalibus.

Apoſtoli tunc myſtico
In Monte ſtantes Chriſmatis,
Cum Matre clara Virgine
Jeſu videbant Gloriam.

[Hoc perſecuti lumine
Læto petentem ſidera ;
Lætis per auras cordibus
Duxere Regem ſeculi.

HYMN.

Sing we triumphant hymns of praiſe,
New hymns to Heaven exulting raiſe ;
Chriſt, by a new and wondrous road
Aſcends unto the throne of God !

In kingly pomp He ſweepeth by
The lofty zenith of the ſky,
Who late in mortal veſture died,
By mortals ſcorned and crucified.]

Behold the Apoſtolic band
Upon the Mount of Unction ſtand ;
With the bleſt Virgin Mother ſee
Their Jeſu's glorious Majeſty.

Lo ! how with glad and wond'ring ſight,
They gaze upon his Heavenward flight ;
In joyous ſpirit onward bear
The King of Nature through the air.]

[w] *Veſpaſ. D. Jul. A. vi., Cott. MSS., Brit. Muſ. From Venerable Beda.*

Quos alloquentes Angeli
"Quid aſtra ſtantes cernitis ?
Salvator Hic eſt inquiunt
Jeſus ! triumpho nobili."

Sicque venturum aſſerunt
Quemadmodum Hunc viderunt,
Summa polorum culmina
Scandere Jeſum ſplendida.

"A vobis ad Cœleſtia
Qui Regna nunc aſſumptus eſt,
Venturus inde ſeculi
In fine Judex omnium."

Quo nos precamur tempore
Jeſu ! Redemptor Unice !
Inter Tuos in æthera
Servos benignus aggrega.

Da nobis illuc ſedula
Devotione tendere,
Quo Te ſedere cum Patre
In Arce Regni credimus.

[Noſtris ibi tum cordibus
Tuo repleti Spiritu,
Oſtende Patrem, et ſufficit
Hæc nobis una Viſio. Amen.

Whom thus the ſhining Angels greet,
"Why look ye to yon ſtarry heighth ?
'Tis He ! The Saviour ever Bleſt,
Jeſus ! with lordly triumph graced."

"Once more to Earth ſhall come," they ſay,
"As ye have ſeen Him on this day,
Jeſus, Who ſpeeds his bright aſcent
Above the glittering firmament."

"He Who from hence to Heaven hath gone,
The Kingdom taken for his own,
In Time's laſt cloſe again ſhall come,
To all men righteous Judge of doom."

O ! in that hour of dread we pray
Jeſu ! Redeemer ! be our ſtay ;
With Thine, who meet Thee in the air,
Unite us by thy kindly care.

May we unto that bliſsful place
With fond devotion onward preſs,
Where Thou at thy great Father's ſide,
Doſt in thy Royal Court abide.

There to our hearts, in Heaven's bleſt gate
With Thy ſweet Spirit ſatiate,
Shew us The Father, and our eyes
That only Viſion ſhall ſuffice. Amen.]

Psalm LXVIII. [Ps. lxix. e. v.]

[To the end, for thoſe who ſhall be changed, David. A Pſalm for Prayer. Voice of Chriſt to The Father when in His Paſſion.]

O

Lord God. Oioueae.

Salvum me fac.

SAVE me, O God : for the waters have come in, even unto my ſoul.

I ſtick faſt in the deep mire : where there is no ground.

I am come into the depth of the ſea : and the tempeſt hath overwhelmed me.

I laboured with crying ; my throat is become hoarſe : mine eyes have failed me, whilſt I hope in my God.

They are multiplied more than the hairs of my head : who hated me without cauſe.

Mine enemies, who perſecuted me unjuſtly, are ſtrengthened : I paid them the things that I never took.

God, Thou knoweſt my ſimpleneſs : and my faults are not hid from Thee.

Let not them, O Lord, who wait for Thee, be aſhamed for my cauſe : O Lord of Hoſts !

Let not thoſe be confounded through me : who ſeek Thee, O God of Iſrael !

Becauſe for thy ſake have I ſuffered reproach : ſhame hath covered my face.

I became a ſtranger unto my brethren : an alien unto my mother's children.

For the zeal of thine Houſe hath even eaten me : and the rebukes of them that reproached Thee, are fallen upon me.

And I covered my ſoul in faſting: and that was turned to my reproach.

I made ſackcloth my garment: and I became a by-word to them.

They that ſate in the gate ſpoke againſt me: and the wine-bibbers made me their ſong.

But I make my prayer unto Thee, O Lord!: in an acceptable time, O God!

In the multitude of thy mercy, hearken unto me: in the truth of thy ſalvation.

Take me out of the mire, that I ſink not therein: deliver me from them that have hated me, and out of the deep waters.

Let not the tempeſt of water drown me: neither let the deep ſwallow me up; and let not the pit ſhut her mouth upon me.

Hear me, O Lord! for kind is thy mercy: according to the multitude of thy mercies look upon me.

And turn not away thy face from thy ſervant: for I am in trouble, O hear me ſpeedily.

Be intent to my ſoul, and deliver it: reſcue me, becauſe of mine enemies.

Thou knoweſt my reproof, and my confuſion: and my ſhame.

In thy ſight are all them that trouble me: my heart expected reproach and miſery.

And I looked for ſome one to grieve with me, but there was no man: and for ſome one to comfort me, but I found none.

They gave me gall for food: and in my thirſt they gave me vinegar to drink.

Let their table be made a ſnare before them: for a retribution, and for a ſtumbling-block.

Let their eyes be blinded, that they ſee not: and ever bow Thou down their backs.

Pour out thine indignation upon them: and let the fury of thine anger lay hold of them.

Let their habitation be deſerted: and no man to dwell in their tabernacles.

For whom Thou haſt ſmitten they have perſecuted: and they have added to the grief of my wounds.

Add Thou iniquity upon their iniquity: and let them not come into thy righteouſneſs.

Let them be wiped out of the book of the living: and not be written among the righteous.

But I am poor and ſorrowful: thy ſalvation, O God! hath liſted me up.

I will praiſe The Name of God with a ſong: and magnify Him with thankſgiving.

And it ſhall pleaſe God better than a bullock: producing horns and hooſs.

Let the poor conſider this, and be glad: ſeek ye after God, and your ſoul ſhall live.

For The Lord hath heard the poor: and hath not deſpiſed his priſoners.

Let Heaven and Earth praiſe Him: the ſea, and all that moveth in them.

For God will ſave Syon: and the cities of Judah ſhall be built.

And men ſhall dwell there: and obtain it for an inheritance.

The ſeed alſo of his ſervants ſhall poſſeſs it: and they that love His Name ſhall dwell therein.

[Moſt merciful God! hear us in the truth of thy ſalvation; ſo that, delivered from the miſery of ſin, we may be worthy of being written in the Book of Life of thy Heavenly Kingdom, through our Lord Jeſus Chriſt. Amen.]

Psalm LXIX. [Ps. lxx. e. v.]

[To the end, a Pſalm of David in remembrance that The Lord had ſaved him. A Pſalm for Prayer. Voice of Chriſt on the Croſs.]

Deus in adjutorium.

O GOD! make ſpeed to ſave me: O Lord! make haſte to help me.

Let them be aſhamed and confounded: that ſeek after my ſoul.

Let them be turned backward, and put to confuſion: that wiſh me evil.

Let them be forthwith turned away in ſhame: that ſay unto me, well done! well done!

But let all thoſe that ſeek Thee be joyful and glad in Thee: and let all ſuch as love thy ſalvation, ſay alway, The Lord be magnified.

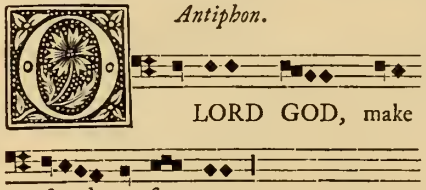
But I am needy and poor: O God, help me.

Thou art my helper and my deliverer: O Lord, make no long tarrying.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

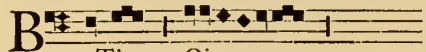
Antiphon.



[O Eternal God! the Author of our help! haſte ſpeedily to deliver thy family who call upon Thee; ſo that, in all the aſſaults of evil, we may ever be defended by thy aid, through Chriſt our Lord. Amen.]

Psalm LXX. [Ps. lxxi. e. v.]

[A Pſalm of David, of the Sons of Jonadab, and the former Captives. A Pſalm for Prayer. Voice of Chriſt to The Father in His Reſurrection.]



In Te, Domine, ſperavi.

IN Thee, O Lord, have I put my truſt, let me never be put to confuſion: in thy righteouſneſs deliver me, and reſcue me.

Incline thine ear unto me: and ſave me.

Be Thou unto me a God protector, and a fenced hold: that Thou mayeſt ſave me.

For my ſupport: and my refuge art Thou.

Deliver me, O my God, from the hand of the ſinner: and from the hand of the tranſgreſſor of the law, and of the unjuſt.

For Thou art my patience, O Lord: O Lord, my hope from my youth!

Through Thee have I been holden up from the womb: from the womb of my mother Thou art my protector.

In Thee ſhall be ever my ſong: I am become as it were a monſter unto many, but Thou art my ſtrong helper.

Let my mouth be filled with praiſe, that I may ſing thy Glory: all the day long thy greatneſs.

Caſt me not away in the time of old age: forſake me not when my ſtrength faileth me.

For mine enemies have ſpoken againſt me: and they that laid wait for my ſoul took their counſel together,

Saying, God hath forſaken him: perſecute him and take him, for there is none to deliver him.

O God! go not far from me: O my God! look down to help me.

Let them be confounded and fail away that ſlander my ſoul: let them be covered with confuſion and diſhonour that ſeek evil againſt me.

But I will alway be truſtful: and be adding to all thy praiſe.

My mouth ſhall tell of thy righteouſneſs: and all the day long of thy ſalvation.

Becauſe I have not known learning, I will enter into the might of The Lord: O Lord, I will make mention of thy righteouſneſs only.

Thou, O God, haſt taught me from my youth up: and even now will I tell of thy wondrous works.

And even unto old age and to gray hairs: O God, forſake me not;

Until I tell forth thine arm: unto all the generation to come;

Thy power and thy righteouſneſs, O God, even unto the higheſt, the great things which Thou haſt done: O God! who is like unto Thee?

O what great troubles haſt Thou ſhewed me, many and evil; and yet haſt Thou turned and quickened me: yea, and brought me from the depths of the Earth again.

Thou haſt multiplied thy greatneſs: and turning back Thou haſt comforted me.

And I alſo will give thanks to Thee upon inſtruments of pſaltery: thy truth, O God; unto Thee will I ſing pſalmody upon the harp, O Thou Holy One of Iſrael.

My lips ſhall rejoice when I ſing unto Thee: and ſo will my ſoul which Thou haſt redeemed.

My tongue alſo ſhall meditate thy righteouſneſs all the day long: when they ſhall be confounded and brought unto ſhame that ſeek evil againſt me.

[O Eternal Ruler in the Heavens! Who ſuffereſt not thoſe who truſt in Thee to be condemned to eternal confuſion, fulfil our lips with thy praiſe; and do Thou, Who putteſt into our hearts good meditations, vouchſafe that we may be ever exerciſed in thy righteouſneſs, through our Lord Jeſus Chriſt. Amen.]

Psalm LXXI. [Ps. lxxii. e. v.]

[A Pſalm to Solomon. A Pſalm prophetical of Chriſt. Voice of The Holy Spirit to The Father concerning The Son.]

Deus judicium.

GIVE the king thy judgment, O God: and thy righteouſneſs unto the king's ſon.

To judge thy people with juſtice: and thy poor with judgment.

Let the mountains alſo receive peace for the people: and the hills righteouſneſs.

He ſhall judge the poor folk and ſave the children of the poor: and humble the ſlanderer.

And he ſhall abide with the Sun and before the Moon: from one generation to another.

He ſhall come down like the rain into a fleece: like the ſhowers dropping upon the Earth.

There ſhall ariſe in his days, righteouſneſs, and abundance of peace: until the Moon be deſtroyed.

And his dominion ſhall be from ſea even to ſea: and from the flood even unto the ends of the orb of the worlds.

The Ethiopians ſhall fall down before Him: his enemies ſhall lick the duſt.

The kings of Tharſis, and the iſles ſhall offer preſents: the kings of Arabia and Saba ſhall bring gifts.

All kings ſhall worſhip Him: all nations ſhall do Him ſervice.

For He ſhall deliver the poor from the mighty man: and the needy that had no helper.

He ſhall ſpare the ſimple and needy: and ſhall ſave the ſouls of the poor.

He ſhall redeem their ſouls from uſury and wrong: and honourable ſhall their name be in his ſight.

He ſhall live, and unto Him ſhall be given of the gold of Arabia: and they ſhall adore Him alway; all the day long ſhall they give Him bleſſing.

There ſhall be a firmament in the Earth upon the tops of the mountains; his fruit ſhall be exalted above Libanus; and ſhall flouriſh in the city like graſs upon the Earth.

Let His Name be bleſſed for evermore: His Name abideth before the Sun.

And all the tribes of the Earth ſhall be bleſſed in Him: all people ſhall magnify Him.

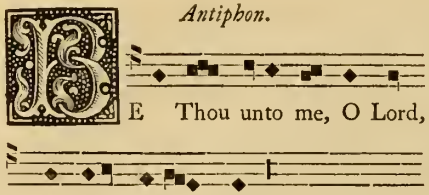
Bleſſed be The Lord, The God of Iſrael: Which only doeth wondrous things.

And bleſſed be The Name of His Majeſty for ever: and all the Earth ſhall be filled with His Majeſty. So be it! So be it!

Glory be to The Father.

As it was in the beginning.

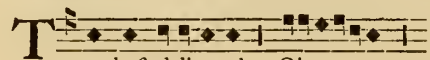
Antiphon.



[O Almighty God! we invoke Thy Name, Bleſſed before the worlds; and pray Thee that Thou wouldeſt vouchſafe to grant peace and juſtice to thy people againſt the ſlanderer and wrong doer, through our Lord Jeſus Chriſt. Amen.]

Psalm LXXII. [Ps. lxxiii. e. v.]

[A Pſalm of Aſaph. A Pſalm for Meditation. Voice of the Apoſtles and Church to The Father.]



Quam bonus Iſrael.

HOW good is God unto Iſrael!: unto ſuch as are of a right heart.

Nevertheleſs, my feet were almoſt gone: my treadings had well nigh ſlipped.

I was envious at the wicked: beholding the peace of ſinners.

For there is no regard to their death: and there is ſtrength in their ſtroke.

They are not in the labour of men: neither ſhall they beſcourged like other men.

Wherefore pride hath holden them: they are covered with iniquity and impiety.

Their iniquity hath come forth, as it were, from fatneſs: and they have exceeded the wiſh of their heart.

They have thought and ſpoken wickedneſs: they have ſpoken iniquity on high.

For they have ſet their mouth againſt the Heaven: and their tongue hath paſſed through the world.

Therefore will my people be turned hither: and fulneſs of days ſhall be found in them.

And they ſaid, how doth God know: is there knowledge in The Moſt High?

Lo! theſe are the ſinners, the wealthy in the world: they have obtained riches.

And I ſaid, Then in vain have I cleanſed my heart: and waſhed my hands among the innocent;

And have been ſcourged all the day long: and my chaſtening was in the morning.

If I ſaid, I will ſpeak thus: lo! then I have condemned the nation of thy children.

I ſuppoſed that I could diſcern this: but it is labour beyond me.

Until I go into the ſanctuary of God: and underſtand concerning their laſt end.

Verily thou doſt ſet it to them for deceits: Thou didſt caſt them down when they were lifted up.

How have they become a deſolation; ſuddenly have they failed: and periſhed for their iniquity.

Like as a dream when one awaketh, O Lord!: ſo ſhalt thou bring their image to nothing in thy city.

For my heart was inflamed, and my veins were changed: and I was brought to nothing and knew not.

I became as it were a beaſt before Thee: and yet I am always by Thee.

For Thou haſt holden my right hand, and led me forth in thy good pleaſure: and with glory Thou haſt received me.

For what have I in Heaven: and beſide Thee, what have I deſired upon Earth?

My fleſh and my heart hath failed: but Thou art The God of my heart, and my portion, O God! for evermore.

For lo! they that forſake Thee ſhall periſh: Thou haſt deſtroyed all them that commit fornication from Thee.

But it is good for me to hold faſt by God: to put my truſt in The Lord God.

That I may declare all thy praiſes: in the gates of the daughter of Syon.

[O Lord! do Thou cauſe us continually to hold faſt by Thee, and to direct towards Thee the whole ſtrength of our hope; ſo that we may be worthy to tell forth thy praiſes within the gates eternal, through our Lord Jeſus Chriſt. Amen.]

Psalm LXXIII. [Ps. lxxiv. e. v.]

[A Pſalm of Underſtanding. Aſaph. A Pſalm for Prayer. Voice of Chriſt to The Father concerning doctrine and judgment.]

Ut quid Deus.

O GOD, wherefore haſt Thou utterly caſt us off: why is thy wrath ſo hot againſt the ſheep of thy paſture?

Remember thy Congregation: whom Thou haſt poſſeſſed from the beginning.

The rod of thine inheritance, which Thou haſt redeemed: Mount Syon, wherein Thou haſt dwelt.

Lift up thy hands againſt their pride to the uttermoſt: what great things hath the enemy done wickedly in thy ſanctuary!

They who hated Thee have gloried: in the midſt of thy ſolemnity.

They have ſet up their banners for ſigns: and they knew not, as in their going forth on the heighth.

As with axes in a wood of trees, they have cut down the gates thereof within it: with axe and hatchet have they caſt it down.

They have burnt with fire thy Sanctuary upon Earth: they have defiled the dwelling-place of Thy Name.

They ſaid in their hearts, the kindred of them altogether: let us make to ceaſe all the feſtival days of God from the land.

We ſee not our tokens, there is no more prophet: and He will know us no more.

O God! how long ſhall the enemy upbraid us?: how long ſhall the adverſary blaſpheme Thy Name for ever?

Why withdraweſt Thou thy hand: and thy right hand from the midſt of thy boſom for ever.

For God is our King before the worlds: He hath wrought ſalvation in the midſt of the Earth.

Thou haſt ſet faſt the ſea through thy might: Thou haſt cruſhed the heads of the Dragons in the waters.

Thou haſt broken the head of the Dragon in pieces: and given him to be meat for the people of the Ethiopians.

Thou haſt broken up the fountains and torrents: Thou haſt dried up the rivers of Ethan.

Thine is the day, and thine is the night: Thou haſt prepared the morning light and the Sun.

Thou haſt ſet all the borders of the Earth: ſummer and ſpring, Thou haſt formed them.

Remember this, how the enemy hath reproached The Lord: and how the fooliſh people hath blaſphemed Thy Name.

Deliver not unto beaſts the ſouls that confeſs Thee: and forget not the ſouls of thy poor for ever.

Look upon thy covenant: for they who have darkened the Earth, are filled with the dwellings of iniquity.

Let not the humble be turned away aſhamed: the poor and needy ſhall give praiſe unto Thy Name.

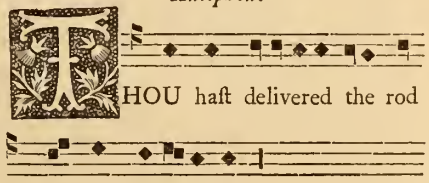
Ariſe, O God! judge thine own cauſe: remember thy reproaches which are from the fooliſh man, all the day long.

Forget not the voice of thine enemies: the preſumption of them that hate Thee, ever groweth upward.

Glory be to The Father.

As it was in the beginning.

Antiphon.

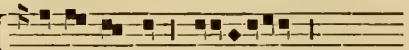


of thine inheritance.

[O God! Creator of all the elements! Lord before the worlds! King eternal! remember thy flock, whom Thou haſt redeemed by the ſhedding of thy precious blood; and ever favourably hear the voices of all who ſeek Thee, through Chriſt our Lord. Amen.]

Psalm LXXIV. [Ps. lxxv. e. v.]

[To the end, corrupt not. A Pſalm of a Canticle. Aſaph. A Pſalm for praiſing God. Voice of The Holy Spirit as to the Nativity of Chriſt.]



Confitebimur Tibi Deus.

UNTO Thee, O God, will we give thanks, will we give thanks: and we will call upon Thy Name.

We will tell of thy wondrous works: when I receive a ſet time I will judge righteouſneſs.

The Earth melted away, and all that dwell therein: I ſtabliſhed the pillars thereof.

I ſaid unto the unjuſt, deal not ſo wickedly: and to the offenders, ſet not up your horn.

Set not up your horn on high: ſpeak not iniquity againſt God.

For this is neither from the Eaſt nor from the Weſt, nor yet from the deſert mountains: for God is the Judge.

He humbleth one, and exalteth another: for in the hand of The Lord there is a cup of pure wine full mixed.

And He hath poured out from this to that; but its dregs are not emptied: all the ſinners upon Earth ſhall drink them.

But I will utter forth for ever: and ſing praiſe to The God of Jacob.

All the horns of the ungodly alſo will I break: and the horns of the righteous ſhall be exalted.

[O Good Shepherd! Who, for the redemption of all mankind, didſt drain the cup of Thy Paſſion, we, thy ſuppliants, invoke Thy Name; that, ſtabliſhed upon the pillars of wiſdom, Thou wouldeſt comfort us by the ſanctification of thy Seven-fold Spirit, through our Lord Jeſus Chriſt. Amen.]

Psalm LXXV. [Ps. lxxvi. e. v.]

[To the end, in praiſes, a Pſalm of Aſaph. Canticle as to the Aſſyrians. A Pſalm for praiſing God. Voice of people converted to The Lord.]

Notus in Judæa.

IN Jewry is God known: in Iſrael His Name is great.

In peace is formed his dwelling: and his habitation in Syon.

There brake He the powers: the bow, the ſhield, the ſword, and the battle.

Thou doſt enlighten wondrouſly from the eternal mountains: all the fooliſh in heart are troubled.

They have ſlept their ſleep: and all the men of riches have found nothing in their hands.

At thy rebuke, O God of Jacob: they that mounted horſes fell into ſlumber.

Thou art terrible, and who ſhall reſiſt Thee?: from that time, thy wrath.

Thou didſt cauſe thy judgment to be heard from Heaven: the Earth trembled and was ſtill,

When God aroſe to judgment: to ſave all the meek upon Earth.

For the thought of man ſhall give Thee praiſe: and the remainder of that thought ſhall keep feſtival to Thee.

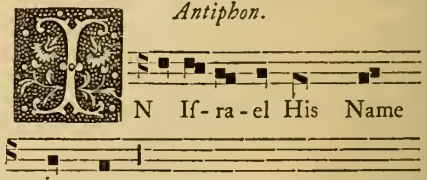
Vow ye and pay your vows unto The Lord your God: all ye that are round about Him bring preſents.

Unto Him that is to be feared, even to Him that taketh away the ſpirit of princes: terrible among the kings of the Earth.

Glory be to The Father.

As it was in the beginning.

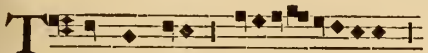
Antiphon.



[O God! Who art to be feared, grant the requeſts of thoſe who confeſs Thee in their thoughts; that thy light may wondrouſly deſcend from the mountains upon us; and that, eſcaping the ſhame of the judgment to come, we may attain to the Glory of Thy Reſurrection, through our Lord Jeſus Chriſt. Amen.]

Psalm LXXVI. [Ps. lxxvii. e. v.]

[To the end, for Iduthun. A Pſalm of Aſaph. A Pſalm for Meditation. Of the long-ſuffering of God, and his wonderful works.]



THOU art God. Oioueae.

Voce mea ad Dominum.

I CRIED unto The Lord with my voice: even unto God with my voice, and He hearkened unto me.

In the day of my trouble I ſought The Lord, with my hands towards Him in the night ſeaſon: and I was not deceived.

My ſoul refuſed to be comforted: I remembered God and was well pleaſed, and was exerciſed; yet my ſpirit failed.

Mine eye prevented the watches: I was troubled, and ſpoke not.

I conſidered the days of old: and I had in mind the eternal years.

And I communed in the night with mine own heart: I was exerciſed, and ſwept clean my ſpirit.

Will The Lord caſt off for ever: or will He not apply himſelf to be more favourable?

Or will He cut off his mercy for ever: from generation to generation?

Or will God forget to have mercy: and will He ſhut up his mercies in diſpleaſure?

And I ſaid, now have I begun: this is the change of the right hand of The Moſt Higheſt.

I remembered the works of The Lord: for I will call to mind thy wonders from the beginning.

And I will meditate of all thy works: and I will be exerciſed in thine inventions.

Thy way, O God, is in holineſs; what God is great as our God?: Thou art God that doeſt wondrous things!

Thou haſt made known thy power among the people: with thine arm Thou haſt redeemed thy people, the ſons of Jacob and Joſeph.

The waters ſaw Thee, O God, the waters ſaw Thee and were afraid: the abyſſes alſo were troubled.

Like a multitude was the ſound of the waters: the clouds uttered a voice.

Thine arrows alſo paſs abroad: the voice of thy thunder round about.

The lightnings ſhone upon the orb of the world: the Earth was moved and trembled.

Thy way is the ſea, and thy paths in many waters: and thy footſteps are not known.

Thou leadeſt thy people like ſheep: by the hand of Moſes and Aaron.

[Great God! the doer of all wonderful works! Who of old time didſt place waters in thy ſight, and then changed them to wine; we humbly implore Thee ſo to hear and receive the voice of our crying, that Thou mayeſt ever remember to beſtow upon us the abundance of thy mercy, through our Lord Jeſus Chriſt. Amen.]

Psalm LXXVII. [Ps. lxxviii. e. v.]

[Underſtanding. Aſaph. An Hiſtorical Pſalm for Meditation. Of the Impiety of the Jews.]

Attendite Populus.

ATTEND ye to my law, O my people: incline your ears unto the words of my mouth.

I will open my mouth in parables: I will utter ſentences from the beginning.

Such great things as we have heard and known: and our fathers have told us.

They have not been hidden from their children: in another generation.

Declaring the praiſes of The Lord and his powers: and the wonderful works that He hath done.

He raiſed up a teſtimony in Jacob: and gave Iſrael a law.

How great things He commanded our forefathers: to teach their children, that another generation might know it;

The children which ſhould be born

and riſe up: and ſhew them to their children.

That they might put their truſt in God: and not forget the works of God, and ſhould ſearch out his commandments.

Nor become as their forefathers: a wicked and froward generation;

A generation that ſet not their heart aright: and whoſe ſpirit was not faithful with God.

Children of Ephraim, who bending and ſhooting with bows: turned themſelves back in the day of battle.

They kept not the covenant of God: and would not walk in his law.

And they forgat his benefits: and the wonderful works that He had ſhewed for them.

Marvellous things did He in the ſight of their forefathers in the land of Egypt: in the field of Thanes.

He divided the ſea, and led them through it: He made the waters to ſtand as it were in a veſſel.

And He led them with a cloud by day: and all the night long with a light of fire.

He clave the rock in the wilderneſs: and gave them water as it had been out of the abyſs.

And He brought water out of the rock: and drew forth waters like the rivers.

Yet they added ſtill more ſin againſt Him: and provoked The Moſt Higheſt in the place without water.

And they tempted God in their hearts: ſo that they required meat for their ſouls.

They ſpake evil of God alſo: they ſaid, Shall God prepare a table in the wilderneſs?

He Who ſmote the ſtony rock and the water guſhed out: and the ſtreams overflowed:

But will He be able to give bread alſo: or provide a table for his people?

Wherefore The Lord heard and was wroth: and the fire was kindled againſt Jacob, and there came up wrath againſt Iſrael.

Becauſe they believed not in God: nor put their truſt in his ſalvation.

And He commanded the clouds above: and opened the doors of Heaven.

He rained down manna alſo upon them for to eat: and gave them the bread of Heaven.

Man did eat Angels' bread: He ſent them food in abundance.

He removed the South wind from Heaven: and through his power He brought in the South-weſt wind.

He rained fleſh upon them like as duſt: and feathered fowls like as the ſand of the ſea.

And they fell in the midſt of their tents: round about their dwellings.

So they did eat and were well filled, for He gave them their own deſire: they were not diſappointed of their luſt.

The food was yet in their mouths: when the heavy wrath of God came up upon them.

And ſlew their fat ones: and ſmote down the choſen of Iſrael.

In all theſe things they ſinned yet more: and believed not his wondrous works.

And their days failed away in vanity: and their years in haſte.

When He ſlew them they ſought Him and turned back: and early in the morning they came to Him.

And they remembered that God was their helper: and that The High God was their Redeemer.

They flattered Him with their mouth: and with their tongue they lied unto Him.

But their heart was not right with Him: neither were they counted faithful to his covenant.

But He is merciful and will become kind to their miſdeeds: and will not deſtroy them.

And many a time turned He his wrath away: and did not kindle all his anger.

And He remembered that they were but fleſh: a wind going and returning not.

How often did they provoke Him in the wilderneſs: and move Him to anger in the land without water!

And they turned back and tempted God: and provoked The Holy One of Iſrael.

They remembered not his hand: in the day when He delivered them from the hand of the afflicter.

So did He ſet his ſigns in Egypt: and his wonders in the field of Thanes.

He turned their rivers into blood: and their ſhowers, that they might not drink.

He ſent flies among them and devoured them up: and the frog, and deſtroyed them.

He gave their fruit unto the mildew: and their labours unto the locuſt.

He deſtroyed their vines with hail-ſtones: and their mulberry trees with the froſt.

He delivered their cattle to the hail: and their poſſeſſions to the fire.

He caſt upon them the anger of his indignation: indignation and anger, and trouble, ſending evil angels among them.

He made a way for the path of his wrath, and ſpared not their ſoul from death: and He ſhut up their cattle in death.

And ſmote all the firſt-born in the land of Egypt: the firſt-fruit of all their labour in the tabernacles of Ham.

He took away his own people like ſheep: and guided them through, like a flock in the deſert.

He brought them out in hope, and they feared not: and overwhelmed their enemies with the ſea.

And brought them into the Mountain of His Holineſs: to His Mountain which He purchaſed with his right hand.

He caſt out the Gentiles alſo before them: and by lot divided to them their land, with a line of diſtribution.

And He made them dwell in their tents: the tribes of Iſrael.

And they tempted and provoked The Moſt High God: and kept not his teſtimonies.

And they turned away, and did not keep the covenant: like as their fathers they were turned aſide, as a crooked bow.

They provoked Him to anger on their hills: and moved Him to jealouſy with their graven images.

God heard this, and He ſpurned them: and reduced Iſrael exceedingly, even to nothing.

And He put away the tabernacle in Silo: his tabernacle where He dwelt among men.

He delivered their might into captivity: and their beauty into the enemy's hand.

He ſhut up his people under the ſword: and He ſpurned his inheritance.

The fire conſumed their young men: and their maidens were not lamented.

Their prieſts were ſlain with the ſword: and their widows made no mourning.

And The Lord awaked, as one out of ſleep: and like a mighty man ſurfeited with wine.

And He ſmote his enemies in the hinder parts: and put them to a perpetual ſhame,

And He rejected the tabernacle of Joſeph: and choſe not the tribe of Ephraim;

But choſe the tribe of Judah: the Mountain of Syon, which He loved.

And He built His Sanctuary as of unicorns: in the land which He founded for ever.

He choſe David, alſo, his ſervant, and took him away from the ſheep flocks: he took him from following the ewes great with young ones,

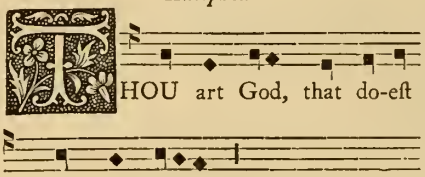
To feed Jacob his ſervant: and Iſrael his inheritance.

And he fed them in the innocence of his heart: and guided them by the ſkill of his hands.

Glory be to The Father.

As it was in the beginning.

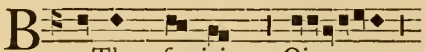
Antiphon.



[O Lord Almighty! moſt bounteous Giver of the manna of thy ſpiritual nouriſhment! regard us, we beſeech Thee; and grant that, guided in all our ſenſes by thy hand, we may be worthy to attain thy Holy Mountain, and to be glorified at thy right hand, through Chriſt our Lord. Amen.]

Psalm LXXVIII. [Ps. lxxix. e. v.]

[Pſalm. Aſaph. A Pſalm of Lamentation for Prayer. Voice of Martyrs on the effuſion of their blood.]



Deus, venerunt.

O GOD! the Gentiles are come into thine inheritance: thy Holy Temple have they defiled, and made Jeruſalem as a ſtore for fruit.

They have given the dead bodies of thy ſervants for meat unto the fowls of the air: and the fleſh of thy ſaints unto the beaſts of the land.

Their blood have they ſhed like water around Jeruſalem: and there was no man to bury them.

We are become a reproach to our neighbours: a very ſcorn and deriſion unto them that are round about us.

How long, O Lord, wilt Thou be angry for ever?: ſhall thy jealouſy be kindled like fire?

Pour out thine anger upon the heathen that have not known Thee: and upon the kingdoms that have not called upon Thy Name.

For they have devoured Jacob: and laid waſte his dwelling-place.

Remember not our old ſins: let thy mercies ſpeedily prevent us, for we have become very poor.

Help us, O God our Salvation! and for the Glory of Thy Name, O Lord, deliver us: and be merciful unto our ſins, for Thy Name's ſake:

Leſt haply they ſay among the Gentiles, Where is their God?: and let there be made known among the nations before our eyes,

The vengeance of thy ſervants' blood that is ſhed: let the ſorrowful ſighing of the priſoners, come in before thy ſight.

According to the mightineſs of thine arm: preſerve Thou the children of them that are appointed to die.

And return to our neighbours ſevenfold into their boſom: the reproach wherewith they have blaſphemed Thee, O Lord!

But we that are thy people, and ſheep of thy paſture: will give Thee thanks for evermore.

From generation to generation: we will ſhew forth thy praiſe.

[Prevent us, O Lord, with thy mercy, ere the indignation of thine anger break forth; ſo that, helped by the ſuffrages of the Bleſſed who have ſhed their blood for thy ſake, we may be worthy to obtain thy favour, and the pardon of our ſins, through our Lord Jeſus Chriſt. Amen.]

Psalm LXXIX. [Ps. lxxx. e. v.]

[To the end, for thoſe who ſhall be changed. The teſtimony of Aſaph. A Pſalm for Prayer. Voice of Prieſts for the Church.]

Qui regis Iſrael.

THOU that ruleſt Iſrael, give ear: Thou that leadeſt Joſeph like a ſheep.

Thou that ſitteſt upon the Cherubim: manifeſt Thyſelf before Ephraim, Benjamin, and Manaſſes.

Stir up thy power and come: that Thou mayeſt ſave us.

O God! convert us: and ſhew thy countenance, and we ſhall be ſaved.

O Lord God of Hoſts!: how long wilt Thou be angry with the prayer of thy ſervant?

Wilt Thou feed us with the bread of tears: and give us for our drink tears in meaſure?

Thou haſt made us for a ſtrife unto our neighbours: and our enemies have laughed us to ſcorn.

O God of Hoſts! convert us: and ſhew thy countenance, and we ſhall be ſaved.

Thou haſt brought a vine out of Egypt: Thou haſt caſt out the Gentiles and haſt planted it.

Thou waſt the guide of its journey before its face: Thou plantedſt its roots, and it filled the land.

Its ſhadow covered the mountains: and the boughs thereof the cedars of God.

It ſtretched out its branches unto the ſea: and its boughs even unto the river.

Why haſt Thou broken down the wall thereof: that all they that paſs by in the way pluck of it?

The wild boar out of the wood hath rooted it up: and each wild beaſt hath depaſtured it.

O God of Hoſts! turn thyſelf: look down from Heaven, behold and viſit this vine.

And perfect that which thy right hand haſt planted: and The Son of Man whom Thou haſt ſtrengthened for Thyſelf.

It is burnt with fire, and dug down: but they ſhall periſh at the rebuke of thy countenance.

Let thy hand be upon the man of thy right hand: and upon The Son of Man whom Thou haſt made ſtrong for Thyſelf.

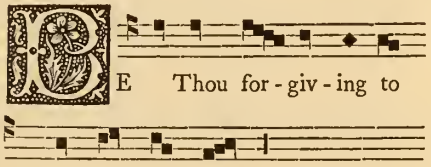
And we will not depart from Thee; Thou ſhalt quicken us: and we will call upon Thy Name.

O Lord God of Hoſts! convert us: and ſhew thy countenance, and we ſhall be ſaved.

Glory be to The Father.

As it was in the beginning.

Antiphon.



[Viſit, O Lord, thy Vine, which by the might of thy right hand Thou haſt delivered from the Egypt of tribulation; ſo that, quickened by the light of thy countenance, it may rejoice in all good, and with plenteouſneſs of good fruit, through Chriſt our Lord. Amen.]

℣. My lips ſhall rejoice when I ſing unto Thee.

℟. And my ſoul which Thou haſt redeemed.

[*Here follow* OUR FATHER *and* I BELIEVE IN GOD *the Benedictions, the Proper Leſſons, with their Reſponſories and Verſicles.*]

[*See the Common Forms, and Table of Benedictions, and The Proper of The Time.*]

THURSDAY

ℂ BEFORE LAUDS.

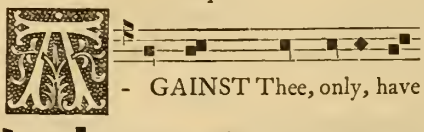
[*See Lauds for Monday.*]

℣. LET thy mercy, O Lord, be upon us.

℟. Like as we have put our truſt in Thee.

ℭ IN LAUDS.

Antiphon.



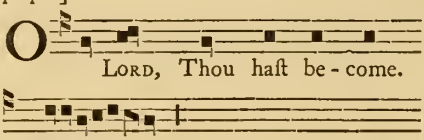
PSALM L.

Miſerere mei, Deus.

HAVE mercy upon me, O God. [*See Lauds for Monday.*]

PSALM LXXXIX. [Ps. XC. E. V.]

[The Prayer of Moſes, the man of God. A Pſalm for Meditation and Prayer. Prayer for The Lord's people.]



Domine refugium.

LORD, Thou haſt become our refuge: from one generation to another.

Before the mountains were made, or the Earth and the world were formed: Thou art God from everlaſting, and even for evermore.

Turn not man away to humiliation: and Thou haſt ſaid, be converted, ye children of men.

For a thouſand years are before thine eyes: but as yeſterday, which hath paſſed away.

And as a watch in the night: things that are eſteemed as nothing ſhall their years be.

In the morning he may paſs away; as the graſs in the morning he may flouriſh and paſs away: at even-tide fall, grow ſtiff, and wither.

For we have failed away in thine anger: and by thy wrath have we been troubled.

Thou haſt ſet our miſdeeds in thy ſight: and our life in the brightneſs of thy countenance.

For all our days have failed: in thine anger have we fallen away.

Our days ſhall be conſidered as a ſpider: the days of our years in them are three-ſcore years and ten.

For if in ſtrength they come to four-ſcore years: what is more of them is but labour and ſorrow.

For tameneſs cometh upon us: and we ſhall be ſnatched away.

Who hath known the power of thine anger: and by reaſon of thy fear can number thy diſpleaſure?

So make known thy right hand: and men inſtructed in heart, in wiſdom.

Be turned unto us, O Lord! how long?: and be eaſily intreated for thy ſervants.

Early in the morning are we filled with thy mercy: and we have rejoiced and been glad all the days of our life.

We have rejoiced for the days wherein Thou haſt humbled us: and for the years wherein we ſaw adverſity.

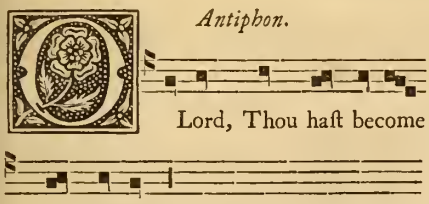
Look down upon thy ſervants and upon thy works: and guide their children.

And let the Brightneſs of The Lord our God be upon us: and direct Thou the works of our hands upon us; and direct Thou our handywork.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

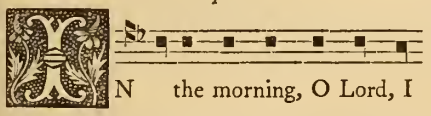
Antiphon.



Lord, Thou haſt become our refuge.

[Almighty God! Who haſt planted the Day-ſtar in the Heavens, and, ſcattering the night, doſt reſtore morning to the world; fulfil us, we beſeech Thee, with thy mercy, ſo that, Thou being our enlightener, all the darkneſs of our ſins may be diſperſed, through our Lord Jeſus Chriſt. Amen.]

Antiphon.



N the morning, O Lord, I will meditate upon Thee. Oioueae.

PSALM LXII. [PS. LXIII. E. V.]

Deus, Deus meus.

O GOD, my God.

[*See Lauds for Monday.*]

℣ THE CANTICLE OF MOSES.

Exodus xv.

OR ever. Oioueae.

ET us ſing unto The Lord, for He hath been magnified glorioufly: the horſe and his rider hath He thrown into the Sea.

The Lord is my might and my praiſe: and is become my Salvation.

He is my God, and I will glorify Him: my father's God, and I will exalt Him.

The Lord is as it were a Man of War; The Almighty is His Name: Pharaoh's chariots and his hoſt hath He caſt into the Sea.

His choſen princes alſo are drowned in the Red Sea: the abyſſes have covered them; they ſank into the deep as a ſtone.

Thy right hand, O Lord, hath been magnified in power; thy right hand, O Lord, hath ſmitten the enemy: and in the multitude of Thy Glory Thou haſt overthrown thine adverſaries.

Thou ſenteſt forth thy wrath, which devoured them as ſtubble: and in the blaſt of thy fury the waters were gathered together.

The flowing water ſtood ſtill: and the abyſſes were heaped together in the midſt of the Sea.

The enemy ſaid, I will purſue, I will overtake: I will divide the ſpoil; my luſt ſhall be ſatisfied.

I will unſheath my ſword: and my hand ſhall ſlay them.

Thy wind did blow, and the ſea covered them: they ſunk like lead in the ruſhing waters.

Who is like unto Thee, O Lord! among the mighty?: who is like Thee, Glorious in Holineſs, fearful, and to be praiſed; doing wonders?

Thou ſtretchedſt forth thy hand: and the Earth devoured them.

Thou in thy mercy waſt the leader: of the people whom Thou hadſt redeemed.

Thou didſt bear them in thy ſtrength: unto thy holy habitation.

Nations roſe up and were wroth: ſorrow laid hold on the inhabitants of Philiſtia.

Then were the Princes of Edom amazed, fear laid hold on the mighty men of Moab: all the inhabitants of Canaan became ſtiffened.

Let fear and dread fall upon them: through the greatneſs of thine arm.

Let them become motionleſs as a ſtone: till thy people paſs over, O Lord! till

that thy people paſs over, which Thou haſt poſſeſſed.

Thou ſhalt bring them in, and plant them in the Mountain of thine inheritance: in the very ſure dwelling which Thou haſt made for Thee, O Lord!

Thy Sanctuary, O Lord, which thine hands have ſtabliſhed: The Lord ſhall reign for ever and for evermore.

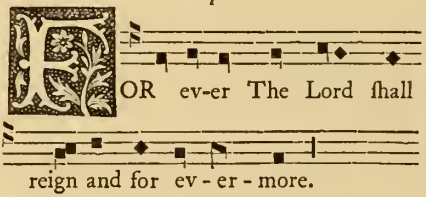
For Pharaoh, on his horſe, with his chariots and horſemen, entered into the Sea: and The Lord brought again the waters of the Sea upon them.

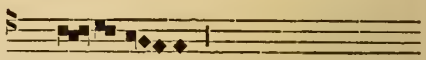
But the children of Iſrael walked on dry land: in the midſt thereof.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

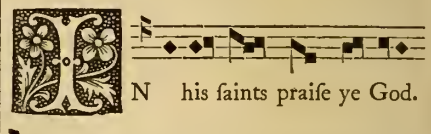
Antiphon.





Pſ. Oioueae.

Antiphon.



PSALMS CXLVIII., CXLIX., CL.

Laudate Dominum de Cœlis.

O PRAISE The Lord from the Heavens. [*See Lauds for Monday.*]

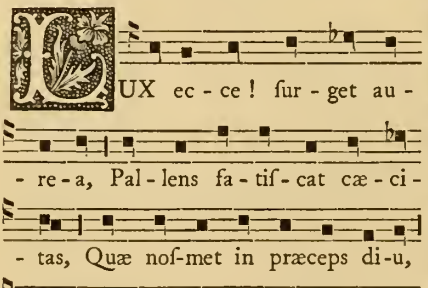
CHAPTER. 1 *Cor. xvi.*

WATCH ye, and pray; ſtand faſt in the faith; quit you like men; be ſtrong. Let all things be done with charity.

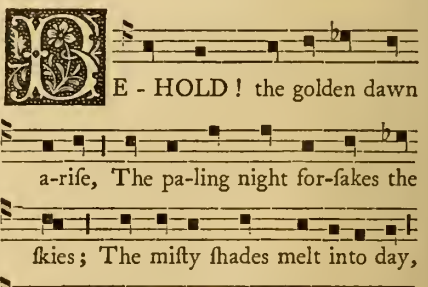
Thanks be to God.

℣ *From the FIRST SUNDAY after the OCTAVE of THE EPIPHANY to QUADRAGESIMA, in the ordinary THURSDAY Service, is ſaid AT LAUDS the following Hymn.*

HYMNUS.[x]



HYMN.



[x] *From Prudentius.*

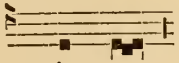
Lux ecce! ſurget aurea,
Pallens fatiſcat cæcitas,
Quæ noſmet in præceps diu,
Errore traxit devio.

Hæc Lux ſerenum conferat,
Puroſque nos præſtet Sibi;
Nihil loquamur ſubdolum,
Volvamus obſcurum nihil.

Sic tota diſcurrat dies;
Ne lingua mendax, nec manus;
Oculi nec peccent lubrici,
Nec noxa corpus inquinet.

Spectator aſtat deſuper,
Qui nos diebus omnibus,
Actuſque noſtros proſpicit,
A luce prima in veſperum.

Deo Patri ſit Gloria!
Ejuſque Soli Filio!
Cum Spiritu Paraclito,
Et nunc et in perpetuum.



A - men.

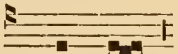
Behold! the golden dawn ariſe,
The paling night forſakes the ſkies;
The miſty ſhades melt into day,
Which led our erring ſenſe aſtray.

Outpour thy gifts, ſereneſt Light!
And make us faultleſs in thy ſight;
Ne'er may we ſpeak the words of guile,
Dark thoughts our boſoms ne'er defile.

So may the day ſpeed on; our tongue
No falſehood know, our hands no wrong;
Our eyes from wanton gaze refrain,
No guilt our guarded bodies ſtain.

Th' All-ſeeing, from his throne on high,
Surveys us e'er with watchful eye;
Each day our every act He knows,
From early dawn to evening's cloſe.

Glory to God The Father be!
And Only Son, alike to Thee!
With Thee, Bleſt Spirit, Paraclete,
Now, and through ages, infinite.



A - men.

℣. In the morning, O Lord! I will meditate upon Thee.
℟. Becauſe Thou haſt been my helper.

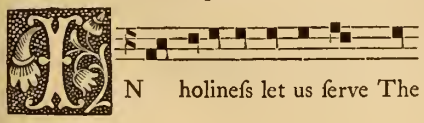
ℭ *Throughout the Summer is ſaid the Hymn,—*

Ecce! jam noctis tenuatur umbra.
See! vaniſh faſt the paling ſhades of night.

[*See Lauds for Monday.*]

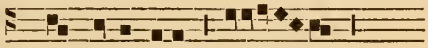
℣. In the morning, O Lord! I will meditate upon Thee.
℟. Becauſe Thou haſt been my helper.

Antiphon.



N holineſs let us ſerve The

Lord, and He will deliver us from



our e-ne-mies. Oioueae.

Psalm.

Benedictus Dominus Deus Iſrael. Luke i.

BLESSED be The Lord God of Iſrael.

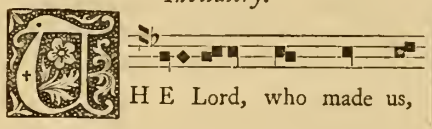
[*See Lauds for Monday.*]

Petitions, as on Monday at Lauds.
Oriſons, as there directed.
Memorials, as above.

FRIDAY

AT MATINS.

Invitatory.



Pſ. O come.

PSALM L.

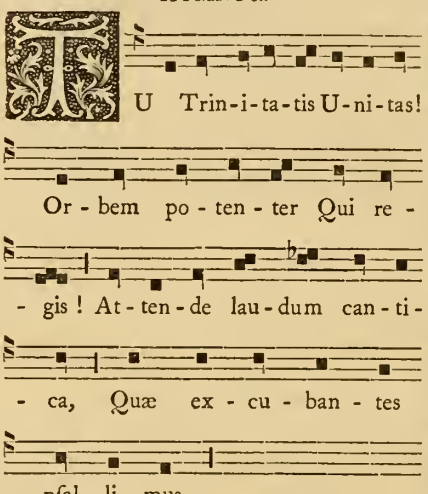
Venite exultemus.

O COME, let us be joyful.

[*For which ſee the Common Forms, and Monday at Matins.*]

℣ *From the* FIRST SUNDAY *after the* OCTAVE *of* THE EPIPHANY *to* QUADRAGESIMA, *in the ordinary* FRIDAY *Service, is ſaid* AT MATINS *the following Hymn.*

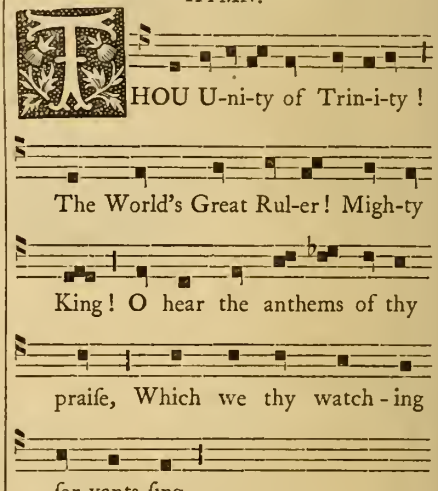
HYMNUS.℣



Tu Trinitatis Unitas!
Orbem potenter Qui regis!
Attende laudum cantica,
Quæ excubantes pſallimus.

Jam lectulo conſurgimus,
Noctis quieto tempore,
Ut flagitemus vulnerum,
Ad Te medelam omnium.

HYMN.



THOU Unity of Trinity!
The World's Great Ruler! Mighty King!
O hear the anthems of thy praiſe,
Which we thy watching ſervants ſing.

Now wakeful from the couch we riſe,
As nights' calm hours ſtill onward roll;
Our guilty wounds in mercy heal,
Thou great Phyſician of the ſoul!

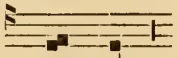
℣ *From S. Ambroſe, or of his School.*

Quo fraude quicquid demonum,
In noctibus deliquimus,
Abſtergat illud cœlitus
Tuæ poteſtas Gloriæ.

Ne corpus aſſit ſordidum,
Nec torpor inſtet cordium;
Nec criminis contagio
Tepeſcat ardor ſpiritus.

Ob hoc, Redemptor! queſumus,
Nos reple tuo lumine;
Per quod dierum circulis,
Nullis ruamus actibus.

Gloria Tibi Domine!
Qui natus es de Virgine;
Cum Patre et Sancto Spiritu,
Per ſempiterna ſecula.



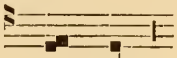
A - men.

Whate'er of ſin, by fiendiſh guile,
Hath ſtained us in the nightly hour,
Now look from Heaven, thy glorious Seat,
And cleanſe it by thy mighty power.

O make our bodies pure and clean!
Let ſloth no more our hearts oppreſs;
Nor e'er the leproſy of ſin,
The fervour of our ſouls depreſs.

We therefore pray Thee, Saviour kind!
Fulfil us with thy bliſsful ray;
So in our daily courſe, from Thee
By no ill deeds we fall away.

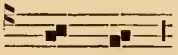
All Glory, Lord, be unto Thee!
Born of a Virgin, ever pure;
Father and Holy Ghoſt, to Ye,
While ages infinite endure.



A - men.

Or, according to the Time,

Præſta Pater piiſſime!
Patrique Compar Unice!
Cum Spiritu Paraclito,
Regnans per omne ſeculum.



A - men.

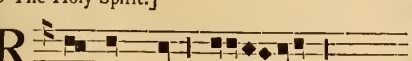
Theſe prayers, O gracious Father, grant!
And Thou, Alone Co-equal Son!
With Thee, Bleſt Spirit Paraclete!
Who reign through endleſs ages, One!

A - men.

℣ *Throughout the Summer is ſaid the Hymn* Nocte ſurgentes vigilemus omnes. Arise we in the nightly watches waking. [*See Matins for Monday.*]

Psalm LXXX. [Ps. lxxxi. e. v.]

[To the end, for the wine-preſſes. A Pſalm for Aſaph. A Pſalm for praiſing God. Voice of The Holy Spirit to the people, and reply of Chriſt to The Holy Spirit.]



E - joice ye. Oioueae.

Exultate Deo.

EJOICE ye in God, our helper: ſing aloud unto The God of Jacob.

Take the Pſalm, give forth the tabret: the merry pſaltery, with the harp.

Blow up the trumpet in the New Moon: in the high day of your Solemnity:

For this is a ſtatute for Iſrael: and a decree for The God of Jacob.

This He ordained in Joſeph for a teſtimony, when he came out of the land of Egypt: and heard a language which he had not known.

He eaſed his ſhoulders from the burdens: his hands were ſerving in the panniers.

In tribulation thou calledſt upon me, and I delivered thee: I heard thee in the ſecret place of tempeſt; I proved thee at the waters of ſtrife.

Hear, O my people! and I will bear witneſs to thee: O Iſrael, if thou wilt hearken unto Me, there ſhall no new God be in thee, neither ſhalt thou worſhip any ſtrange God.

I am The Lord thy God, Who brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

But my people heard not my voice: and Iſrael hearkened not unto Me.

So I let them go according to their own heart's luſts: and they ſhall walk in their own inventions.

If my people would have hearkened unto Me: if Iſrael had walked in my ways:

Haply would I have humbled their enemies as nothing: and ſtretched forth my hand againſt them that troubled them.

The enemies of The Lord have lied unto Him: but their time ſhall be for evermore.

And He fed them with the fatneſs of corn: and with honey from the rock He ſatisfied them.

[Open, O Lord! the mouths of thy ſuppliant people, to tell forth thy Glory; ſo that, leaving behind them the works of Egypt, they may ever rejoice in the confeſſion of Thee, through Chriſt our Lord. Amen.]

Psalm LXXXI. [Ps. lxxxii. e. v.]

[A Pſalm of Aſaph. A Pſalm for Meditation. Voice of The Holy Spirit to the people.]

Deus ſtetit.

GOD hath ſtood in the congregation of gods: in the midſt alſo He judgeth gods.

How long do ye judge iniquity: and accept the countenance of ſinners?

Judge the needy and fatherleſs: do juſtice to the humble and poor.

Reſcue the poor: and deliver the needy from the hand of the ſinner.

They were ignorant, and underſtood not; they walk in darkneſs: all the foundations of the Earth ſhall be moved.

I have ſaid, ye are Gods: and ye are all the children of The Higheſt.

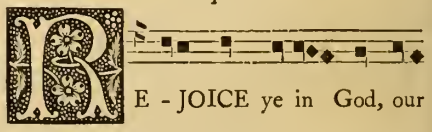
But ye ſhall die like men: and fall like one of the princes.

Ariſe, O God! judge Thou the Earth: for Thou ſhalt take all the Gentiles to thine inheritance.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

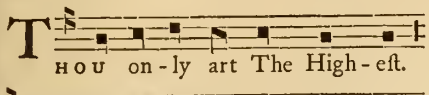
Antiphon.



[Grant us, O Lord! according to thy command, to leave off the judgment of iniquity, and to help the neceſſity of the poor; ſo that we may be worthy to be joined to the fellowſhip of thy children, through Chriſt our Lord. Amen.]

Psalm LXXXII. [Ps. lxxxiii. e. v.]

[Canticle of a Pſalm of Aſaph. A Pſalm for Prayer. Voice of the Prophet to The Lord for the people.]



Oioueae.

Deus, quis ſimilis.

O GOD, who will be like unto Thee: keep not ſilence, refrain not Thyſelf, O God!

For lo! thine enemies make a murmuring: and they that hate Thee have lift up their head.

They have held malicious counſel againſt thy people: and have taken thought againſt thy ſaints.

They have ſaid, Come and let us deſtroy them from being a people: and let the name of Iſrael be no more in remembrance.

For they have contrived together with one conſent againſt Thee: they have entered into covenant; the tabernacles of the Idumæans and the Iſmaelites;

The Moabites and Agarenes, Gebal and Ammon, and Amalek: the ſtrangers with the inhabiters of Tyre.

Aſſur alſo came with them: they became the help of the children of Lot.

Do Thou to them as unto Madian and Siſera: as unto Jabin at the brook of Kiſon.

They periſhed at Endor: they became as the dung of the Earth.

Make their princes like as Oreb and Zeb: and as Zeba and Salmana.

All their princes, who have ſaid: let us poſſeſs ourſelves of the Sanctuary of God for an inheritance.

O my God! make them like unto a wheel: and as the ſtubble before the face of the wind.

Like as the fire that burneth up the wood: and as the flame that conſumeth the mountains.

Even ſo ſhalt Thou perſecute them with thy tempeſt: and in thine anger ſhalt Thou trouble them.

Fill their faces with ſhame: and they ſhall ſeek Thy Name, O Lord!

Let them bluſh and be troubled for ever and ever: and let them be confounded and periſh.

And they ſhall know that Thy Name is The Lord: Thou only The Higheſt over all the Earth.

[Remove from us, O Lord! all abundance of error; ſo that, forſaking the ſins of the Gentiles, we may fear Thee alone, Who dwelleſt above all the Earth, through our Lord Jeſus Chriſt. Amen.]

Psalm LXXXIII. [Ps. lxxxiv. e. v.]

[To the end, for the wine-preſſes. A Pſalm for the Sons of Korah. A Pſalm of longing for God, and for Prayer. Voice of The Holy Spirit to The Lord for the Church.]

Quam dilecta.

HOW amiable are thy tabernacles, O Lord of Hoſts!: my ſoul longeth and fainteth for the courts of The Lord.

My heart and my fleſh: have rejoiced in The Living God.

Yea, the ſparrow hath found her an houſe, and the turtle a neſt for herſelf: where ſhe may lay her young:

Thine altars, O Lord of Hoſts!: my King and my God!

Bleſſed are they that dwell in thy Houſe, O Lord!: for ever and ever they ſhall praiſe Thee.

Bleſſed is the man whoſe help is from Thee: he hath diſpoſed his going up in his heart, in the vale of tears, in the place which he hath ſet.

The lawgiver ſhall give his bleſſing; they will go from ſtrength to ſtrength: The God of gods ſhall be beholden of them in Syon.

O Lord God of Hoſts! hearken unto my prayer: in thine ears receive it, O God of Jacob!

Behold, O God our protector!: and look upon the face of Thy Christ.

For one day in thy courts: is better than a thousand.

I had rather be an abject in the House of my God: than to dwell in the tabernacles of sinners.

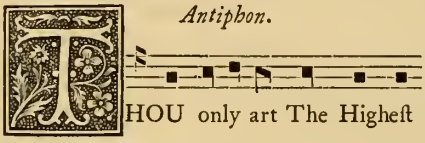
For God loveth mercy and truth: The Lord will give grace and glory.

He will not take away good things from them that walk in innocency: O Lord God of Hosts! blessed is the man that trusteth in Thee.

Glory be to The Father.

As it was in the beginning.

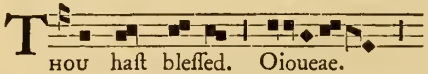
Antiphon.



[Eternal God! Founder of the heavenly dwellings! dispose, we beseech Thee, our hearts to go from strength to strength; so that we may be worthy to ascend to thy tabernacles, without any falling into sin, through Christ our Lord. Amen.]

Psalm LXXXIV. [Ps. lxxxv. e. v.]

[To the end, a Psalm for the Sons of Corah. A Psalm for Prayer. Voice of The Holy Spirit to The Son.]



Benedixisti, Domine.

O LORD, Thou hast blessed thy land: Thou hast turned away the captivity of Jacob.

Thou hast forgiven the iniquity of thy people: Thou hast covered all their sins.

Thou hast assuaged all thine anger: Thou hast turned away from the wrath of thine indignation.

Convert us, O God our Salvation!: and turn away thine anger from us.

Wilt Thou be angry with us for ever?: Wilt Thou extend thy wrath from one generation to another?

O God, be Thou turned, and Thou shalt quicken us: and thy people shall rejoice in Thee.

O Lord! shew thy mercy upon us: and grant us thy salvation.

I will hear what The Lord God speaketh concerning me: for He will speak peace unto his people;

And unto his saints: and to them that are converted in their heart.

Surely his salvation is nigh them that fear Him: that glory may dwell in our land.

Mercy and truth have met together: righteousness and peace have kissed each other.

Truth is sprung out of the Earth: and righteousness hath looked down from Heaven.

Moreover, The Lord will bestow his kindness: and our Earth shall yield her fruit.

Righteousness shall go before Him: and shall order his steps in the way.

[Remit, O Lord! the iniquity of thy people, and shew us thy mercy; and may it prevent and lead us into the way of peace and righteousness, through Christ our Lord. Amen.]

Psalm LXXXV. [Ps. lxxxvi. e. v.]

[A Prayer to David himself. A Psalm for Prayer. Voice of Christ to The Father.]

Inclina, Domine.

BOW down, O Lord! thine ear, and hearken unto me: for I am needy and poor.

Keep Thou my soul, for I am holy: my God! save thy servant that trusteth in Thee.

Be merciful unto me, O Lord, for unto Thee have I cried all the day; make glad the soul of thy servant: for unto Thee, O Lord! have I lift up my soul.

For Thou, Lord, art ſweet and gracious: and plenteous in mercy unto all them that call upon Thee.

Give ear, O Lord! unto my prayer: be intent unto the voice of my intreaty.

In the time of my trouble I called upon Thee: for Thou heardeſt me.

Among the gods there is none like unto Thee, O Lord!: there is not one that can do after thy works.

All nations whomſoever Thou haſt made ſhall come and worſhip before Thee, O Lord!: and ſhall glorify Thy Name.

For Thou art great, and doeſt wonders: Thou art God alone.

Lead me, O Lord! in thy way, and I will enter in in thy truth: let my heart rejoice that it may fear Thy Name.

I will give thanks unto Thee, O Lord, my God! with all my heart: and will glorify Thy Name for evermore.

For great is Thy mercy toward me: and Thou haſt delivered my ſoul from the nether Hell.

O God, the wicked have riſen up againſt me; and the congregation of the mighty have ſought after my ſoul: and have not ſet Thee before their ſight.

And Thou, O Lord God! compaſſionate and merciful: long-ſuffering, plenteous in mercy, and true,

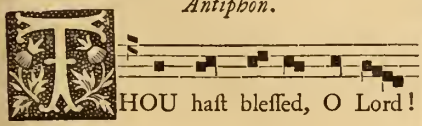
Look Thou upon me, and have mercy upon me; give thine empire unto thy ſervant: and ſave the ſon of thine handmaid.

Shew a token upon me for good, that they who hated me may ſee it and be confounded: becauſe Thou, O Lord! haſt holpen me, and comforted me.

Glory be to The Father.

As it was in the beginning.

Antiphon.

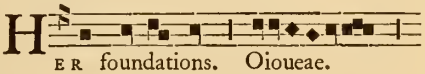


THOU haſt bleſſed, O Lord! thy land.

[O Lord! ſhew the light of thy countenance upon thy family, and deliver our ſouls from the nethermoſt Hell; ſo that, ſtrengthened by the contemplation of Thee, we may tread under foot the deſires of the fleſh in ſpiritual victory, through Chriſt our Lord. Amen.]

Psalm LXXXVI. [Ps. lxxxvii. e. v.]

[To the Sons of Corah, a Pſalm of Canticle. A Pſalm for Meditation. Voice of The Holy Spirit to the Apoſtles for the Church.]



HER foundations. Oioueae.

Fundamenta ejus.

HER foundations are upon the Holy Mountains: The Lord loveth the gates of Syon more than all the tabernacles of Jacob.

Glorious things are ſpoken of thee: thou City of God!

I will be mindful of Rahab and Babylon: of them that know me.

Behold ye the ſtrangers alſo, and they of Tyre, with the people of Ethiopia: they were there.

Shall not Syon ſay, The Man, and the Man was born in her: and The Moſt High Himſelf hath founded her?

The Lord ſhall rehearſe it in his writings of the people: and of thoſe princes that were in her.

So of all them that do rejoice: the habitation is in thee.

[O Lord! Who layeſt the foundations of our Faith on the Holy Hills, as if on the mountains of eternity, and with thy defence doſt make ready the gates of righteouſneſs; grant to us glorioufly to believe in Thee, and openly to confeſs Thee to have been made Man for our redemption, Who liveſt and reigneſt with The Father and The Holy Ghoſt, God, world without end. Amen.]

PSALM LXXXVII. [PS. LXXXVIII. E. V.]

[A Pſalm and Canticle to the Sons of Corah. To the end, for Mahaleth to anſwer. Underſtanding, and Eman the Ezrahite. A Pſalm of Lamentation. Voice of Chriſt in His Paſſion.]

Domine Deus ſalutis.

O LORD God of my ſalvation!: I have cried day and night before Thee.

Let my prayer enter into thy preſence: incline thine ear unto my petition.

For my ſoul is filled with evils: and my life hath drawn nigh unto Hell.

I am counted as one of them that go down into the pit: I am become even as a man that hath no help, free among the dead.

Like unto them that are wounded, ſleeping in their ſepulchres, whom Thou remembereſt no more: and they are caſt off from thy hand.

They laid me in the lower pit: in dark places, and in the ſhadow of death.

Thy wrath hath lain hard upon me: and all thy waves Thou haſt brought in upon me.

Thou haſt put away mine acquaintance far from me: they have made me an abomination to them.

I was betrayed, and went not forth: mine eyes languiſhed through poverty.

I cried unto Thee, O Lord!: all the day long I ſtretched forth my hands unto Thee.

Doſt Thou ſhew wonders to the dead?: or ſhall phyſicians raiſe to life again, and give praiſe to Thee?

Shall any one in the ſepulchre declare thy mercy: or thy truthfulneſs in deſtruction?

Shall thy wondrous works be known in the dark: and thy righteouſneſs in the land of forgetfulneſs?

And unto Thee have I cried, O Lord!: and early ſhall my prayer come before Thee.

Lord! why doſt Thou repel my prayer: and turneſt away thy face from me?

I am poor and in labour from my youth: and when lifted up I was humbled and troubled.

Thine anger paſſed over me: and thy terrors troubled me.

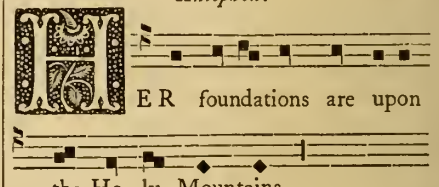
They came round about me like water all the day long: all together they compaſſed me.

Thou haſt put away from me my friend and my neighbour: and mine acquaintance from my miſery.

Glory be to The Father.

As it was in the beginning.

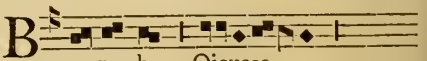
Antiphon.



[Redeemer of all men! ineffable God of our Salvation! Who, for us going down beneath the Earth, didſt become free among the dead; hear, we beſeech Thee, the morning petitions of thy family, and deliver us from the power of the wicked enemy who layeth ſiege againſt us, through our Lord Jeſus Chriſt. Amen.]

PSALM LXXXVIII. [PS. LXXXIX. E. V.]

[Underſtanding. Ethan the Ezrahite. A Pſalm to praiſe God, and for Meditation. Voice of The Holy Spirit concerning Chriſt to The Father.]



Miſericordias Domini.

THE mercies of The Lord: for evermore will I ſing.

From one generation to another: I will tell forth thy truth with my mouth.

For Thou haſt ſaid, Mercy ſhall be built up for ever in the Heavens: thy truth ſhall be prepared in them.

I have made a covenant with my cho-

ſen: I have ſworn unto David my ſervant, Even for ever will I prepare thy ſeed.

And I will build up from one generation to another: thy throne.

The Heavens ſhall confeſs thy wondrous works, O Lord!: and thy truth in the Church of the ſaints.

For who is he among the clouds that ſhall be compared unto The Lord: or be like unto The Lord among the children of God?

God, Who is glorified in the council of the ſaints: great and terrible over all them that are round about Him.

O Lord God of Hoſts! who is like unto Thee?: Thou art mighty, O Lord, and thy truth is about Thee on every ſide.

Thou ruleſt the power of the ſea: Thou ſtilleſt the commotion of its waves.

Thou haſt humbled the proud like a wounded man: with the arm of thy might Thou haſt deſtroyed thine enemies.

Thine are the Heavens, the Earth alſo is thine: Thou haſt laid the foundation of the orb of the Earth and the fulneſs thereof; the North and the Sea Thou haſt created.

Tabor and Hermon ſhall rejoice in Thy Name: thine arm is with power.

Let thine hand be ſtrengthened, and thy right hand exalted: righteouſneſs and judgement are the preparation of thy throne.

Mercy and truth ſhall go before thy face: bleſſed is the people, that knoweth rejoicing.

O Lord!, in the light of thy countenance they ſhall walk, and in Thy Name ſhall they exult all the day long: and in thy righteouſneſs ſhall they be exalted.

For Thou art the Glory of their ſtrength: and in thy good pleaſure our horn ſhall be exalted.

For of The Lord is our protection: and of the Holy One of Iſrael, our King.

Then Thou ſpakeſt in viſions unto thy ſaints: and ſaidſt, I have laid help upon One that is mighty; I have exalted one choſen out of my people.

I have found David, my ſervant: with my holy oil have I anointed him.

My hand alſo ſhall help him: and my arm ſhall ſtrengthen him.

The enemy ſhall have no advantage againſt him: the ſon of wickedneſs ſhall not draw nigh to hurt him.

I will ſmite down his foes before his face: and turn to flight them that hate him.

My truth, alſo, and my mercy ſhall be with him: and in My Name ſhall his horn be exalted.

I will ſet his hand in the ſea: and his right hand in the floods.

He hath called me, Thou art my Father: my God, and the ſupport of my ſalvation.

And I will make him my Firſt-born: high above the kings of the Earth.

My mercy will I keep for him for evermore: and my covenant faithful with him.

And I will make his ſeed to endure for evermore: and his throne as the days of Heaven.

But if his children ſhall forſake my law: and walk not in my judgements;

If they profane my ſtatutes: and keep not my commandments;

I will viſit their iniquities with the rod: and their ſins with ſcourges.

Nevertheleſs, my mercy will I not utterly take from him: nor will I do hurt to my truth.

Neither will I profane my covenant: nor make void the things that go forth from my lips.

Once have I ſworn by my Holineſs that I will not lie unto David: his ſeed ſhall abide for ever.

And his throne is like as the Sun before me: and as the Moon, perfect for ever, and a faithful witneſs in Heaven.

But Thou haſt rejected and deſpiſed: and art diſpleaſed with thy Chriſt.

Thou haſt overthrown the covenant of thy ſervant: Thou haſt profaned his ſanctuary on the Earth.

Thou haſt broken down all his hedges: and made his ſtrong-hold fear.

All the paſſers by have ſpoiled him: and he is become a reproach to his neighbours.

Thou haſt ſet up the right hand of his oppreſſors: and made all his adverſaries to rejoice.

Thou haſt turned away the help of his ſword: and haſt not aided him in the battle.

Thou haſt deſtroyed him without purification: and caſt his throne down to the ground.

Thou haſt ſhortened the days of his time: Thou haſt covered him with confuſion.

How long, O Lord, turneſt Thou away for ever?: and ſhall thy wrath burn like fire?

Remember what my ſubſtance is: is it that Thou haſt made all the children of men in vain?

What man is he that ſhall live, and not ſee death?: and ſhall he deliver his ſoul from the hand of Hell?

Where are thy ancient mercies, O Lord?: as Thou haſt ſworn to David in thy truth?

Remember, O Lord, the reproach of thy ſervants: which I have kept in my boſom from many people.

Wherewith thine enemies have reproached, O Lord!: which they blaſphemed for the turning away of Thy Chriſt.

Bleſſed be The Lord for evermore: So be it! So be it!

[Deliver our ſouls, O Lord, from the hand of Hell; Thou, Who for our ſakes didſt mightily overthrow the powers of darkneſs; ſo that, ſinging forth the praiſe of thy mercies, we may be delivered as well from the ſhame of our ſins, as from that death which is eternal, through Chriſt our Lord. Amen.]

Psalm LXXXIX. [Ps. xc. e. v.]

Domine, refugium.

O LORD, Thou haſt been our refuge
is not ſaid in Nocturns.
[*See Lauds for Thurſday.*]

Psalm XC. [Ps. xci. e. v.]

Qui habitat in adjutorio.

WHOSO dwelleth under the defence
is not ſaid in Nocturns.
[*See Compline I.*]

Psalm XCI. [Ps. xcii. e. v.]

Bonum eſt confiteri.

IT is a good thing to give thanks
is not ſaid in Nocturns.
[*See Lauds for Saturday.*]

Psalm XCII. [Ps. xciii. e. v.]

Dominus regnavit.

THE Lord hath reigned
is not ſaid in Nocturns.
[*See Lauds for Sunday.*]

Psalm XCIII. [Ps. xciv. e. v.]

[A Pſalm to David himſelf on the Fourth from the Sabbath. A Pſalm for Prayer. Voice of the Apoſtles to The Lord, as to their perſecutions.]

Deus ultionum.

THE Lord is A God of vengeance: The God of vengeance hath done freely.

Exalt Thyſelf, Thou that judgest the world: render retribution to the proud.

O Lord! how long ſhall the ſinners: how long ſhall the ſinners triumph?

Shall they utter and ſpeak iniquity?: ſhall all ſpeak who work unrighteouſneſs?

Thy people, O Lord! have they humbled: and have vexed thine heritage.

They have murdered the widow, and the ſtranger: and ſlain the fatherleſs.

And they ſaid, The Lord ſhall not ſee: neither ſhall The God of Jacob underſtand.

Underſtand, ye unwiſe among the people: and ye fools, ſometime be wiſe.

He that planted the ear, ſhall He not hear?: or He that faſhioned the eye, doth He not conſider?

He that chaſtiſeth the heathen, ſhall not He rebuke?: He that teacheth man knowledge?

The Lord knoweth the thoughts of man: that they are but vain.

Bleſſed is the man whom Thou ſhalt inſtruct, O Lord: and ſhalt have taught him out of thy law.

That Thou mayeſt give reſt to him from the evil days: until the pit be digged for the ſinner.

For The Lord will not caſt off his people: neither will He forſake his inheritance.

Until righteouſneſs be turned again unto judgment: and they that are near it are all the upright in heart.

Who will riſe up with me againſt the malicious doers?: or who will ſtand with me againſt the workers of iniquity?

But that The Lord helped me: my ſoul had almoſt dwelt in Hell.

When I ſaid, My foot is moved: thy mercy, O Lord! aſſiſted me.

According to the multitude of my ſorrows in my heart: thy comforts rejoiced my ſoul.

Doth the ſeat of iniquity hold faſt by thee: who frameſt labour in commandment?

They will hunt after the ſoul of the righteous: and condemn the innocent blood.

And The Lord is become a refuge unto me: and my God the helper of my hope.

He ſhall recompenſe them their own wickedneſs, and deſtroy them in their malice: The Lord our God ſhall deſtroy them.

[Lord of all goodneſs! inſtruct us in thy law, and be to us a refuge in time of trouble; and do Thou, Who teacheſt man prudence and knowledge in the judgment, forſake not thine inheritance, through Chriſt our Lord. Amen.]

Psalm XCIV. [Ps. xcv. e. v.]

[*This Pſalm is not ſaid at Nocturns.*]

[A Canticle of Praiſe to David himſelf. A Pſalm of Invitation to praiſe God.]

Venite exultemus.

O COME, let us be joyful in The Lord: let us rejoice in God our Salvation.

Let us come before his face with thankſgiving: and with pſalms rejoice before Him.

For The Lord is a Great God: and a Great King above all gods.

For in his hand are all the confines of the Earth: and the heighths of the mountains are his.

For his is the Sea, and He made it: and his hands formed the dry land.

O come, let us worſhip and fall down, and weep before the Lord, who made us: for He is our God;

And we are the people of his paſture: and ſheep of his hand.

To-day, if ye ſhall have heard his voice: harden not your hearts.

As in the provocation: according to the day of temptation in the wilderneſs.

When your fathers tempted me: proved me, and ſaw my works.

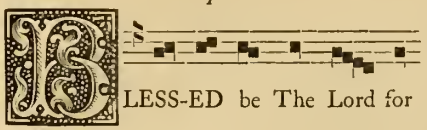
For forty years was I offended with that generation: and ſaid, they do alway err in their hearts;

And theſe men have not known my ways: as I ſware in my wrath, if they ſhall enter into my reſt.

Glory be to The Father.

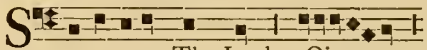
As it was in the beginning.

Antiphon.



Psalm XCV. [Ps. xcvi. e. v.]

[A Canticle to David himſelf, when his houſe was built, after the Captivity. A Pſalm for praiſing God. Voice of the Apoſtles to the people, that vain is the ſervice of Idols.]



Cantate Domino.

SING unto The Lord a new ſong: ſing unto The Lord all the whole Earth.

Sing ye unto The Lord, and bleſs ye His Name: be telling from day to day of His Salvation.

Declare His Glory unto the Gentiles: and his wonders unto all people.

For The Lord is great, and exceedingly to be praiſed: He is more to be feared than all gods.

For all the gods of the Gentiles are but devils: but The Lord made the Heavens.

Praiſe and beauty are in his preſence: Holineſs and Majeſty in his Sanctuary.

Bring unto The Lord, ye kindreds of the Gentiles, bring unto The Lord Glory and Honour: bring unto The Lord Glory unto His Name.

Take up ſacrifices, and enter into his courts: worſhip The Lord in his Holy Court.

Let the whole Earth be moved from before his face: tell ye among the Gentiles that The Lord hath reigned.

For He hath ſet upright the orb of the Earth, which ſhall not be moved: He ſhall judge the people with equity.

Let the Heavens rejoice, and let the Earth be glad; let the Sea be moved, and the fulneſs thereof: the fields ſhall rejoice, and all things that are in them.

Then ſhall all the trees of the wood rejoice before the face of The Lord, for He cometh: for He cometh to judge the Earth.

He ſhall judge the orb of the Earth with equity: and the people with his truth.

[Maker of Heaven and Earth, and Creator of the Sea! Whom, ſlain by the wickedneſs of the Gentiles, we praiſe in the melody of ſong; we pray Thee, that, like as we thy ſuppliants do confeſs Thee for our King, ſo, laying aſide the errors of the Gentiles, we may with earneſt longing await the Glory of thine Advent, Who liveſt and reigneſt with The Father and The Holy Ghoſt, God, world without end. Amen.]

Psalm XCVI. [Ps. xcvii. e. v.]

[To David, when his land was reſtored. A Pſalm to praiſe Chriſt. Voice of the Apoſtles to believers, as to the reign of Chriſt.]

Dominus regnavit exultet.

THE Lord hath reigned, let the Earth rejoice: let the multitude of the iſles be glad.

Clouds and darkneſs are round about Him: righteouſneſs and judgement are the ſupport of his throne.

There ſhall go forth a fire before Him: and burn up his enemies round about.

His lightnings ſhone forth upon the orb of the Earth: the Earth ſaw it, and was moved.

The mountains melted like wax before the face of The Lord: all the whole Earth before the face of The Lord.

The Heavens have declared his righteouſneſs: and all the people have ſeen His Glory.

Confounded be all they that worſhip carved images: and that glory in their idols.

Worſhip Him, all ye His Angels: Syon heard of it, and rejoiced.

And the daughters of Judah exulted: becauſe of thy judgements, O Lord!

For Thou, Lord, art The Moſt Higheſt over all the Earth: Thou art exalted far above all gods.

O ye that love The Lord, hate the thing which is evil: The Lord preſerveth the ſouls of his ſaints, He ſhall deliver them from the hand of the ſinner.

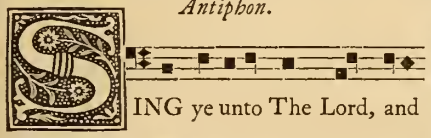
There is ſprung up a light for the righteous: and gladneſs for ſuch as are upright in heart.

Rejoice in The Lord, ye righteous: and give thanks for a remembrance of His Holineſs.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Antiphon.



[O God! Guardian of the ſouls of the ſaints! Whoſe kingdom is the perfecting of the juſt! grant, we beſeech Thee, that the light of Prophets and Evangeliſts may beam forth in our times; and, if hidden by any veil, may be openly revealed by Thy Holy Spirit, through Chriſt our Lord. Amen.]

℣. Let my prayer enter into thy preſence, O Lord.

℟. Incline thine ear unto my prayer.

[*Here follow* OUR FATHER *and* I BELIEVE IN GOD *and the Proper Leſſons, each preceded by their Proper Benedictions, and followed by their reſpective Verſicles and Reſponſories.*]

[*See the Office of Matins for Sunday Morning, and the Note there, the Common Forms and Table of Benedictions, and The Proper and Common of The Time, and of the Saints.*]

FRIDAY

¶ BEFORE LAUDS.

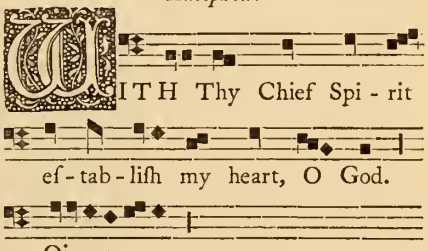
[*See Lauds for Monday.*]

℣. LET thy mercy, O Lord, be upon us.

℟. Like as we have put our truſt in Thee.

¶ IN LAUDS.

Antiphon.



PSALM L.

Miſerere mei, Deus.

HAVE mercy upon me, O God.

[*See Lauds for Monday.*]

PSALM CXLII. [PS. CXLIII. E. V.]

[A Pſalm of David, when Abſalom, his ſon, purſued him. A Penitential Pſalm for Prayer. Voice of the Apoſtle Paul to Chriſt; O Lord, I fly to Thee, grant me to do thy will, for Thou art my Lord.]

Domine, exaudi orationem meam, et.

LORD! hear my prayer, give ear to my ſupplication: in thy truth hearken unto me, in thy righteouſneſs.

And enter not into judgement with thy ſervant: for in thy ſight ſhall no man living be juſtified.

For the enemy hath perſecuted my ſoul: he hath humbled my life in the duſt.

He hath laid me in the darkneſs as the men that have been long dead: and my ſpirit is anguiſhed within me, and my heart within me is troubled.

I remembered the ancient days, I muſed upon all thy works: I meditated on the doings of thy hands.

I ſtretched forth my hands unto Thee: my ſoul like a land without water unto Thee.

Hear me ſpeedily, O Lord!: my ſpirit hath waxed faint.

Turn not away thy face from me: and I be like unto them that go down into the pit.

Make thy mercy heard of me betimes in the morning: for in Thee have I truſted.

Make known to me the way that I ſhould walk in: for unto Thee have I lifted up my ſoul.

Deliver me from mine enemies, O Lord! I have fled unto Thee: teach me to do thy will, for Thou art my God.

Let Thy Good Spirit lead me forth into the righteous land: for Thy Name's ſake, O Lord, Thou ſhalt quicken me in thine equity.

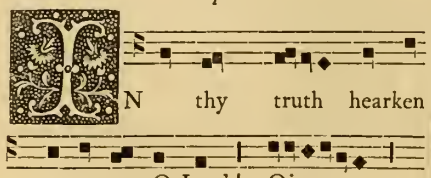
Thou ſhalt bring my ſoul out of trouble: and in thy mercy Thou wilt deſtroy all mine enemies.

Thou wilt cut off all them that vex my ſoul: for I am thy ſervant.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

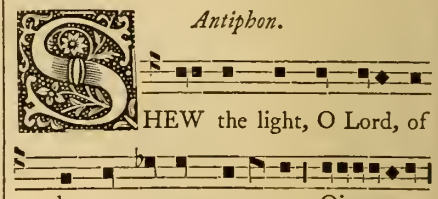
As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Antiphon.



[O God! Who, in the holy morning of Thy Reſurrection, madeſt thy joy to be heard, when, returning from Hell, Thou didſt fill the Earth with gladneſs, which Thou hadſt left in gloom; we beſeech The ineffable Majeſty of thy Power, that as Thou didſt cauſe the holy company of the Apoſtles to rejoice in thy riſing, ſo Thou wouldſt vouchſafe to illumine this Thy Church, which with outſtretched hands doth beſeech Thee, with the radiance of thy celeſtial ſplendour, Who liveſt and reigneſt with The Father and The Holy Ghoſt, God, world without end. Amen.]

Antiphon.



PSALM LXII. [PS. LXIII. E. V.]

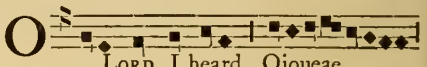
Deus, Deus meus.

O GOD, my God.

[*See Lauds for Monday.*]

℣ THE CANTICLE OF ABACUC THE PROPHET.

[A Prayer of Abacuc the Prophet upon Shigionoth, for ignorances.]



CHAPTER iii.

LORD, I heard thy report: and I was afraid.

O Lord! thy work: in the midſt of the years revive it.

In the midſt of the years Thou ſhalt make known: although Thou art angry Thou wilt remember mercy.

God ſhall come from the South: and The Holy One from Mount Pharan.

His Glory covered the Heavens: and the Earth is full of his praiſe.

His Brightneſs ſhall be as the light: horns were in his hand.

There was his might hidden: death ſhall go before his face.

Satan ſhall come forth before his feet: He ſtood and meaſured the Earth.

He beheld and melted the nations: and the everlaſting mountains were cruſhed.

The hills of the Earth were bowed: by the goings forth of his Eternity.

I ſaw the tents of Ethiopia for their iniquity: and the curtains of the land of Madian were troubled.

Waſt Thou angry with the rivers, O Lord?: or was thy wrath againſt the rivers, or was thy indignation againſt the ſea?

Thou, Who wilt ride upon thy horſes: and thy chariots are ſalvation.

Thou wilt arouſe and wake up thy bow: the oaths which Thou haſt ſpoken to thy tribes.

Thou ſhalt cleave rivers on the Earth; the mountains ſaw Thee and were grieved: the flood of waters paſſed away.

The abyſs uttered his voice: the deep lifted up his hands.

The Sun and Moon ſtood ſtill in their habitation: in the light of thine arrows, and at the ſhining of thy glittering ſpear, they ſhall go.

In indignation Thou ſhalt tread under foot the land: in thy wrath Thou wilt aſtoniſh the nations.

Thou wenteſt forth for the ſalvation of thy people: for ſalvation with Thy Chriſt.

Thou haſt wounded the head out of the houſe of the wicked: Thou haſt laid bare his foundation even unto the neck.

Thou haſt curſed his ſceptres, the head of his warriors: who came out as a whirlwind to ſcatter me.

Their rejoicing: was like his who devoureth the poor ſecretly.

Thou madeſt a way in the ſea for thine horſes: through the mire of many waters.

I heard, and my boſom was troubled: my lips quivered at the voice.

Let rottenneſs enter into my bones: and ſwarm under me.

That I may reſt in the day of trouble: that I may go up to our people who are girded.

Although the figtree ſhall not bloſſom: and there ſhall be no ſprout in the vines;

The labour of the olive ſhall fail: and the fields ſhall yield no food;

The flock ſhall be cut off from the fold: and there ſhall be no herd in the ſtalls;

Yet I will rejoice in The Lord: I will joy in God my Jeſus.

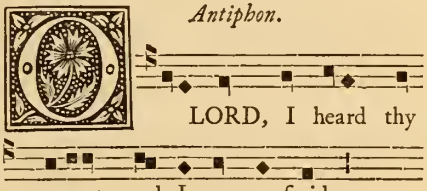
The Lord God is my ſtrength: and He will make my feet like harts' feet.

And He, the Conqueror, will lead me forth upon mine high places: ſinging with pſalmody.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

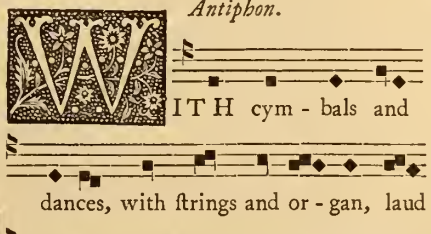
As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Antiphon.



[O Lord Jeſus Chriſt, Who didſt will to be ſhewn forth in the ſubſtance of our mortality, and ſuffering for us didſt not refuſe to ſubmit to the horns of the Croſs; grant, we beſeech Thee, that we may be worthy to be made partakers of Thy Divinity, and may ever glory and rejoice in Thee, Who liveſt and reigneſt in the Unity of The Father and The Holy Ghoſt, God, world without end. Amen.]

Antiphon.



PSALMS CXLVIII., CXLIX., CL.

Laudate Dominum de Cœlis.

O PRAISE The Lord from the Heavens.

[*See Lauds for Sunday and Monday.*]

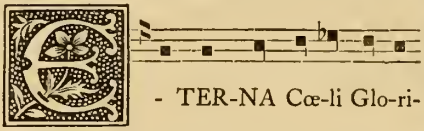
CHAPTER. 1 *Cor. xvi.*

WATCH ye, and pray; ſtand faſt in the faith; quit you like men; be ſtrong. Let all things be done with charity.

Thanks be to God.

¶ *From the FIRST SUNDAY after the OCTAVE of THE EPIPHANY to QUADRAGESIMA, in the ordinary FRIDAY Service, is ſaid AT LAUDS the following Hymn.*

HYMNUS.[2]

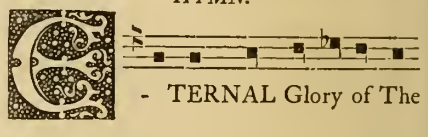


ÆTERNA Cœli Gloria!
Beata ſpes mortalium!
Celſi Tonantis Unice!
Caſtæque Proles Virginis!

Da dexteram ſurgentibus,
Exurgat ut mens ſobria;
Flagranſque in laudem Dei
Grates rependat debitas.

Ortus reſulget Lucifer,
Sparſamque lucem nuntiat;
Cadit caligo noctium,
Lux Sancta nos illuminet!

HYMN.



ETERNAL Glory of the Heaven!
Thou bliſsful hope of man forgiven!
Son of The Higheſt! God Moſt Bleſt!
Pure Offspring of a Virgin chaſte!

Uplift us with thine arm of might,
So may our ſouls riſe pure and bright;
So with the praiſe of God inflame,
And ſpeak thankſgivings to His Name.

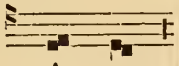
Refulgent beams the Star of dawn,
And heralds forth the coming morn;
The darkneſs of the night departs,
O Holy Light, illume our hearts!

[2] *From S. Ambroſe, or of his School.*

Manenſque noſtris ſenſibus,
Noctem repellat ſeculi;
Omnique fine diei,
Purgata ſervet pectora;

Quæſita jam primum Fides
Radicet altis ſenſibus;
Secunda Spes congaudeat,
Quo major extat Charitas.

Deo Patri ſit Gloria!
Ejuſque Soli Filio!
Cum Spiritu Paraclito,
Et nunc et in perpetuum.

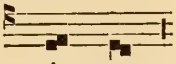


A - men.

Within our ſenſes ever dwell,
And worldly darkneſs thence expel;
Long as the days of life endure,
Preſerve our breaſts devout and pure;

The Faith of old by ſaints poſſeſſed,
Root deep within our inmoſt breaſt;
Let Hope with joy triumphant glow,
And Love in ſtrength and fervour grow.

To God The Father, Glory be,
And Only Son, alike to Thee;
With The Bleſt Spirit Paraclete,
Now, and through ages infinite.



A - men.

℣. In the morning, O Lord! I will meditate upon Thee.
℟. Becauſe Thou haſt been my helper.

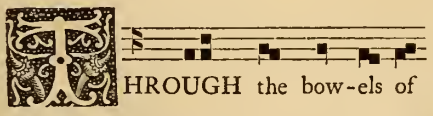
℄ *Throughout the Summer is ſaid the Hymn*

Ecce! jam noctis tenuatur umbra.
See! vaniſh faſt the paling ſhades of night.

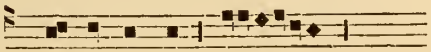
[*For which ſee Lauds for Sunday, Monday, and other days, after which*]

℣. In the morning, O Lord! I will meditate upon Thee.
℟. Becauſe Thou haſt been my helper.

Antiphon.



THROUGH the bow-els of mer-cy of our God, where-by the Day-ſpring from on high hath



vi-ſit-ed us. Oioueae.

Psalm.

Benedictus Dominus Deus Iſrael.

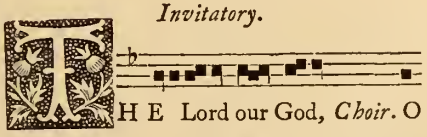
BLESSED be The Lord God of Iſrael.

[*For which ſee Lauds for Sunday and Monday.*]

Petitions as on Monday at Lauds.
Oriſons, as there directed.
Memorials, as above.

SATURDAY
AT MATINS.

Invitatory.



THE Lord our God, *Choir.* O come, let us worſhip. *Pſ.* O come.

PSALM XCIV. [Ps. XCV. E. V.]

Venite exultemus.

COME, let us be joyful in The Lord, let us rejoice in God our Salvation: Let us come before his face with thankſgiving, and with Pſalms rejoice before Him.

Choir. The Lord our God, O come let us worſhip.

For The Lord is a great God, and a great King above all gods: for The Lord will not reject his people, ſince in his hand are all the confines of the Earth, and the heighth of the mountains He beholdeth.

Choir. O come let us worſhip.

For his is the Sea, and He made it, and his hands founded the dry land: O come let us worſhip and fall down before God, let us weep before The Lord that made us; for He is The Lord our God, we are his people and the ſheep of his paſture.

Clerk. The Lord our God

Choir. O come let us worſhip.

To-day, if ye will hear his voice, harden not your hearts, as in the provocation, and as in the day of temptation in the wilderneſs: when your fathers tempted Me, proved Me, and ſaw my works.

Choir. O come let us worſhip.

Forty years was I very near at hand to this generation, and ſaid, they do alway err in their hearts, for they have not known my ways: to whom I ſware in my wrath, if they ſhall enter into my reſt.

Choir. The Lord our God, O come let us worſhip.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

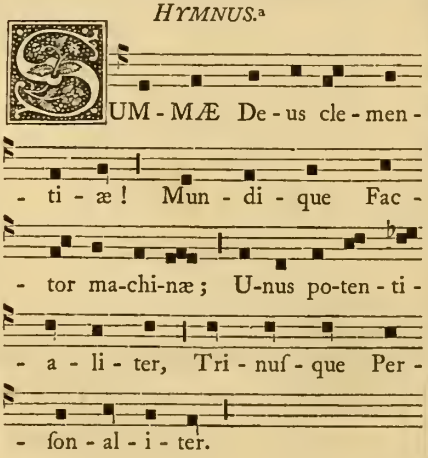
Choir. O come let us worſhip.

Clerk. The Lord our God,

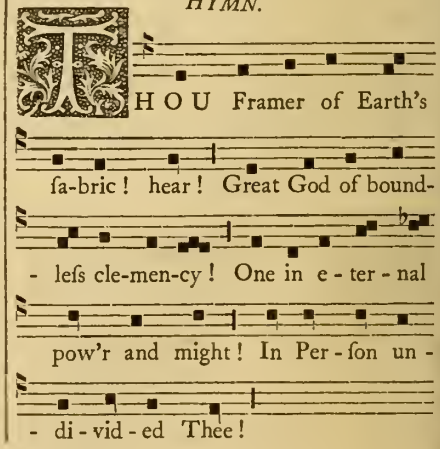
Choir. O come let us worſhip.

℣ *The following Hymn is only ſaid on the SATURDAY next before the FIRST SUNDAY in QUADRAGESIMA, when it is the ordinary SATURDAY Service.*

HYMNUS.[a]



HYMN.



[a] *From S. Ambroſe, or of his School.*

Summæ Deus clementiæ!
Mundique Factor machinæ!
Unus Potentialiter,
Trinuſque Perſonaliter!

Noſtros pius cum canticis
Fletus benigne ſuſcipe;
Quo corde puro ſordibus,
Te perfruamur largius.

Lumbos jecurque morbidum,
Adure igne congruo;
Accincti ut ſint perpetim,
Luxu remoto peſſimo.

Ut quique horas noctium
Nunc concinendo rumpimus,
Donis beatæ patriæ,
Ditemur omnes affatim.

Præſta Pater piiſſime!
Patrique Compar Unice!
Cum Spiritu Paraclito!
Regnans per omne ſeculum.
Amen.

Thou Framer of Earth's fabric! hear,
Great God of boundleſs clemency!
One, in eternal Power and Might,
In Perſon undivided Three!

Theſe morning hymns in love receive,
Which we with mingling tears outpour;
That ſo our hearts from guilt ſet free,
We may joy in Thee more and more.

Our reins and heart diſeaſed by ſin,
Purge throughly with thy chaſtening fire;
So may our loins be girt within,
And baniſhed every ill deſire.

Now, as we wake the midnight hours
In choral ſtrains of prayer and praiſe,
Enrich us with the plenteous gifts
Of Heaven, thy bliſsful dwelling-place.

Theſe prayers, moſt gracious Father! grant,
And Thou, Co-equal Only Son!
And Holy Ghoſt The Comforter!
Who reign through endleſs ages, One!
Amen.

℣ *Throughout the Summer is ſaid the Hymn* Nocte ſurgentes vigilemus omnes. Arise we in the nightly watches waking. [*See Matins for Sunday Morning.*]

Psalm XCVII. [Ps. xcviii. e. v.]

[A Pſalm to David himſelf. A Pſalm of triumph to praiſe Chriſt. Voice of Apoſtles rejoicing in the Reſurrection of Chriſt.]

For marvellous things. Oioueae.

Cantate Domino.

SING ye unto The Lord a new ſong: for He hath done marvellous things.

His Right Hand hath brought ſalvation to Himſelf: and his Holy Arm.

The Lord hath made known his ſalvation: his righteouſneſs hath He openly ſhewed in the ſight of the Gentiles.

He hath remembered his mercy: and his truth toward the houſe of Iſrael.

All the borders of the world have ſeen the ſalvation of our God: rejoice in God, all the Earth; ſing ye, exult, and ſing pſalms.

Sing ye pſalms unto The Lord upon the harp; upon the harp and with the voice of pſalmody: with long trumpets and the voice of the cornet.

O ſhew yourſelves joyful before The Lord The King; let the Sea be moved, and the fulneſs thereof: the orb of the worlds, and they that dwell therein.

Let the floods clap their hands, and the mountains exult together before The Lord: for He cometh to judge the Earth.

He ſhall judge the orb of the worlds with righteouſneſs: and the people with equity.

[Send forth, O Lord! Thy Salvation into our hearts, Who haſt revealed thy righteouſneſs unto all nations; and do Thou, Who didſt once come to be judged by the Gentiles, when Thou ſhalt come again, grant thy mercy to thoſe for whoſe ſake Thou waſt judged, Who liveſt and reigneſt God, world without end. Amen.]

Psalm XCVIII. [Ps. xcix. e. v.]

[A Pſalm to David himſelf. A Pſalm for praiſing Chriſt. Voice of Apoſtles to the Jews to believe rather than wonder, who, although they are wroth, yet Chriſt obtains the kingdom.]

Dominus regnavit, iraſcantur.

THE Lord hath reigned, though the people be angry: Who ſitteſt above the Cherubim, though the Earth be moved.

The Lord is great in Syon: and very high above all people.

Let them give thanks unto Thy great Name, for it is fearful and Holy: and the honour of The King loveth judgement.

Thou haſt prepared ſtatutes: Thou haſt executed judgement and juſtice in Jacob.

Exalt ye The Lord our God, and worſhip at his footſtool: for it is holy.

Moſes and Aaron among his Prieſts: and Samuel among ſuch as call upon His Name.

They called upon The Lord, and He heard them: in the pillar of the cloud He ſpake unto them.

They kept his teſtimonies: and the precept that He gave them.

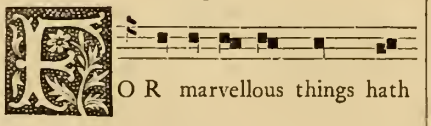
O Lord our God! Thou heardeſt them; Thou, O God! waſt favourable unto them: and puniſhedſt all their own inventions.

Exalt ye The Lord our God, and worſhip in his Holy Mountain: for The Lord our God is Holy.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Antiphon.

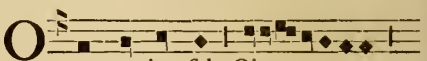


FOR marvellous things hath The Lord done.

[Lord! upon thy lofty throne we pray and intreat Thee, that, by thy light ſhining as a pillar in the night, we, as an order of Prieſts, may be preſerved by Thee our Guardian, through Chriſt our Lord. Amen.]

Psalm XCIX. [Ps. c. e. v.]

[A Pſalm in Confeſſion. A Pſalm for praiſing God. Voice of the Church to the people.]



OBE joy-ful. Oioueae.

Jubilate Deo omnis Terra.

OBE joyful in God all the whole Earth: ſerve ye The Lord with gladneſs.

Enter ye in before his preſence: with rejoicing.

Be ye ſure that The Lord He is God: He hath made us, and not we ourſelves.

Ye, his people, and ſheep of his paſture, enter into his gates with thankſgiving: into his courts with hymns; give ye thanks unto Him.

Praiſe ye His Name, for The Lord is gracious; his mercy is everlaſting: and even from generation to generation, is his truth.

[O Eternal God! we rejoice before Thee with joy and gladneſs; beſeeching Thee that the gates of our ſins may be unlocked within us by thy praiſes, and may ever be open to mercy and truth, through Chriſt our Lord. Amen.]

Psalm C. [Ps. ci. e. v.]

[A Pſalm to David himſelf. A Pſalm of Meditation. Voice of the Penitent.]

Miſericordiam et judicium.

OF mercy and judgement: unto Thee, O Lord, will I ſing.

I will ſing pſalmody, and have underſtanding in the undefiled way: when Thou ſhalt come unto me.

I will walk in the innocence of my heart: in the midſt of my houſe.

I ſet not before mine eyes the unjuſt

thing : I hated them who practiſe deceits.

A froward heart cleaved not unto me : I knew not the malicious man who turned aſide from me.

He that privily ſlandereth his neighbour : him did I purſue.

The man of a proud eye and inſatiable heart : with him I eat not.

Mine eyes are upon the faithful in the land, that they may ſit with me : he that walketh in the undefiled way, miniſtered to me.

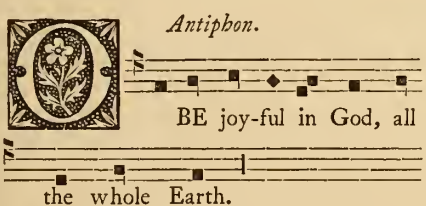
He ſhall not dwell in the midſt of my houſe that doeth pride : he that ſpeaketh wickedly, ruled not in mine eyes.

In the morning I ſlew all the ſinners of the Earth : that I might deſtroy from the City of The Lord, all that work iniquity.

Glory be to The Father.

As it was in the beginning.

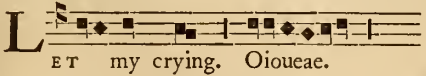
Antiphon.



[O God of ſtrength ! paſſing all underſtanding ! Who mercifully giveſt to thy people mercy and judgment ; grant to us, we beſeech Thee, faithfully to love Thee, to walk in the way of righteouſneſs, and to hate the accurſed ſins of vanity and pride, through Chriſt our Lord. Amen.]

Psalm CI. [Ps. cii. e. v.]

[Prayer of the poor, when he is anxious, and poureth forth his petition before God. Penitential Pſalm for Prayer. Voice of the Church to Chriſt.]



Domine, exaudi orationem meam.

O LORD ! hear my prayer : and let my crying come unto Thee.

Turn not away thy face from me : in what day ſoever I am in trouble, incline thine ear unto me.

In what day ſoever I call upon Thee : hear me ſpeedily.

For my days have vaniſhed like ſmoke : and my bones, as it were a fire-brand, are dried up.

I am ſmitten like graſs, and my heart is withered : for I forgot to eat my bread.

For the voice of my groaning : my bones cleaved to my fleſh.

I became like a pelican in the wilderneſs : I became as it were an owl that is in a dwelling.

I watched : and became even as it were a ſparrow, ſolitary upon the roof.

All the day long mine enemies reviled me : and they that praiſed me are ſworn together againſt me.

For I have eaten aſhes as it were bread : and I mingled my drink with weeping.

From before the face of thine indignation : for lifting me up, Thou haſt caſt me down.

My days have fallen away like a ſhadow : and I am withered like the hay.

But Thou, O Lord ! abideſt for ever : and thy remembrance from generation to generation.

Thou ariſing, O Lord ! ſhalt have mercy upon Syon : for it is time that Thou have mercy upon her ; yea, the time is come.

For her ſtones have pleaſed thy ſervants : and they ſhall have pity on her land.

And the Gentiles ſhall fear Thy Name, O Lord : and all the kings of the Earth thy glory.

For the Lord hath built up Syon : and He ſhall be ſeen in his Glory.

He hath had regard unto the prayer of the humble : and hath not deſpiſed their petition.

Let theſe things be written for another generation : and the people which ſhall be created ſhall praiſe The Lord.

For He hath looked forth from his lofty

ſanctuary: The Lord from Heaven hath beheld the Earth;

That He might hear the moans of the bondmen: and looſe the children of them that are appointed unto death.

That they may declare in Syon The Name of The Lord: and his praiſe in Jeruſalem.

In the aſſembling of the people together: and the kings alſo, to ſerve The Lord.

He anſwered him in the way of his might: declare unto me the fewneſs of my days.

Call me not away in the midſt of mine age: from generation to generation are thy years.

Thou, Lord! in the beginning, haſt founded the Earth: and the Heavens are the works of thy hands.

They ſhall periſh, but Thou endureſt: they all ſhall wax old, as doth a veſtment:

And as a garment ſhalt Thou change them, and they ſhall be changed: but Thou art the very ſame, and thy years ſhall not fail.

The children of thy ſervants ſhall dwell: and their ſeed ſhall be guided aright for ever.

[O Lord! Who heareſt prayer, give ear to the petitions of thy ſuppliants; ſo that we, who, taken captive by our ſins, are as it were withered like graſs, may be delivered by the regards of thy celeſtial mercy, through our Lord Jeſus Chriſt. Amen.]

Psalm CII. [Ps. ciii. e. v.]

[Pſalm to David himſelf. Pſalm of Thankſgiving. The Voice of Believers.]

Benedic, anima mea, Domino; et.

BLESS The Lord, O my ſoul!: and all that is within me, His Holy Name.

Bleſs The Lord, O my ſoul!: and forget not all his recompenſes.

Who is forgiving to all thine iniquities: Who healeth all thine infirmities.

Who redeemeth thy life from deſtruction: Who crowneth thee with mercy and compaſſions.

Who ſatisfieth thy deſire with good things: thy youth ſhall be renewed as the eagles.

The Lord doeth mercies: and judgement for them that ſuffer wrong.

He made known his ways unto Moſes: his will unto the children of Iſrael.

The Lord is compaſſionate and merciful: long-ſuffering, and very pitiful.

He will not alway be angry: neither will He threaten for ever.

He hath not dealt with us after our ſins: nor rewarded us according to our iniquities.

For, as the height of the Heavens is above the Earth: ſo hath He eſtabliſhed his mercy toward them that fear Him.

As far as the Eaſt is from the Weſt: ſo far hath He ſet our iniquities from us.

Like as a father pitieth his children, ſo hath the Lord compaſſion upon them that fear Him: for He knoweth our frame.

He hath remembered that we are duſt: a man like as graſs in his days; as a flower of the field, ſo ſhall he bloom forth.

For the wind ſhall paſs over it, and it ſhall not abide: and it ſhall know its place no more.

But the mercy of the Lord is for everlaſting: and even for ever upon them that fear Him.

And his righteouſneſs upon children's children: upon ſuch as keep his covenant;

And are mindful of his commandments: to do them.

The Lord hath prepared his ſeat in Heaven: and his Kingdom ſhall rule over all.

Bleſs The Lord, all ye Angels of His: ye that excel in ſtrength, performing his word, and hearkening unto the voice of his ſpeech.

Bleſs The Lord, all ye his hoſts: ye ſervants of His that do his pleaſure.

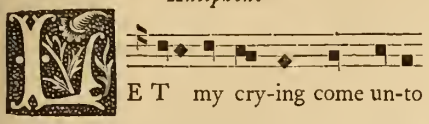
Bleſs The Lord, all ye works of His:

in all places of his dominion; bleſs The Lord, O my ſoul!

Glory be to The Father.

As it was in the beginning.

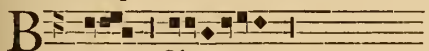
Antiphon.



[O Lord! heal the infirmities of thy people, Who doſt ever as a Father pity us ſinners; ſo that, releaſed from the pains of everlaſting death, our ſouls may bleſs Thee, and our lives glorify Thee, through Chriſt our Lord. Amen.]

Psalm CIII. [Ps. civ. e. v.]

[A Pſalm to David himſelf. Pſalm of the Creation of the World, and to praiſe its Creator. Voice of The Holy Spirit reſpecting the Creation of the World.]



Benedic, anima mea, Domino Domine. (ii.)

BLESS The Lord, O my ſoul!: O Lord my God, Thou art magnified exceedingly.

Thou haſt put on praiſe and beauty: Thou art clothed with light, as with a veſture.

Spreading out the Heaven like a ſkin: Who covereth its higher regions with water.

Who makeſt the cloud thy aſcent: Who walkeſt upon the wings of the winds.

Who makeſt thy Angels ſpirits: and thy miniſters burning fire.

Who haſt founded the Earth upon its baſe: it ſhall not bow for ever and ever.

The abyſs, like a veſtment, is its clothing: upon the mountains ſhall the waters ſtand.

From thy rebuke they ſhall flee: at the voice of thy thunder they ſhall be afraid.

The mountains riſe up, and the plains deſcend: unto the place which Thou haſt founded for them.

Thou haſt ſet them a bound which they ſhall not paſs: neither be turned again to cover the Earth.

Thou Who ſendeſt forth the ſprings into the valleys: between the midſt of the mountains the waters ſhall flow.

All beaſts of the field ſhall drink: and the wild aſſes ſhall long for them in their thirſt.

Above them ſhall the fowls of the air dwell: from the midſt of the rocks they ſhall utter their voices.

Watering the mountains from their higher regions: the Earth ſhall be ſatiated with the fruit of thy works.

Bringing forth graſs for the cattle: and herb for the ſervice of man.

That Thou mayeſt bring bread out of the Earth: and wine may make glad the heart of man.

That he may cheer his countenance with oil: and bread may ſtrengthen man's heart.

The trees of the plain alſo ſhall be full, and the cedars of Libanus, which he hath planted: therein the birds ſhall make their neſts.

The houſe of the heron is their chief: the high mountains for the ſtags; the rocks is a refuge for the conies.

He made the Moon for ſeaſons: and the Sun knoweth his going down.

Thou didſt appoint darkneſs, and it became night: wherein all the beaſts of the foreſt ſhall roam.

The lions' whelps roaring after their prey: and that they may ſeek for themſelves their meat from God.

The Sun ariſeth, and they are gathered together: and ſhall lie down in their dens.

Man will go forth to his work: and to his labour until the evening.

How magnificent are thy works, O

Lord!: in wiſdom haſt Thou made them all; the Earth is full of thy wealth.

So is the ſea great and wide with its arms: therein are reptiles which are innumerable.

Animals ſmall and great: there paſs through the ſhips.

That dragon which Thou haſt formed to take his paſtime therein: theſe wait all upon Thee to give them food in due ſeaſon.

At thy giving it them they ſhall gather it: when Thou openeſt thy hand all things ſhall be filled with good.

But when Thou turneſt away thy face they ſhall be troubled: Thou ſhalt take away their breath and they ſhall fail, and return again to their duſt.

Send forth thy Spirit, and they ſhall be created: and Thou ſhalt renew the face of the Earth.

Let the Glory of The Lord be for ever: The Lord ſhall rejoice in his works.

Who looketh upon the Earth, and maketh it tremble: Who toucheth the mountains, and they ſmoke.

I will ſing unto The Lord as long as I live: I will ſing pſalms to my God while I have my being.

Let my ſpeech be pleaſing to Him: and I will delight in The Lord.

Let ſinners fail from off the Earth, and the wicked ſo that they be not: bleſs The Lord, O my ſoul.

[Almighty and glorious God! Who repleniſheſt the dry Earth with plenteous fruit; grant us, we beſeech Thee, with a ſpiritual mind to behold thy aſcent into Glory; that ſo, while we look upward after Thee, we may ever meditate on thoſe things which are heavenly, through Chriſt our Lord. Amen.]

Psalm CIV. [Ps. cv. e. v.]

[Alleluya. A Pſalm for praiſing God. Alleluya in Confeſſion of the works of The Lord.]

Confitemini Domino, et invocate.

GIVE ye thanks unto The Lord, and call upon His Name: tell ye forth among the Gentiles his works.

Sing ye unto Him, yea, ſing pſalms unto Him: ſpeak ye of all his wonders; Glory ye in His Holy Name.

Let the heart of them be glad that ſeek The Lord; ſeek ye The Lord, and be ſtrengthened: ſeek his face evermore.

Remember the marvellous works that He hath done: his wonders and the judgements of his mouth.

Ye ſeed of Abraham, his ſervant: ye children of Jacob, his choſen.

He is The Lord our God: his judgements are in the whole world.

He hath been mindful of his covenant for ever: of the word which He commended to a thouſand generations.

Which He ſettled with Abraham: and of his oath unto Iſaac.

And appointed the ſame unto Jacob for a precept: and to Iſrael for an everlaſting teſtament.

Saying, Unto thee will I give the land of Canaan: the line of your inheritance.

When there were yet ſmall in number: very few, and ſojourners therein.

And they paſſed from one nation to another: from one kingdom to another people.

He ſuffered no man to hurt them: and chaſtiſed even kings for their ſakes.

Touch ye not mine Anointed: and do no miſchief to my prophets.

And He called for a dearth upon the land: and deſtroyed all the ſupport of bread.

He ſent a man before them: Joſeph was ſold to be a ſervant.

They humbled his feet in fetters: the iron pierced his ſoul until his word came forth.

The word of the Lord kindled him: the king ſent and delivered him; and the Prince of the people let him go free.

He made him lord of his houſe: and prince of all his poſſeſſions.

That he might inſtruct his princes as himſelf: and teach his ancients wiſdom.

Iſrael alſo entered into Egypt: and Jacob was a ſtranger in the land of Cham.

And he increaſed his people exceedingly: and made them ſtronger than their enemies.

He turned their heart ſo that they hated his people: and dealt deceitfully with his ſervants.

He ſent Moſes his ſervant: and Aaron himſelf whom He had choſen.

He put in them the words of his tokens: and wonders in the land of Cham.

He ſent darkneſs and it grew dark: and he ſharpened not his words.

He turned their waters into blood: and ſlew their fiſh.

And their land brought forth frogs: in the inner chambers of their kings.

He ſpake and there came all manner of flies and lice: in all their borders.

He made their rain hail: and conſuming fire in their land.

He ſmote their vines alſo and fig trees: and deſtroyed the trees in their coaſts.

He ſpake and there came up the locuſt and the caterpillar: which were innumerable.

And did eat up all the graſs in their land: and devoured all the fruit of their ground.

And He ſmote all the firſt-born in their land: the firſt fruits of all their labour.

And He brought them out with ſilver and gold: there was no feeble perſon among their tribes.

Egypt was glad at their departing: for their fear lay upon them.

He ſpread out a cloud for their protection: and fire to give light to them through the night.

They intreated, and the quail came: and He filled them with the bread of Heaven.

He clave aſunder the rock, and the waters flowed out: rivers ran in the dry places.

For He remembered his holy promiſe: which He made unto Abraham, his ſervant.

And He brought forth his people with joyfulneſs: and his choſen with gladneſs.

And He gave them the regions of the Gentiles: and they poſſeſſed the labours of the people.

That they might keep his ſtatutes: and ſearch out his law.

Glory be to The Father.

As it was in the beginning.

Antiphon.

BLESS The Lord, O my ſoul.

[O Lord! we call upon Thy Name, and intreat Thee, that, as by the ſtrength of Thy Name, Thou didſt refreſh our fathers, when in danger of periſhing, with the food of Angels; ſo Thou wouldeſt nouriſh and recreate us by the feaſts of thy myſteries, through our Lord Jeſus Chriſt. Amen.]

Psalm CV. [Ps. cvi. e. v.]

[Alleluya. A Pſalm for praiſing God, and Confeſſion of Sin. Confeſſion of Sins.]

VI - SIT us, O Lord. Oioueae.

Confitemini Domino, quoniam bonus.

GIVE ye thanks unto The Lord, for He is good: for his mercy is for evermore.

Who ſhall expreſs the powers of The Lord: or make all his praiſes to be heard?

Bleſſed are they that keep judgement and do righteouſneſs: at all times.

Remember us, O Lord! in the good pleaſure of thy people: viſit us with thy ſalvation.

To behold the good of thy choſen, and to rejoice in the gladneſs of thy people: that Thou may be praiſed with thine inheritance.

We have ſinned with our fathers: we have behaved unjuſtly, we have done iniquity.

Our fathers underſtood not thy wonders in Egypt: they remembered not the multitude of thy mercy.

And they provoked Thee, going up from the Sea: even the Red Sea.

And He ſaved them for His Name's ſake: that He might make his power to be known.

He rebuked the Red Sea, and it was dried up: and He led them in the abyſſes like as in a wilderneſs.

And He ſaved them from the hand of their haters: and redeemed them from the hand of the enemy.

And He overwhelmed with water thoſe who were troubling them: not one of them remained.

And they believed his words: and they ſang his praiſes.

Quickly they did it, they forgat his works: and endured not his counſel.

And they luſted luſt in the wilderneſs: and they tempted God in a land without water.

And He gave them their petition: and ſent fulneſs into their ſouls.

They angered Moſes, alſo, in the camp: and Aaron, the ſaint of The Lord.

The Earth was opened, and ſwallowed up Dathan: and covered over the congregation of Abiram.

And the fire was kindled in their company: the flame burnt up the ſinners.

They made a calf in Horeb: and worſhipped the graven image.

Thus they turned their glory: into the ſimilitude of a calf that eateth hay.

And they forgat God, Who ſaved them: Who had done ſo great things in Egypt, wondrous works in the land of Ham, and fearful things by the Red Sea.

And He ſaid that He would deſtroy them: had not Moſes, his choſen, ſtood before his ſight in the breach;

To turn away his anger, leſt He ſhould deſtroy them: and they ſet at naught that lovely land.

They believed not his word, and murmured in their tents: they hearkened not unto the voice of The Lord.

And He lifted up his hand againſt them: to overthrow them in the wilderneſs;

And to caſt out their ſeed among the nations: and to ſcatter them in the lands.

They were initiated unto Beel-phegor: and ate the ſacrifices of the dead.

And they provoked Him to anger with their own inventions: and deſtruction was multiplied among them.

And Phinees ſtood up and appeaſed Him: and the earthquake ceaſed.

And that was counted unto him for righteouſneſs: from generation to generation, even for evermore.

And they angered Him alſo at the waters of ſtrife: and Moſes was vexed for their ſakes; for they embittered his ſpirit.

And he ſpake unadviſedly with his lips: they deſtroyed not the Gentiles as The Lord commanded them.

And they were mingled among the Gentiles, and learned their works: and ſerved their idols, and it became an offence to them.

And they ſacrificed their ſons: and their daughters unto devils.

And ſhed innocent blood, the blood of their ſons and of their daughters: whom they ſacrificed unto the idols of Canaan.

And the land was defiled with blood, and was polluted with their works: and they went a whoring with their own inventions.

And The Lord was angry in wrath againſt his people: and abhorred his own inheritance.

And He gave them up into the hands of the Gentiles: and they that hated them were lords over them.

And their enemies troubled them: and they were humbled under their hands; many a time did He deliver them.

But they provoked Him with their counſel: and they were humbled in their iniquities.

And He beheld when they were afflicted: and He heard their prayer.

And He remembered his covenant: and it repented Him, according unto the multitude of his mercy.

And He gave them unto his mercies: in the ſight of all thoſe that had made them captive.

Save us, O Lord our God!: and gather us from among the nations;

That we may give thanks unto Thy Holy Name: and glory in thy praiſe.

Bleſſed be The Lord God of Iſrael from everlaſting and even for evermore: and let all the people ſay, So be it! So be it!

[Remember us, O Lord! according to the good favour of thy people; and, having ſhaken off the ſlavery of our ſins, preſerve us by the viſitation of thy ſalvation, through Chriſt our Lord. Amen.]

Psalm CVI. [Ps. cvii. e. v.]

[Alleluya. A Pſalm for praiſing God. A Confeſſion of the attributes and pity of The Lord.]

Confitemini Domino, quoniam bonus. (ii.)

GIVE thanks unto The Lord, for He is good: for his mercy is for evermore.

Let them ſpeak who are redeemed by The Lord: whom He hath redeemed from the hand of the enemy; from the countries He hath gathered them.

From the Sunriſing and the Sunſetting: from the North and from the Seas.

They ſtrayed in the wilderneſs, in the land without water: and found no way to a city of habitation.

Hungry and thirſty: their ſoul fainted within them.

And they cried unto The Lord in their tribulation: and He reſcued them from their diſtreſſes.

He led them forth into a right way: that they might go to a city of habitation.

Let his mercies give praiſe to The Lord: and his wonderful works to the children of men!

For He hath ſatisfied the empty ſoul: and filled the hungry ſoul with good things.

Such as ſit in darkneſs and in the ſhadow of death: bound in poverty and iron.

Becauſe they were bitter againſt the words of The Lord: and affronted the counſel of The Higheſt.

And their heart was humbled with labours: they were enfeebled, nor was there any one to help them.

And they cried unto The Lord in their tribulation: and He delivered them out of their diſtreſſes.

And He brought them out of darkneſs and out of the ſhadow of death: and burſt their bonds in ſunder.

Let his mercies give praiſe to The Lord: and his wonderful works to the children of men!

For He hath cruſhed the gates of braſs: and broken the bolts of iron.

He lifted them out of the way of their iniquity: for they were humbled becauſe of their iniquities.

Their ſoul abhorred all food: and they drew nigh to the gates of death.

And they cried unto The Lord in their tribulation: and He delivered them out of their diſtreſſes.

He ſent his word, and healed them: and reſcued them from their deſtructions.

Let his mercies give praiſe to The Lord: and his wonderful works to the children of men!

Let them ſacrifice the ſacrifice of praiſe: and tell out his works with gladneſs.

They that go down to the ſea in ſhips: and occupy their buſineſs in many waters.

Theſe men have ſeen the works of The Lord: and his wonders in the deep.

He ſpake, and the breath of the ſtorm ſtood up: and its waves were exalted.

They go up even to the Heaven, and go down even to the abyſſes: their ſoul waſted away in evils.

They were troubled, and ſtaggered like a drunken man: and all their wiſdom was conſumed.

And they cried unto The Lord in their tribulation: and He brought them forth out of their diſtreſſes.

And He made the ſtorm a gentle wind: and its waves were ſtill.

And they were glad becauſe they were at reſt: and He brought them into the haven of their deſire.

Let his mercies give praiſe to The Lord: and his wonderful works to the children of men!

And let them exalt Him in the church of the people: and praiſe Him in the chair of the elders.

He turned rivers into a deſert: and the ſprings of water into thirſt.

A fruitful land into ſaltneſs: for the wickedneſs of them that dwell therein.

He turneth the deſert into pools of water: and the land without water into water-ſprings.

And there He placed the hungry: and they built them a city of habitation.

And they ſowed their fields, and planted vineyards: and they yielded fruit of increaſe.

And He bleſſed them, and they multiplied exceedingly: and their cattle decreaſed not.

And again they were miniſhed: and they were vexed with the tribulation of evils and ſorrow.

Contempt was poured out upon their princes: and He made them wander in a pathleſs land, and not in the way.

And He helped the poor out of miſery: and made him houſeholds like ſheep.

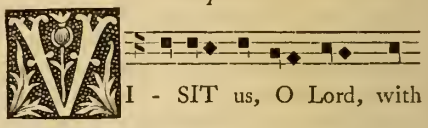
The righteous ſhall behold this, and rejoice: and all iniquity ſhall ſhut its mouth.

Who is wiſe, and will keep theſe things?: and will underſtand the mercies of The Lord?

Glory be to The Father.

As it was in the beginning.

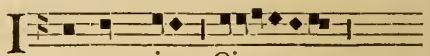
Antiphon.



[O Lord! we acknowledge thy mercies which Thou doſt continually beſtow upon our wants; and we, who exalt Thee in the Church of thy people, intreat Thee, Who ſitteſt on thy throne at the right hand of The Father, that Thou wouldeſt teach us to underſtand and to keep the favour of ſuch thy great mercies, Who liveſt and reigneſt with God The Father, in the Unity of The Holy Ghoſt, God, world without end. Amen.]

Psalm CVII. [Ps. cviii. e. v.]

[Canticle of a Pſalm. To David himſelf. A Pſalm for praiſing God. Thankſgiving by the people for their liberation.]



Paratum cor meum.

MY heart is ready, O God! my heart is ready: I will ſing and utter a pſalm with my glory.

Awake up, my glory! awake, pſaltery and harp!: I will awake right early.

I will give thanks unto Thee, O Lord! among the people: I will ſing pſalms to Thee among the nations.

For thy mercy is great above the Heavens: and thy truth is even unto the clouds.

Be Thou exalted, O God! above the Heavens, and thy Glory above all the Earth: that thy beloved may be delivered.

Save them by thy right hand, and hear Thou me: God hath ſpoken in His Holineſs;

I will rejoice and divide Sichem: and mete out the valley of tabernacles.

Galaad is mine, and mine is Manaſſes: Ephraim alſo is the ſupport of my head.

Judah is my king: Moab is the cauldron of my hope.

Over Idumæa will I extend my ſhoe: the aliens are become my friends.

Who will lead me into the fenced city?: who will bring me even unto Idumæa?

Wilt not Thou, O God! Who haſt caſt us off?: and wilt not Thou, O God! go forth with our hoſts?

Give us help in our tribulation: for vain is the ſalvation of man.

In God will we do might: and He will bring to naught our enemies.

[O Lord! our heart is ready to confeſs Thy Name; ſo that believing Thee early in the morning to have ariſen from the dead, we may be ſtretching forward thitherward by our good works, whither Thou, victorious, haſt aſcended into thy kingdom, Who liveſt and reigneſt with The Father, in the Unity of The Holy Ghoſt, God, for ever and ever. Amen.]

Psalm CVIII. [Ps. cix. e. v.]

[To the end a Pſalm of David. A Pſalm of Prayer. Curſing of Judas, the traitor.]

Deus laudem meam.

O GOD! be not Thou ſilent in my praiſe: for the mouth of the ſinner and the mouth of the deceitful is opened upon me.

And they have ſpoken againſt me with a deceitful tongue: they compaſſed me about alſo with words of hatred, and beſieged me without a cauſe.

Inſtead of loving me they ſlandered me: but I gave myſelf unto prayer.

And they ſet againſt me evil for good: and hatred for my affection.

Set Thou a ſinner over him: and let Satan ſtand at his right hand.

When he is judged, let him go forth condemned: and let his prayer become a ſin.

Let his days be few: and his biſhopric let another take.

Let his children be orphans: and his wife a widow.

Let his children be unſtable vagabonds, and beg their bread: and let them be caſt out of their dwellings.

Let the extortioner ſearch all his ſubſtance: and ſtrangers ſpoil his labours.

Let there be no man to help him: nor to have compaſſion upon his fatherleſs children.

Let his ſons be for deſtruction: and in one generation let his name be blotted out.

Let the iniquity of his fathers return in remembrance before The Lord: and let not the ſin of his mother be done away.

Let them alway be before The Lord; and let the memorial of them periſh from off the Earth: for this that he remembered not to ſhew mercy:

And he perſecuted the poor and mendicant: and the broken in heart to put him to death.

And he loved curſing, and it ſhall come unto him: and he would not bleſſing, and it ſhall be far from him.

He clothed himſelf with curſing like as with raiment: and it hath entered into his inward parts like water, and like oil into his bones.

Let it be unto him as the garment wherewith he is clad: and as the girdle wherewith he is ever girded.

This ſhall be the work of them that ſlander me before The Lord: and who ſpeak evil againſt my ſoul.

But Thou, O Lord! O Lord! deal with me according unto Thy Name: for ſweet is thy mercy.

Deliver me, for I am needy and poor: and my heart is diſturbed within me.

Like the ſhadow when it departeth, I am taken away: and ſhaken off as the locuſts.

My knees are weak through faſting: my fleſh is changed for want of fatneſs.

I became alſo a reproach unto them: they looked upon me, and ſhook their heads.

Help me, O Lord my God!: ſave me according to thy mercy.

And let them know how that this is thy hand: and that Thou, Lord, haſt done it.

They ſhall curſe, and Thou ſhalt bleſs: and let them be confounded who riſe up againſt me; but thy ſervant ſhall rejoice.

Let them that ſlander me be clothed with ſhame: and let them be covered with their own confuſion as with a cloke.

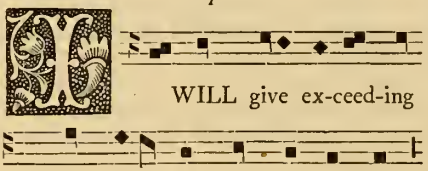
I will give exceeding thanks unto The Lord with my mouth: and among the multitude I will praiſe Him.

Who hath ſtood at the right hand of the poor: to ſave my ſoul from the perſecutors.

Glory be to The Father, and to The Son, and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be, world without end. Amen.

Antiphon.



[O Eternal God! anointing us with pity, Who didſt vouchſafe to make Thyſelf a ſubject of pity, to deliver us from the curſe of the law; we intreat Thee, for Thy Name's ſake, to ſhew thy mercy upon us, and vouchſafe to free us from the ſins which threaten us, and from the reproaches of wicked men, through our Lord Jeſus Chriſt. Amen.]

℣. O Lord! hear my prayer.
℟. And let my crying come unto Thee.

[*Here follow* OUR FATHER, I BELIEVE IN GOD, *and the Firſt Benediction. Then the Proper Leſſons, with their reſpective Benedictions, Verſicles, and Reſponſories.*]

[*See the Office of Matins for Sunday Morning, and Note there, the Common Forms and Table of Benedictions.*]

SATURDAY

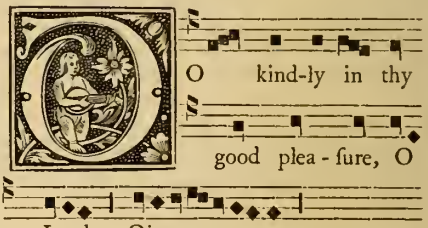
¶ BEFORE LAUDS.

[*See Lauds for Monday.*]

℣.
LET thy mercy, O Lord, be upon us.
℟. Like as we have put our truſt in Thee.

¶ IN LAUDS.

Antiphon.



PSALM L. [PS. LI. E. V.]

Miſerere mei, Deus.

HAVE mercy upon me, O God!
[*See Lauds for Monday.*]

PSALM XCI. [PS. XCII. E. V.]

[A Pſalm and Canticle for the Sabbath Day. A Pſalm for praiſing God. Voice of the Penitent.]

Bonum eſt confiteri.

IT is good to give thanks unto The Lord, and to ſing pſalms unto Thy Name, O Moſt Higheſt!

To tell of thy mercy early in the morning: and thy truth through the night-ſeaſon.

Upon the ten-ſtringed pſaltery: and with ſinging upon the harp.

For Thou, Lord, haſt made me glad in thy doings: and in the operations of thy hands I will rejoice.

O Lord! how magnificent are thy works: very deep are thy thoughts.

An unwiſe man will not know: and a fool will not underſtand theſe things.

When the wicked ſhall ſpring up like the graſs: and when all who work iniquity ſhall appear:

That they may periſh for ever and ever: but Thou, Lord, art The Moſt Higheſt for evermore.

For lo! thine enemies, O Lord; lo! thine enemies ſhall periſh: and all who work iniquity ſhall be ſcattered.

But mine horn ſhall be exalted like the horn of an unicorn: and mine old age with bounteous mercy.

Mine eye alſo hath looked down upon mine enemies: and mine ear ſhall hear of the wicked that ariſe up againſt me.

The righteous ſhall flouriſh like a palm-tree: like a cedar in Libanus ſhall he be multiplied.

Such as are planted in the Houſe of The Lord: ſhall flouriſh in the courts of the Houſe of our God.

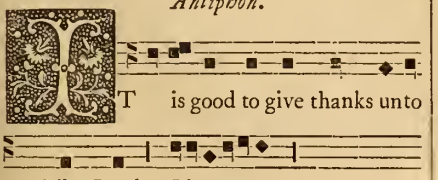
They ſhall ſtill be multiplied in a fruitful old age: and ſhall be well liking, that they may ſhew

How righteous The Lord our God is: and that there is no iniquity in Him.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

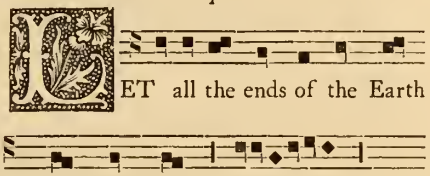
As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Antiphon.



[O God! Who art the joy of the Church of thy ſaints, Who cauſeſt the righteous to flouriſh in the divine abundance of thy goodneſs, and doſt make them as an unfading palm tree in thy Courts; grant, we beſeech Thee, that, lightening the burthen of our iniquity, Thou wouldeſt vouchſafe to grant us fellowſhip with them, through Chriſt our Lord. Amen.]

Antiphon.



PSALM LXII. [PS. LXIII. E. V.]

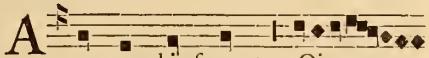
Deus, Deus meus.

O GOD, my God!

[*See Lauds for Monday and the ſucceeding days.*]

℣ THE CANTICLE OF MOSES.

Deut. xxxii.



HEAR, O ye Heavens! the words which I ſpeak: let the Earth hear the words of my mouth.

Let my doctrine gather as the rain: and my ſpeech diſtil as the dew;

As the ſhower upon the herb, and as the drops upon the graſs: for I will call upon The Name of The Lord.

Aſcribe ye greatneſs unto our God: the works of God are perfect, and all his ways are judgement.

A God faithful and without any iniquity, juſt and right is He: they have ſinned againſt Him; they are none of His children in their uncleanneſs.

They are a corrupt and perverſe gene-

ration : do ye thus requite The Lord, O fooliſh people and unwiſe ?

Is not He thy Father : that hath poſſeſſed thee, made, and created thee ?

Remember the days of old : conſider every generation ;

Aſk thy father and he will inform thee : thy elders and they will tell thee ;

When The Moſt High divided the Gentiles : when He ſeparated the ſons of Adam.

He ſet the bounds of the people : according to the number of the children of Iſrael.

For The Lord's portion is his people : Jacob is the line of his inheritance.

He found him in the deſert land : in a place of horror and a vaſt ſolitude.

He led him about, He inſtructed him : and kept him as the apple of His Eye.

As an eagle ſtirring up her young to flight : fluttering over them,

He ſpread abroad his wings and lifted him up : and carried him on his pinions.

The Lord alone was his leader : and there was no ſtrange god with him.

He ſet him on the high places of the Earth : that he might eat the fruit of the fields.

That he might ſuck honey out of the rock : and oil out of the flinty rock ;

Butter of kine and milk of ſheep : with the fat of lambs and rams of the breed of Baſhan :

And goats with the marrow of wheat : and that he might drink the pureſt blood of the grape.

But the beloved waxed groſs and kicked : he waxed groſs, and fat, and large.

He forſook God, his Maker : and departed from God his Salvation.

They provoked Him with ſtrange gods : and with abominations they ſtirred Him up to wrath.

They ſacrificed unto devils, not to God : to gods which they knew not.

New gods and which were lately come : whom their fathers reverenced not.

Thou haſt forſaken God, Who begat thee : and thou haſt forgotten The Lord thy Creator.

The Lord ſaw, and He was moved to wrath : for his ſons and his daughters provoked Him.

And He ſaid, I will hide my face from them : I will conſider their laſt end.

For they are a perverſe generation : and faithleſs children.

They have provoked with that which was not God : they have angered me with their vanities :

And I will provoke them with that which is not a people : I will anger them with a fooliſh nation.

For a fire is kindled in my fury : and ſhall burn even unto the loweſt Hell :

And ſhall devour the Earth with her increaſe : and burn up the foundations of the mountains.

I will heap miſchief upon them : I will ſpend mine arrows upon them.

They ſhall be conſumed with hunger : and birds ſhall devour them with a very bitter gripe.

I will ſend the teeth of beaſts upon them : with the fury of creatures trailing on the Earth, and of ſerpents.

The ſword without ſhall waſte them : and terror within.

The young man and the virgin : the ſuckling alſo, with the old man.

I ſaid, where are they ? : I will make the remembrance of them to ceaſe from among men.

But becauſe of the wrath of the enemy I deferred it : leſt haply their adverſaries ſhould behave proudly,

And ſhould ſay, Our hand is high : and The Lord hath not done all this.

It is a nation void of counſel, and without prudence : O that they were wiſe, and would underſtand and prepare for their laſt end.

How ſhould one chaſe a thouſand : and two put ten thouſand to flight.

Was it not ſo becauſe their God ſold them? : and The Lord ſhut them up?

For our God is not as their gods : even our enemies themſelves are judges.

For their vine is of the vine of Sodom : and of the ſuburbs of Gomorrah.

Their grapes are grapes of gall : their cluſters are very bitter.

Their wine is the poiſon of dragons : and the deadly venom of aſps.

Are not theſe things laid up in ſtore with me? : and ſealed up among my treaſures?

Vengeance is mine, and I will recompenſe in due time : ſo their feet ſhall ſlide.

The day of their perdition is at hand : and the times make haſte to come.

The Lord ſhall judge his people : and upon his ſervants he will have compaſſion;

He will ſee that their hand is weakened : thoſe alſo that were ſhut up have failed, and the reſidue are conſumed.

And He ſhall ſay, Where are their gods : in which they truſted?

Of whoſe victims they did eat the fat : and drank the wine of their drink-offerings?

Let them riſe up and help you : and be your protection in diſtreſs.

See now that I alone Am : and there is none other God beſide me.

I will kill and I will make alive, I will wound and I will heal : and there is none that can deliver out of my hand.

I will lift up my hand to Heaven : and ſay, I Live for Ever.

If I whet my ſword as the lightning : and mine hand take hold on judgement,

I will render vengeance to mine enemies : and will recompenſe them that hate me.

I will make mine arrows drunk with blood : and my ſword ſhall devour fleſh;

Of the blood of the ſlain : and of the captivity, and of the naked head of the enemy.

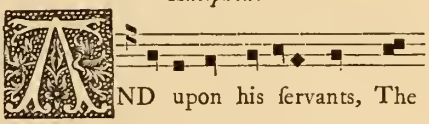
O ye Gentiles! praiſe his people : for He will avenge the blood of his ſervants.

And will render vengeance upon their adverſaries : and will be gracious unto the land of his people.

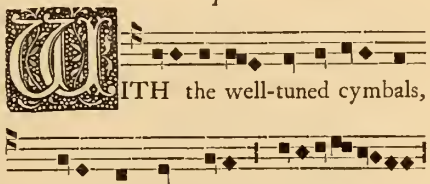
Glory be to The Father, and to The Son : and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be : world without end. Amen.

Antiphon.



Antiphon.



PSALMS CXLVIII., CXLIX., CL.

Laudate Dominum de Cœlis.

O PRAISE The Lord from the Heavens.

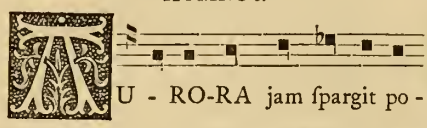
[*See Lauds for Sunday and Monday.*]

CHAPTER. 1 *Cor. xvi.*

Thanks be to God.

¶ *The following Hymn is ſaid only* AT LAUDS *on the* SATURDAY *next before the* FIRST SUNDAY *in* QUADRAGESIMA, *when it is the ordinary* SATURDAY *Service.*

HYMNUS.[b]

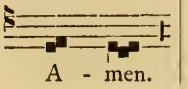


AURORA jam ſpargit polum,
Terris Dies illabitur;
Lucis reſultat ſpiculum,
Diſcedat omne lubricum.

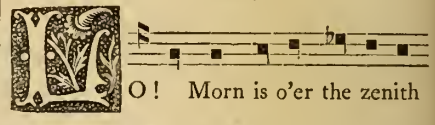
Phantaſma noctis decidat,
Mentis reatus ſubruat;
Quicquid tenebris horridum
Nox attulit culpæ, cadat.

Ut Mane illud ultimum
Quod præſtolamur cernui,
In lucem nobis effluat,
Dum hoc canore concrepat;

Deo Patri ſit Gloria!
Ejuſque Soli Filio!
Cum Spiritu Paraclito,
Et nunc et in perpetuum.



HYMN.

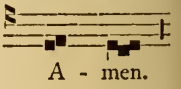


Lo! Morn is o'er the zenith ſpread,
Day ſoftly dawns o'er Nature's face;
Light's ſparkling beams to Earth are ſped,
Let every evil thought give place.

Night's phantoms vaniſh into naught,
May thus the ſoul's guilt melt away:
Whate'er of ſin the darkneſs brought,
Diſperſe before the glance of Day.

So may that laſt and awful Morn,
Which we in trembling hope await,
Illume us with a heavenly dawn,
As we His praiſes celebrate;

Glory to God The Father, be!
And to His One begotten Son!
And Spirit Paraclete! to Thee,
Now, and while endleſs ages run.



[b] *From S. Ambroſe, or of his School.*

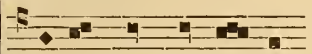
℣. *Throughout the Summer is ſaid the Hymn—*

Ecce! jam noctis tenuatur umbra.
See! vaniſh faſt the paling ſhades of night.

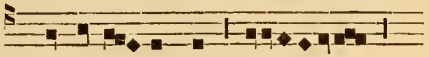
[*See Lauds for Monday.*]

℣. In the morning, O Lord, I will meditate upon Thee.
℟. Becauſe Thou haſt been my helper.

Antiphon.



N - TO the way of peace



direct us, O Lord. Oioueae.

Psalm.

Benedictus Dominus Deus Iſrael.

BLESSED be The Lord God of Iſrael.

[*For which ſee Lauds for Sunday and Monday.*]

Petitions, as on Monday at Lauds.
Oriſons, as there directed.
Memorials, as above.

℣ HYMNS AT MATINS ON WEEK-DAYS.

[*From The Proper of The Time.*]

℣ *IN THE NOCTURN OF A VIGIL.*

[*From an Anglo-Saxon Hymnary.*[c]]

HYMNUS.

Surgentes ad Te, Domine!
Atræ noctis ſilentio,
Vigiliis obſequimur,
Patrum ſequentes ordine,

Quem nobis reliquerunt
Jure hereditario;
Miniſtrantes excubiis
Tibi, Sancte Paraclite!

Pari cum Patre Clarus es:
Cum Chriſto ſubtiliſſimus!
Multis modis et Spiritus
Rex myſticus agnoſceris.

Fragiles carne conſpice,
Quos ille antiquiſſimus
Suis decepit artibus,
Tuis trahe virtutibus.

HYMN.

To Thee we riſe, O Lord of Might!
In theſe dark hours of ſilent night:
To Thee the Vigil due we pay,
And the great fathers' rule obey,

The order which to us they told,
Our heriſon from times of old;
So will we keep our watches meet
To Thee, Moſt Holy Paraclete!

Bright Compeer of The Father's throne
With Chriſt! thy piercing gifts we own;
In modes unnumbered, Spirit Bleſt!
Thou art a Myſtic King confeſſed.

Thy ſervants frail in fleſh behold,
Whom once that ſubtle Fiend of old
Did by his artful wiles deceive,
And with thy hallowing grace relieve.

[c] *Veſp. D. xii. Cott. MSS.*

Grex tuus [Tibi] deditus
Non teneatur crimine;
Quem tuo, Chriſte! ſanguine
Voluiſti redimere.

Oves errantes provide
Paſtor bone piiſſime!
Ad Aulam Celſitudinis
Tuis reporta humeris.

Labefactus et ſaucius
Abſcedat Princeps Demonum;
Perdat prædam de faucibus
Fur importunis rapidus.

Exultet Chriſtus Dominus!
Pſallat Chorus Angelicus!
Laudes ſonans in organo,
Ter Sanctus dicat Domino!

Gloria Tibi dicimus
Pater, una cum Filio!
Simul cum Sancto Spiritu
In trina laude perſonet. Amen.

The flock beſtowed on Thee to ſave,
May no polluting guilt enſlave;
Which Thou haſt willed, Chriſt the Good
To ranſom with thy precious Blood.

Good Shepherd! ever kindly keep
From every ill thy wandering ſheep;
And on the ſhoulders of thy love
O bear them to thy Courts above.

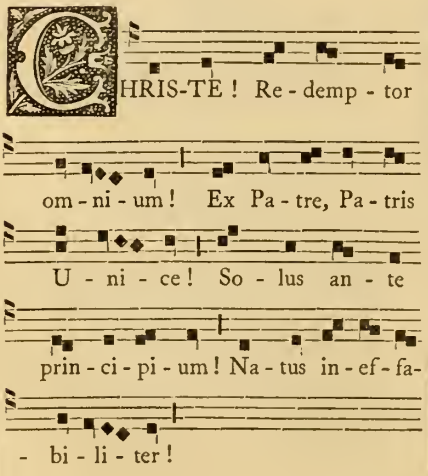
O'erthrown and wounded before Thee
Far let the Prince of Demons flee;
And from his ravening jaws, the prey
With victor-ſpeed be rent away.

To Chriſt The Lord be joyful praiſe!
Let Angel Choirs the anthem raiſe!
Organs peal forth in mighty laud,
Thrice Holy to The Lord our God!

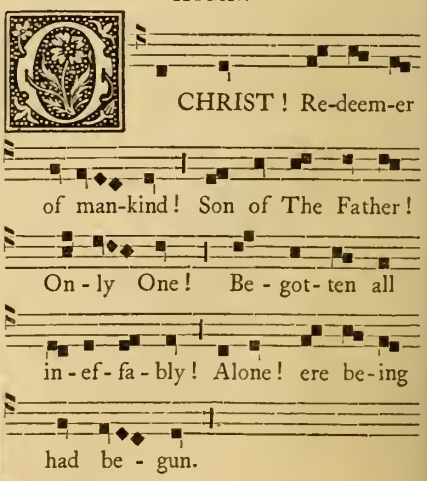
Glory to Thee, Almighty One!
So let The Father with The Son
And Holy Ghoſt, exalted be
With threefold praiſe eternally. Amen.]

¶ *AT MATINS, in THE NATIVITY OF THE LORD; and in THE VIGIL OF THE EPIPHANY, at MATINS.*

HYMNUS.[d]



HYMN.



[d] *From S. Ambroſe, or one of his School.*

Christe! Redemptor omnium!
Ex Patre Patris Unice!
Solus ante principium,
Natus ineffabiliter!

Tu Lumen! Tu Splendor Patris!
Tu Spes perennis omnium!
Intende quos fundunt preces
Tui per orbem famuli.

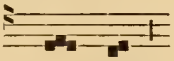
Memento, salutis Auctor!
Quod nostri quondam corporis
Ex illibata Virgine,
Nascendo formam sumpseris.

Hic præsens testatur dies,
Currens per anni circulum,
Quod solus a sede Patris
Mundi Salus, adveneris.

Hunc Cœlum, Terra, Hunc Mare,
Hunc omne quod in eis est,
Auctorem Adventus tui
Laudat exultans cantico.

Nos quoque qui sancto tuo
Redempti sumus Sanguine,
Ob diem Natalis Tui
Hymnum novum concinimus.

Gloria Tibi, Domine!
Qui natus es de Virgine;
Cum Patre et Sancto Spiritu!
In sempiterna sæcula.



A - men.

O Christ! Redeemer of mankind!
Son of The Father! Only One!
Begotten all ineffably!
Alone! ere being had begun!

Thou Light! The Father's Brightness Thou!
Unfailing Hope of all the Earth!
O hear the prayers thy servants now
To Thee throughout the world pour forth!

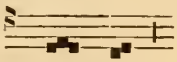
Remember, Author of our health!
That hour, when erst in ages gone,
Born of a Virgin undefiled,
Thou didst our mortal form put on.

Now doth this happy day attest,
Recurring in the circling year,
Thy mission from Thy Father's throne,
Alone the ransomed world to cheer.

To Him doth Earth, and Sea, and Sky,
All things that in them move and live,
Great Author of thine Advent! now
Melodious praise exulting give.

And we, who in Thy sacred Blood
Redeemed, have washed our sins away,
In this thy glorious Natal Morn,
Sound forth a new and festal lay.

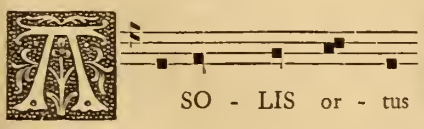
Glory to Thee, O Lord! be given,
Of Virgin Mother purely born;
Father and Holy Ghost, to Ye!
Until eternity be gone!



A - men.

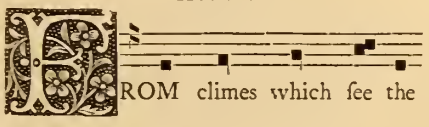
¶ *AT LAUDS, in the DAY OF THE NATIVITY, and on the SIXTH DAY; on THE FEAST OF THE CIRCUMCISION at VESPERS and LAUDS, and at VESPERS in THE VIGIL OF THE EPIPHANY.*

HYMNUS.[e]



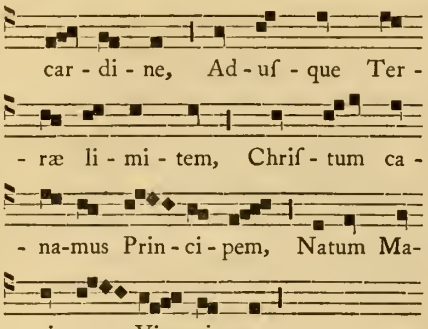
SO - LIS or - tus

HYMN.



ROM climes which see the

[e] *From Cornelius Sedulius.*



A SOLIS ortus cardine,
Aduſque Terræ limitem,
Chriſtum canamus Principem
Natum Maria Virgine!

Beatus Auctor ſeculi
Servile corpus induit,
Ut Carne carnem liberans,
Ne perderet quos condidit.

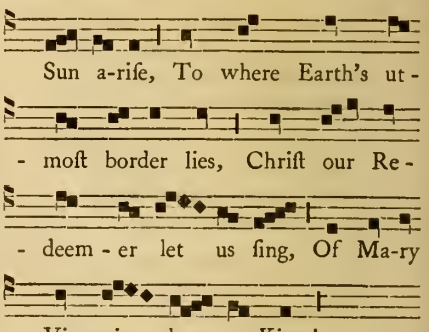
Caſtæ parentis viſcera
Cœleſtis intrat gratia;
Venter Puellæ bajulat,
Secreta quæ non noverat.

Domus pudici pectoris,
Templum repente fit Dei;
Intacta, neſciens virum,
Verbo concepit Filium.

Enixa eſt puerpera
Quem Gabriel predixerat;
Quem Matris alvo geſtiens,
Clauſus Johannes cenſerat.

Fœno jacere pertulit,
Præſepe non abhorruit,
Parvoque lacte paſtus eſt,
Per Quem nec ales eſurit.

Gaudet Chorus celeſtium,
Et Angeli canunt Deo;
Palamque fit paſtoribus
Paſtor, Creator omnium!



FROM climes which ſee the Sun ariſe,
To where Earth's utmoſt border lies,
Chriſt our Redeemer let us ſing,
Of Mary Virgin born a King!

Bleſt Author of all worlds, He came
Clad in a lowly ſervant's frame;
So Fleſh to fleſh might freedom give,
And his reſtored creation live.

To his fair Mother's holy womb,
Celeſtial grace hath purely come;
Now teems that Maiden's boſom mild,
By earthly contact undefiled.

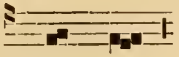
Her modeſt breaſts' unſtained abode
Becomes the Temple of her God;
Inviolate, by man unknown,
She by a Word conceived The Son!

That wondrous Child ſhe brings to birth,
Whom Gabriel announced on Earth;
Whom in his Mother's womb enſhrined,
John, preſcient of his God, divined.

The lowly couch of ſtraw He bore,
The manger He did not abhor;
A little milk his infant fare,
Who feedeth e'en each bird of air.

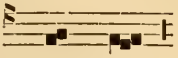
Lo! the celeſtial Choir rejoice,
Angels exalt to God their voice;
To ſhepherd ſwains revealed appears
The Shepherd, Framer of the ſpheres!

Gloria Tibi, Domine!
Qui natus es de Virgine!
Cum Patre et Sancto Spiritu,
In ſempiterna ſecula.



A - men.

Lord! Holy Virgin Son! to Thee,
Unceaſing Praiſe and Glory be;
With Father and with Holy Ghoſt,
Long as eternity ſhall laſt!



A - men.

¶ *AT MATINS, in the Octave of THE NATIVITY OF THE LORD.*

[*From the Anglo-Saxon Hymnaries.*]

HYMNUS.

Audi, Redemptor gentium!
Natalis tui Gloriam;
Bethleem egreſſus a Deo
Mariæ Partus Virginis.

Chriſte! Virtutum Domine!
Non ex virili ſemine;
Divinitatis Unius,
Conſorſque Sancti Spiritus!

Es potens omnium Salus,
In Te credentes libera;
Fortis ubique in prelio
Nos peccatores eripe.

Genitum Deum ex Deo
Miramur in hoc corpore;
Hominem Deo ſimilem,
Myſterium mirabile!

Jam nos ut Sancti credimus,
Obſtupeſcunt et Angeli,
Caſto naſcendo corpore
Paſtorem ex tribu Judæ.

Lumen refundeus perditis,
Jeſſe originem ducis;
Mundus contactu carneo,
Eſſe quod voluiſti, es.

Natalis tui gaudium!
Homo natus ex Deo es!
Omnes fatemur Filium,
Regnum Paternum permanens.

HYMN.

Redeemer of the nations! hear,
The Glory of Thy Natal Morn;
In Bethleem, Thou, Who didſt appear
From God, of Mary Virgin born.

Chriſt! Lord of Virtues! man no part
In thy myſterious birth can boaſt;
One in Divinity Thou art,
And Fellow with The Holy Ghoſt!

Thy powers the Univerſe reſtore;
Deliver all that truſt in Thee!
And mighty in the ghoſtly war,
Us ſinners from deſtruction free.

Born of a God, a God we view
In that corporeal frame enſhrined;
And like to God, the Manhood true,
In wondrous myſtery, combined.

Now Saints in humble faith adore,
And Angels worſhip in amaze,
Born of a body chaſte and pure
The Shepherd of great Judah's race!

Light on the loſt by Thee is poured,
True branch of Jeſſe's anceſtry!
By fleſhly taint unſullied, Lord!
Thou art what Thou haſt willed to be.

O joy of this thy Natal Day!
Thee, Man, yet born of God, we own;
Enthroned in thy paternal ſway,
Let all confeſs The Mighty Son!

Perennes laudes dicimus
Patri Deo cum Filio;
Qui es vocatus ex Egypto,
Pro ſuis famulis, Deus.

Renati Sancto Spiritu
Lumen videmus muneris;
Sic Te ſequentes, Domine!
Salvi erimus jugiter.

Laus, Honor, Virtus, Gloria,
Deo Patri, et Filio!
Sancto ſimul Paraclito,
In ſempiterna ſecula! Amen.

Praiſe we and worſhip evermore
The Father, with The Son, Supreme;
The God, Who from far Egypt's ſhore,
Was called his ſervants to redeem.

Renewed by Thee, thy light beſtowed
O Holy Ghoſt! our eyes receive;
So following, Lord! thy Heavenward road,
Redeemed we evermore ſhall live.

Laud, Honour, Virtue, Glory, be
To God The Father, and The Son!
And Holy Paraclete! to Thee,
Until Eternity be gone! Amen.

¶ *AT MATINS, in THE EPIPHANY, and throughout the Octave.*

[*From the Anglo-Saxon Hymnaries.*]

HYMNUS.[f]

Jesus refulſit omnium
Pius Redemptor gentium;
Totum genus fidelium
Laudes celebret dragmatum.

Quem Stella natum fulgida
Monſtrans micat in æthera;
Magoſque duxit previa,
Illius ad cunabula.

Illi cadentes parvulum
Pannis adorant obſitum;
Verum fatentur ut Deum,
Munus ferendo myſticum.

Denis ter annorum cyclis
Jam parte vigens corporis,
Lympham petit baptiſmatis
Cunctis carens contagiis.

Felix Johannes mergere
Illum tremiſcit flumine,
Poteſt ſuo Qui Sanguine
Peccata Coſmi tergere.

HYMN.

Jesus hath ſhone benignly forth
Redeemer of the tribes of Earth;
Let all the faithful far and near
The praiſes of his deeds declare.

Whoſe birth, the Star's bright rays revealed
Reſplendent in the ethereal field;
The Magi guiding in the way
To Him Who in the manger lay.

Proſtrate, the Infant they adore,
With linen meanly ſwathed o'er;
Confeſs Him Very God! and bring
Their myſtic offerings to their King.

Thrice ten revolving years are paſt,
And He, with perfect manhood graced,
Seeks the Baptiſmal fount, though free
From all taint of impurity.

Bleſt John! who trembling fears to lave
That Saviour in the cleanſing wave,
Whoſe Blood ſhall be the mighty mean
To waſh th' offence of Nature clean.

[f] *From S. Hilary.*

Vox ergo Prolem de polis
Teſtatur excelſum Patris;
Virtus adeſtque Pneumatis,
Sanĉti Datrix chariſmatis.

Nos Chriſte! ſupplici prece
Precamur, omnes protege;
Qui præcipis rubeſcere
Potenter hydrias aquæ.

Præſta benignum ſedulo
Solamen adjutorio,
Raptoſque nos e Tartaro
Regnare ſac Tecum Polo.

Laus Trinitati debita,
Honor, Poteſtas, Gloria,
Perenniter ſint omnia
Per ſeculorum ſecula. Amen.

The Father's mandate from the ſkies
His noble Sonſhip teſtifies;
The Spirit's power upon His Head
In plenitude of grace is ſhed.

O Chriſt! with ſuppliant voice we pray,
Be ever Thou our guardian ſtay;
Whoſe wonder-working word of might
Bade waters redden in thy ſight.

On us in mercy here below
Thy help and comfort e'er beſtow,
And rapt from Satan's drear domain,
With Thee above the ſtars to reign.

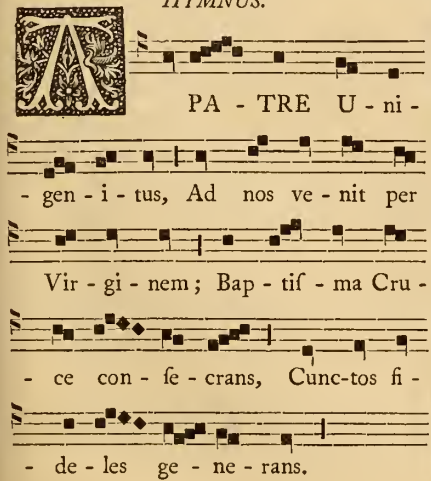
Due praiſe, Great Trinity, to Thee!
Honour, and Power, and Glory be,
By all Creation evermore,
Until eternity be o'er. Amen.

℄ *AT MATINS on the DAY OF THE EPIPHANY no Hymn is ſung.*

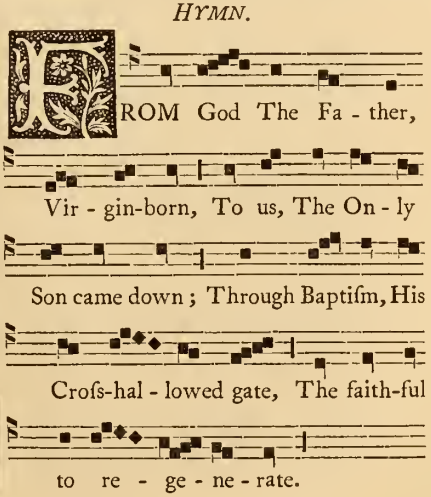
℄ *AT LAUDS in the DAY OF THE EPIPHANY.*

On the DAY OF THE EPIPHANY, and the SUNDAY within the Octave, and in the Octave.

HYMNUS.

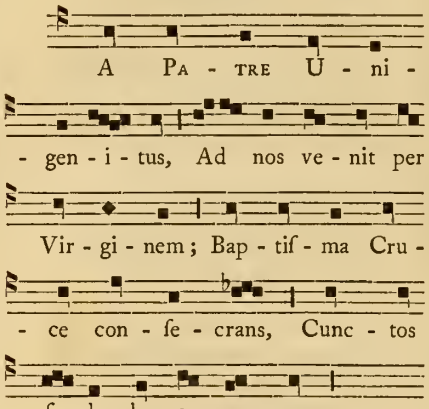


HYMN.



℣ *Within the* OCTAVE, *except on Sunday, and in the* OCTAVE.

HYMNUS.



A Patre Unigenitus,
Ad nos venit per Virginem;
Baptiſma Cruce conſecrans,
Cunctos fideles generans.

De Cœlo celſus prodiit,
Excepit formam hominis;
Facturam morte redimens,
Gaudia vitæ largiens.

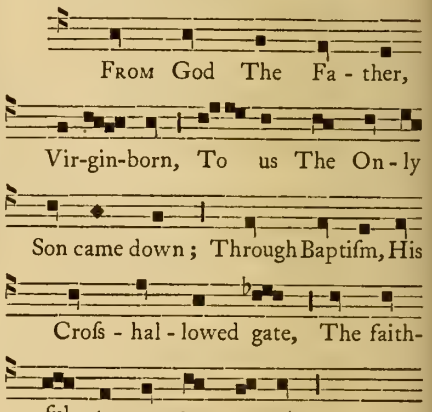
Hoc Te Redemptor! queſumus,
Illabere propitius;
Clarumque noſtris ſenſibus
Lumen præbe fidelibus.

Mane, nobiſcum, Domine!
Noctem obſcuram remove;
Omne delictum ablue,
Piam medelam tribue.

Quem jam veniſſe novimus,
Redire item credimus;
Tu ſceptrum tuum inclytum
Tuo defende clypeo!

Gloria Tibi, Domine!
Qui apparuiſti hodie;
Cum Patre et Sancto Spiritu,
In ſempiterna ſecula. Amen.

HYMN.



From God The Father, Virgin-born,
To us The Only Son came down;
Through Baptiſm, His Croſs-hallowed gate,
The faithful to regenerate.

From Heaven his lofty courſe began,
He took the form of mortal man;
Creation by his death reſtored,
And ſhed the joys of life abroad.

Saviour! to Thee in prayer we bend,
With all thy pardoning grace deſcend;
And radiant o'er our every ſenſe,
Thy beams to faithful hearts diſpenſe.

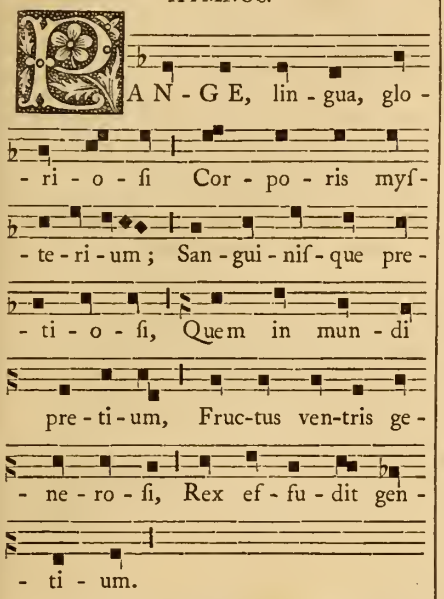
From us, O Lord! Thou Morn of Light!
Remove the gloom of mental night;
From all defilement cleanſe the heart,
Thy kindly medicine impart.

Earth once, we know, thine Advent ſaw;
Thou, we believe, ſhalt come once more;
O'er us thy guardian ſhield extend,
Thy ſceptre of renown defend!

Glory to Thee, O Lord! be given,
To Earth revealed this day from Heaven;
Father and Holy Ghoſt, to Ye!
Now and throughout Eternity! Amen.

¶ *AT MATINS, in the FEAST of CORPUS CHRISTI.*

HYMNUS.[g]

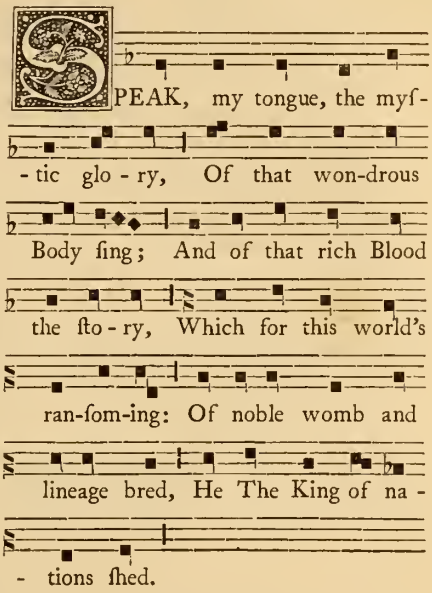


PANGE, lingua, glorioſi
Corporis myſterium;
Sanguiniſque pretioſi,
Quem in mundi pretium:
Fructus ventris generoſi,
Rex effudit gentium.

Nobis datus, nobis natus,
Ex intacta Virgine;
Et in mundo converſatus,
Sparſo verbi ſemine;
Sui moras incolatus
Miro clauſit ordine.

In ſupremæ nocte Cœnæ
Recumbens cum fratribus;
Obſervata lege plene
Cibis in legalibus;
Cibum turbæ duodenæ
Se dat ſuis manibus.

HYMN.



SPEAK, my tongue! the myſtic glory
Of that wondrous Body ſing;
And of that rich Blood the ſtory,
Which for this world's ranſoming:
Of noble womb and lineage bred,
He The King of nations ſhed.

Given unto us, and born for us,
Of a Virgin without ſtain,
Meek in this world was his converſe
Sowing pure the Goſpel grain;
And in a wondrous form diſpoſed,
He his earthly ſojourn cloſed.

At eve, at that laſt Supper ſeated,
With his brethren He reclined;
And the law's command completed
In meats by the law aſſigned;
For meat to th' Apoſtolic band
Himſelf He gave with his own hand.

[g] *From S. Thomas Aquinas.*

Verbum Caro panem verum
Verbo Carnem efficit ;
Fitque Sanguis Chriſti merum,
Et ſi ſenſus deficit,
Ad firmandum cor ſincerum
Sola Fides ſufficit.

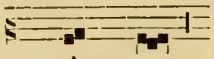
Tantum ergo Sacramentum
Veneremur cernui ;
Et antiquum documentum
Novo cedat ritui ;
Præſtet Fides ſupplementum
Senſuum defectui.

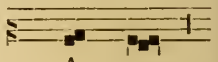
Genitori Genitoque,
Laus et Jubilatio,
Salus, Honor, Virtus quoque,
Sit et Benedictio ;
Procedenti ab Utroque
Compar ſit Laudatio.

The Word in Fleſh, the very bread
By Word to His true Fleſh doth turn ;
The wine The Blood of Chriſt is made,
And if ſenſe cannot diſcern,
To aſſure a heart ſincere
Faith alone ſufficeth here.

May we this wondrous Sacrament
Venerate in reverent awe :
And let the ancient Teſtament
Yield unto the new-made law ;
May Faith enlightening aid diſpenſe
To the dulneſs of the ſenſe.

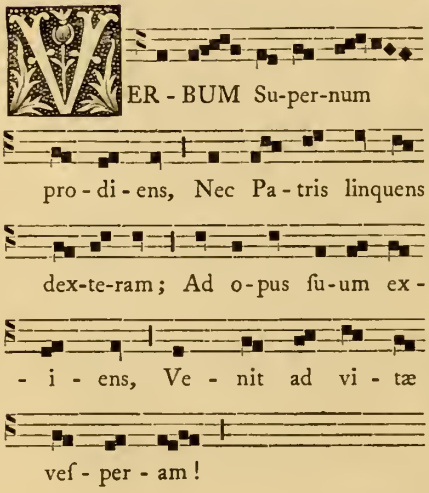
Unto The Father and The Son,
Be Laud and Jubilation,
Salvation, Honour, Virtue given,
And all Benediction ;
And unto Him Who doth proceed
From Both, co-equal Praiſe concede.



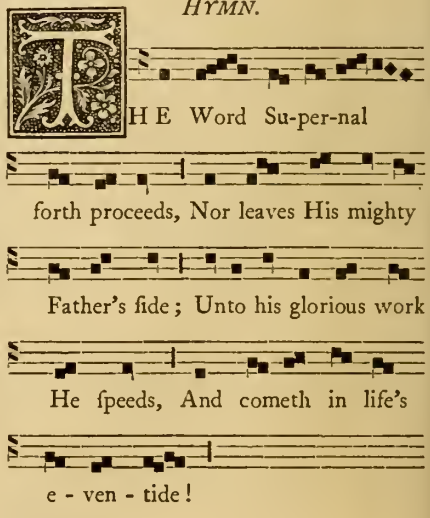


¶ *In Lauds.*

Hymnus.[h]



Hymn.



[h] *From S. Thomas Aquinas.*

Verbum Supernum prodiens,
Nec Patris linquens dexteram;
Ad opus ſuum exiens
Venit ad vitæ veſperam!

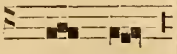
In mortem a diſcipulo
Suis tradendus emulis,
Prius in vitæ ferculo
Se tradidit diſcipulis.

Quibus ſub bina ſpecie
Carnem dedit et Sanguinem;
Ut duplicis ſubſtantiæ
Totum cibaret hominem.

Se naſcens dedit ſocium,
Comeſcens in edulium,
Se moriens in pretium,
Se regnans dat in premium.

O Salutaris Hoſtia!
Quæ Cœli pandis oſtium;
Bella premunt hoſtilia!
Da robur! fer auxilium!

Uni Trinoque Domino
Sit ſempiterna Gloria!
Qui vitam ſine termino
Nobis donet in Patria.



A - men.

The Word Supernal forth proceeds,
Nor leaves His Mighty Father's ſide;
Unto his glorious work He ſpeeds,
And cometh in life's eventide!

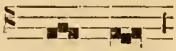
By that diſciple falſe betrayed,
Given o'er to foes and to the grave,
He firſt, life's ſuſtenance and aid,
Himſelf to his diſciples gave.

On them, in twofold form enſhrined,
Beſtowing Fleſh and Blood indeed,
He, the entire man deſigned
In two-fold ſubſtance, thus to feed.

Himſelf at birth our friend He made,
Our food, at this His feſtal Board:
Himſelf in death our ranſom paid,
Himſelf in Glory our reward.

O healthful ſaving Sacrifice!
Which openeſt wide the gate of Heaven;
When warring foes againſt us riſe,
May help and ſtrength by Thee be given!

To The Triune and Only Lord
All Glory everlaſting be!
May He to us true life accord
In Heaven's bleſt home, eternally!



A - men.

¶ THE LORD'S DAY
AT VESPERS.[1]

IN The Name of The Father, and of The Son, and of The Holy Ghoſt, *(with the ſign of the Croſs).* ✠

OUR Father *(ſecretly).*

HAIL Mary *(ſecretly).*

GOD! make ſpeed to ſave me.

O Lord! make haſte to help me.

LORY be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

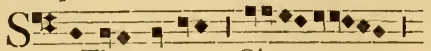
LLELUYA; *or, according to the Seaſon*

RAISE to Thee, O Lord, we ſing,

Of Glory The Eternal King.

PSALM CIX. [PS. CX. E. V.]

[A Pſalm of David. A Pſalm concerning Chriſt, for Meditation. Of the Nativity of our Lord Jeſus Chriſt.]



SIT Thou on my. Oioueae.

Dixit Dominus Domino meo.

THE Lord ſaid unto my Lord: Sit Thou on my right hand:

Until I make thine enemies: a footſtool for thy feet.

The Lord ſhall ſend forth the rod of thy power out of Syon: be Thou Ruler in the midſt among thine enemies.

With Thee is the Princedom in the day of thy power, in the brightneſs of the Saints: from the womb, before the Day-ſtar, I begat Thee.

The Lord ſware, and it will not repent Him: Thou art a Prieſt for ever, after the order of Melchiſedech.

The Lord, upon thy right hand: hath broken in pieces kings, in the day of his anger.

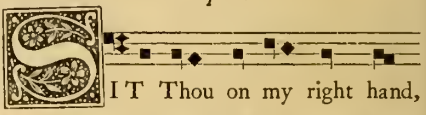
He ſhall judge among the nations, he ſhall fill them with ruin: and ſhake to pieces the heads of many on the Earth.

He ſhall drink of the brook in the way: therefore ſhall He lift up his head.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Antiphon.



SIT Thou on my right hand,

ſaid The Lord un-to my Lord.

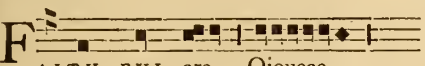
[Thou! Who waſt born before the Morning Star: Thou! Who art before the beginning of all worlds: we pray and beſeech Thee; that, as Thou doſt ſit at the right hand of Thy Father, and haſt put all thine enemies under thy feet, ſo Thou wouldeſt

[1] "*There are certain Hours of Divine Service that longeth to the Day, as Prime, Terce, Sext, and None; and certain others that longeth to the Night, as Evenſong, Compline, and Matins; and for Evenſong of the Firſt Hour, that, longeth to the Night; therefore it is called the Song of Even, that is, the beginning of the Night: and it hath this name in Latin, of the Even Star that appeareth at Even.*"—*Myrroure, lxxvi.*

make us worthy to worſhip Thee, by delivering us from the ſlavery of our ſins, Who liveſt and reigneſt with The Father, in the Unity of The Holy Ghoſt, God, world without end. Amen.]

Psalm CX. [Ps. cxi. e. v.]

[Alleluya. A Pſalm for praiſing God. Of the beginning of wiſdom, and fear of God.]



Confitebor Tibi Domine in toto.

I WILL give thanks unto Thee, O Lord! with my whole heart: in the counſel of the juſt, and in the congregation.

Great are the works of The Lord: ſought out according to all his pleaſure.

His work is thankſgiving and magnificence: and his righteouſneſs endureth for ever and ever.

He hath made a memorial of his marvellous works, The Lord merciful and pitiful: hath given food unto them that fear Him.

He ſhall ever be mindful of His Covenant: He will declare unto his people the power of his works.

That He may give them the heritage of the heathen: the works of his hands are verity and judgement.

Faithful are all his commandments, they are ſtabliſhed for ever and ever: they are done in truth and equity.

The Lord hath ſent redemption unto his people: He hath commanded his covenant for ever.

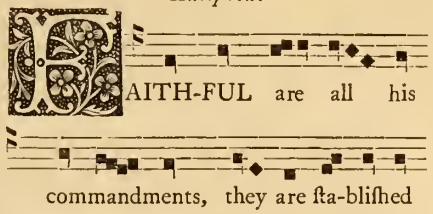
Holy and terrible is His Name: the fear of The Lord is the beginning of wiſdom.

A good underſtanding have all they that do thereafter: the praiſe of it endureth for ever and ever.

Glory be to The Father.

As it was in the beginning.

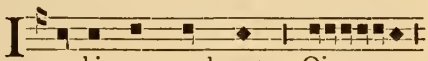
Antiphon.



[O God! the glorious confeſſion of all thy ſaints; grant us the fear of Thy Name, which Thou haſt declared to be the beginning of wiſdom; ſo that, mingled with the aſſemblies of thy ſaints, we may be enriched with the feaſt of thy mercy, through Chriſt our Lord. Amen.]

Psalm CXI. [Ps. cxii. e. v.]

[Alleluya. Of the return of Haggai and Zechariah. A Pſalm of Virtue, for Meditation. Of truſt and fear of The Lord.]



Beatus vir qui timet.

BLESSED is the man that feareth The Lord: in his commandments he will have great delight.

Mighty upon Earth ſhall be his ſeed: the generation of the faithful ſhall be bleſſed.

Glory and riches ſhall be in his houſe: and his righteouſneſs endureth for evermore.

Unto the godly there hath ariſen light in the darkneſs: he is merciful, compaſſionate, and righteous.

Joyful is the man who is merciful and lendeth; he will guide his words with diſcretion: for he ſhall never be moved.

The righteous ſhall be had in everlaſting remembrance: he will not be afraid of any evil tidings.

His heart is prepared to truſt in The

Lord; his heart is eſtabliſhed: he will not be moved, until he may deſpiſe his enemies.

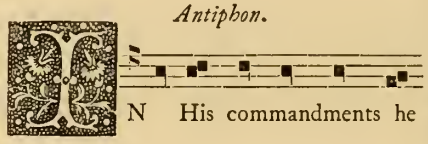
He hath diſperſed abroad, he hath given to the poor; his righteouſneſs remaineth for ever and ever: his horn ſhall be exalted in glory.

The ſinner ſhall ſee it, and ſhall be enraged; he ſhall gnaſh with his teeth, and conſume away: the deſire of ſinners ſhall periſh.

Glory be to The Father.

As it was in the beginning.

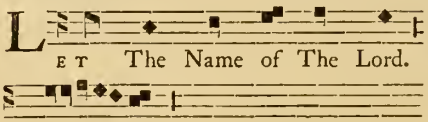
Antiphon.



[O God! the continual light of thoſe who are true of heart; grant that we may love Thee and be joyful in Thy Glory, and ſo to diſperſe abroad in this world, that we may be free from reproach in that which is to come, through Chriſt our Lord. Amen.]

Psalm CXII. [Ps. cxiii. e. v.]

[Alleluya. A Pſalm for praiſing God. A Prophecy, that from the riſing of the Sun to the ſetting thereof, One God only is to be worſhipped by the young, that is by them who are regenerate in heart; and although old that they may become young.]



Laudate pueri Dominum.

PRAISE The Lord, O ye youths!: praiſe ye The Name of The Lord.

Let The Name of The Lord be Bleſſed: from this time forth for evermore.

From the riſing of the Sun to the going down of the ſame: worthy is The Lord's Name to be praiſed.

The Lord is high above all the Gentiles: and His Glory above the Heavens.

Who is like unto The Lord our God that hath his dwelling on high: yet regardeth the lowly things that are in Heaven and Earth?

Raiſing the needy from the Earth: and exalting the poor from the dunghill;

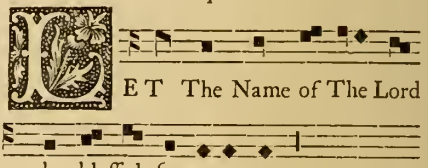
That He may ſet him with princes: even with the princes of his people.

He maketh the barren woman to dwell in her houſe: a joyful mother of children.

Glory be to The Father.

As it was in the beginning.

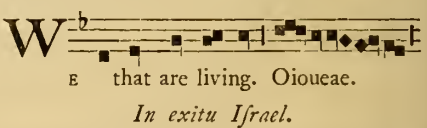
Antiphon.



[Almighty God! we praiſe Thy Bleſſed Name, and intreat Thee; that we who are placed in the boſom of Thy Church, our Mother, may be ſtabliſhed therein by thy love, through our Lord Jeſus Chriſt. Amen.]

Psalm CXIII. [Ps. cxiv. cxv., e. v.]

[Alleluya. A Pſalm for Meditation and Prayer. He commemorates the paſt goodneſs of God, and contemplates it, and prohibits Idols to be worſhipped by thoſe who know The Lord.]



In exitu Iſrael.

IN the going forth of Iſrael out of Egypt: of the Houſe of Jacob from a barbarous people;

Judæa became his ſanctuary: and Iſrael his dominion.

The Sea ſaw and fled: Jordan was driven backward.

The mountains exulted like rams: and the hills like the lambs of the flock.

What ailed thee, O thou Sea, that thou fleddeſt? : and thou Jordan, that thou waſt driven backward?

Ye mountains, that ye ſkipped like rams : and ye hills like the lambs of the flock?

The Earth is moved before the face of The Lord : before the face of The God of Jacob.

Who turned the rock into pools of waters : and the ſtony crag into fountains of waters.

Not unto us, O Lord! not unto us : but unto Thy Name give Glory.

For thy loving mercy and for thy truth's ſake : leſt the Gentiles ſay, Where is now their God?

But our God is in Heaven : all things whatſoever pleaſed Him hath He done.

The idols of the Gentiles are ſilver and gold : the work of men's hands.

They have a mouth, and will not ſpeak : eyes have they, and will not ſee.

They have ears, and will not hear : noſes have they, and will not ſmell.

They have hands, and will not handle ; feet have they, and will not walk : neither will they ſpeak through their throat.

Let them that make them become like unto them : and all ſuch as put their truſt in them.

The houſe of Iſrael hath truſted in The Lord : He is their ſuccour and defence.

The houſe of Aaron hath truſted in The Lord : He is their helper and protector.

They that fear The Lord have truſted in The Lord : He is their helper and protector.

The Lord hath been mindful of us : and He hath bleſſed us.

He hath bleſſed the houſe of Iſrael : He hath bleſſed the houſe of Aaron.

He hath bleſſed all that fear The Lord : both ſmall and great.

May The Lord add to you more and more : unto you and unto your children.

Ye are the bleſſed of The Lord : Who made Heaven and Earth.

The Heaven of Heavens is The Lord's : the Earth hath He given to the children of men.

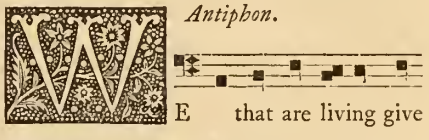
The dead will not praiſe Thee, O Lord : neither all they that go down into Hell.

But we that are living give bleſſing to The Lord : from this time forth now and even for evermore.

Glory be to The Father.

As it was in the beginning.

Antiphon.



[O God in Trinity! Light ineffable! at whoſe appearing the floods of Jordan did tremble ; mercifully grant, we beſeech Thee, that thoſe whom Thou haſt renewed by the holy laver of Baptiſm, Thou wouldeſt never ſuffer to be polluted by the old deceits of idolatry, through Chriſt our Lord. Amen.]

[*Let the aforeſaid Antiphons, with their Pſalms, be ſaid on all Sundays throughout Advent ; and from the Firſt Sunday after the Octave of The Epiphany to Sunday in The Palm-Branches, and in that Sunday ; and from the Firſt Sunday after Trinity to The Advent of The Lord, whenever it is the Sunday Service.*][j]

CHAPTER. 2 *Theſſ. iii.*

THE Lord direct your hearts into the love of God, and into the patient waiting for Chriſt.

Thanks be to God.

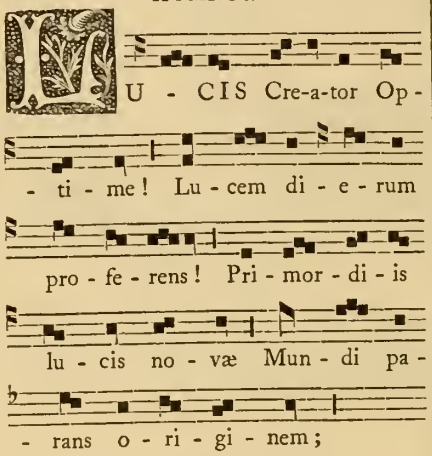
This Chapter is ſaid at Veſpers on all Sundays and Week-days, from the Firſt Sunday after the Octave of The Epiphany to Septuageſima ; and from the Firſt Sun-

[j] *From the Rubric for the Firſt Sunday in Advent.*

day after Trinity to The Advent of The Lord, whenever it is the Service for the Time. It is said also on Week-days from Septuagesima to Quadragesima, whenever it is the ordinary Week-day Service.

[*Here followeth the Responsory when directed by the Proper of the Time or of the Saints.*]

HYMNUS.[k]



Lucis Creator Optime!
Lucem dierum proferens!
Primordiis lucis novæ
Mundi parans originem;

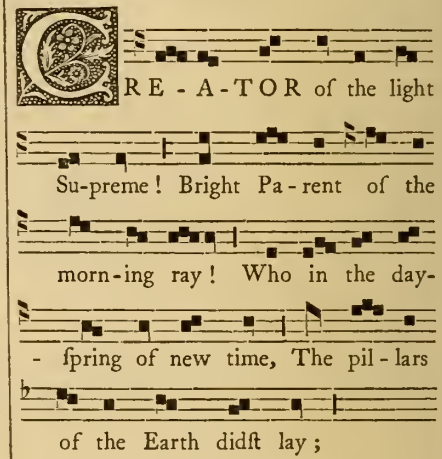
Qui Mane junctum Vesperi
Diem vocari præcipis;
Tetrum Chaos illabitur:
Audi preces cum fletibus.

Ne mens gravata crimine,
Vitæ sit exul munere:
Dum nil perenne cogitat,
Seseque culpis illigat.

Cœlorum pulset intimum:
Vitale tollat præmium:
Vitemus omne noxium:
Purgemus omne pessimum.

℣ *And in like manner the following Hymn is said at* VESPERS, *on all* SUNDAYS, *from the First Sunday after the Octave of The Epiphany to Quadragesima; and from the First Sunday after Trinity to Advent, as well on Sundays as on Week-days, whenever it is the Office for the Time.*

HYMN.



CREATOR of the light Supreme!
Bright Parent of the morning ray!
Who, in the day-spring of new time,
The pillars of the Earth didst lay;

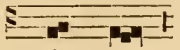
Who, blending Dawn with dewy Eve,
Didst in thy wisdom name them Day;
Now o'er the Earth dull Night descends:
O hearken! as in tears we pray.

Lest the sad soul o'erwhelmed by sin,
Lose thy reward of life divine:
Eternity fade from our thought,
And snares of guilt around us twine.

So may we knock at Heaven's own gate:
The prize of life eternal win:
Shun every word and work of ill:
And purge our souls from every sin.

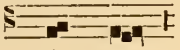
[k] *From S. Ambrose, or of his School.*

Præſta Pater piiſſime !
Patrique Compar Unice !
Cum Spiritu Paraclito !
Regnans per omne ſeculum.



A - men.

Theſe mercies, gracious Father ! grant,
And Thou, Co-equal Only Son !
Who with Thee, Spirit Paraclete !
Reign throughout endleſs ages, One !



A - men.

Up to The Purification is ſaid

Gloria Tibi, Domine !
Qui natus es de Virgine !
Cum Patre et Sancto Spiritu,
In ſempiterna ſecula. Amen.

All Glory, Lord, be unto Thee !
Of Virgin mother purely born !
Father and Holy Ghoſt, to Ye,
Until eternity be gone. Amen.

℣. Let my prayer, O Lord ! be directed unto Thee.

℟. Like as incenſe in thy ſight.

℄ *This Verſe is ſaid at Veſpers on all Sundays and Week-days, from the Firſt Sunday after the Octave of The Epiphany to Quadrageſima ; and from the Firſt Sunday after Trinity to Advent, when it is the Office for the Time.*

[*The Verſicle having been ſaid, let the Conductor of the Choir give the Antiphon on* Magnificat *to be begun by ſome one of the Superior Grade.*]

PSALM.

Magnificat anima mea Dominum.

Luke i.

MY ſoul : doth magnify The Lord ;
And my ſpirit hath rejoiced : in God my Salvation.
For He hath regarded the lowlineſs of his handmaiden : for behold, from henceforth, all generations ſhall call me bleſſed.
For He that is mighty hath done to me great things : and Holy is His Name.
And his mercy is from generation to generations : upon them that fear Him.
He hath done might with his arm : He hath ſcattered the proud in the imagination of their heart.
He hath put down the mighty from their ſeat : and hath exalted the humble.
He hath filled the hungry with good things : and the rich He hath ſent empty away.
He hath holpen Iſrael his ſervant : remembering his mercy.
As He ſpake to our fathers : Abraham and his ſeed, for evermore.
Glory be to The Father : and to The Son : and to The Holy Ghoſt ;
As it was in the beginning, is now, and ever ſhall be : world without end. Amen.

[*Then is ſung the proper Antiphon.*]

[The Lord be with you.
And with thy ſpirit.]

Let us pray.

[*Here follow the proper Collects or Oriſons and Commemorations for the Sunday, or Seaſon, or Feſtival. After which was ſaid again*

The Lord be with you.
And with thy ſpirit.
Bleſs we The Lord.
℟. Thanks be to God.

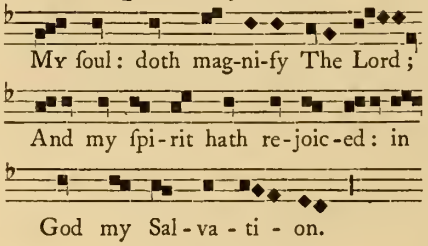
[1] " *This is our Lady's Song, and is ſaid every day at Evenſong.*"—*Myrroure, lxxxv.*

If there be a Memorial of any Festival, or any Common Memorial to be made, then follows the Antiphon of the Memorial on Magnificat; *then the Verse; afterwards prefaced only by* Let us pray *the Proper or Common Memorials. After the last Memorial, is repeated*

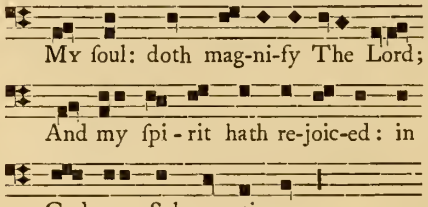
The Lord be with you.
And with thy spirit.
Bless we The Lord.
℟. Thanks be to God.]

ℭ *THE TONES FOR* MAGNIFICAT.

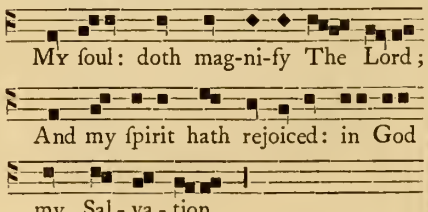
ℭ *The First Tone.*



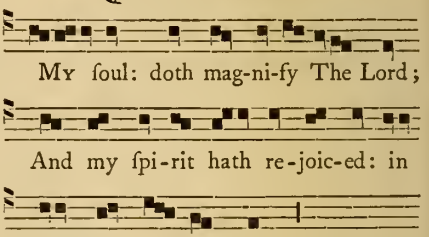
ℭ *The Second Tone.*



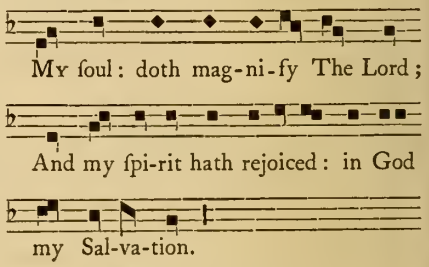
ℭ *The Third Tone.*



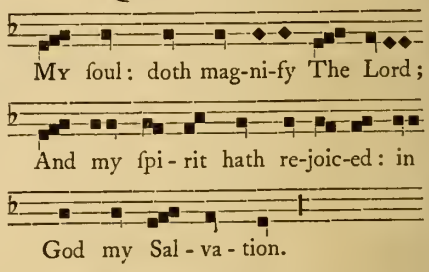
ℭ *The Fourth Tone.*



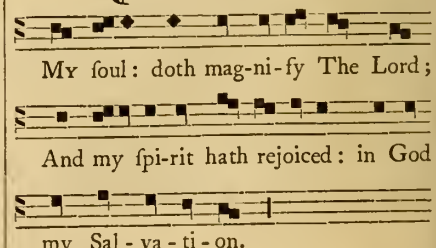
ℭ *The Fifth Tone.*



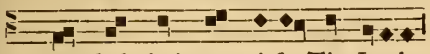
ℭ *The Sixth Tone.*



ℭ *The Seventh Tone.*



¶ *The Eighth Tone.*



My ſoul: doth mag-ni-fy The Lord.

The Fifth difference of the Eighth Tone.

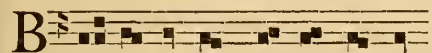
My ſoul: doth mag-ni-fy The Lord.]

¶ *SELECT ANTIPHONS ON* MAGNIFICAT.

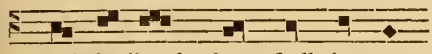
On SUNDAYS at SECOND VESPERS.

[*From The Proper of The Time.*]

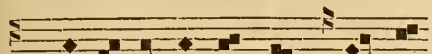
In the Second Sunday in Advent.



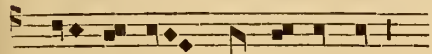
BLESS - ED art thou, Ma-ry, that thou



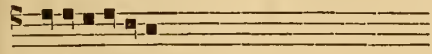
haſt be-lieved; there ſhall be per -



- formed in thee the things told thee

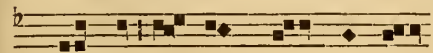


by The Lord. Al - le - lu - ya.



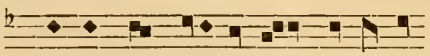
Pſalm. Magnificat.

On the Day of The Nativity.



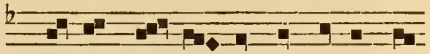
THIS day is Chriſt born: this day

The Saviour hath appeared: this day

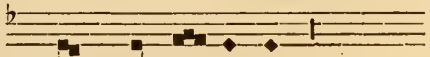


on the Earth Angels ſing, Archangels

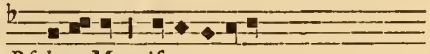
re-joice: this day ex-ult the juſt,



ſaying, Glo - ry in the higheſt to

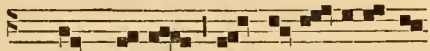


God. Al - le - lu - ya.

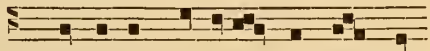


Pſalm. Magnificat.

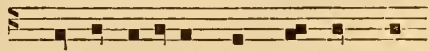
In The Epiphany.



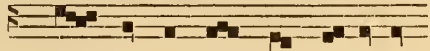
FROM the Eaſt came the Magi in - to



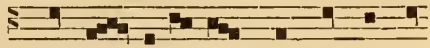
Bethlehem, To adore The Lord, and



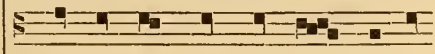
having opened their treaſures, pre -



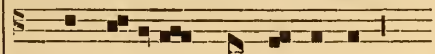
- cious ob - la - tions they of-fer-ed:



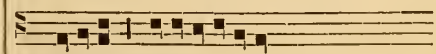
Gold, as to a great King: Incenſe, as



to the true God: but Myrrh as for



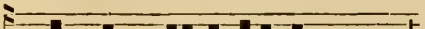
His Bu-ri-al. Al - le - lu - ya.



Pſalm. Magnificat.

In the Firſt Sunday in Quadrageſima.

THE tempter left Him, and there ap-

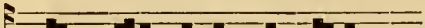


- proached Angels and miniſtered to Him.

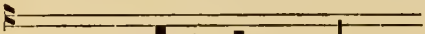
Pſalm. Magnificat.

In the Day of Preparation.

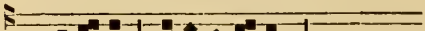
BUT when they were at ſupper, Je-ſus



took bread, bleſſed, and brake, and

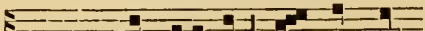


gave to his diſ - ci - ples.



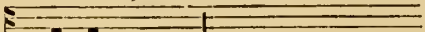
Pſalm. Magnificat.

On the Holy Day of Eaſter.



AND they, look-ing, ſaw the ſtone

roll-ed a-way, for it was very great.

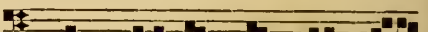


Al - le - lu - ya.

Pſalm. Magnificat.

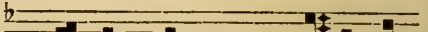
In the Day of The Aſcenſion.

O KING of Glo-ry! Lord of Hoſts!



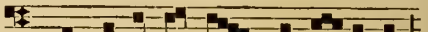
Who, triumphant this day, a - bove

all Heavens haſt aſcend-ed a-ban-



- don not us or - phans but ſend

the promiſe of The Father up-on us,

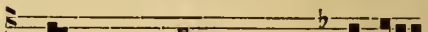


The Spirit of Truth. Al-le - lu-ya.

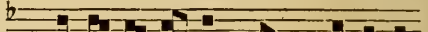
Pſalm. Magnificat.

In the Day of Pentecoſt.

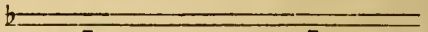
THIS day are ful-fill-ed the days of



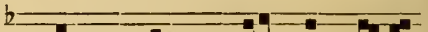
Pen-te-coſt. Al - le - lu - ya. This day



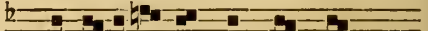
The Ho-ly Spi-rit in fire appeared to



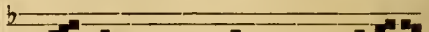
the diſ-ci-ples, and beſtowed on them



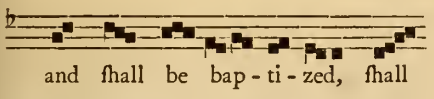
gifts of gra - ces, ſent them in - to

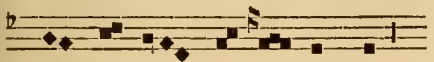


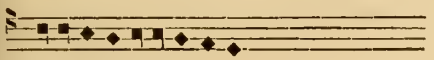
the u-ni-ver-ſal world to preach, and



bear witneſs; he who hath believed,

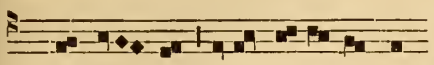


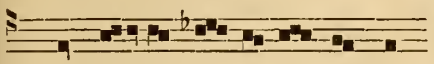


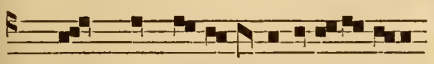


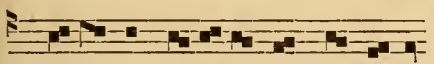
Pſalm. Magnificat.

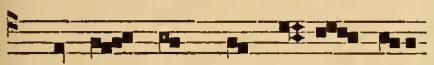
In the Feaſt of Trinity.

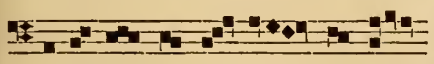


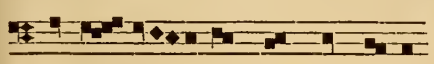


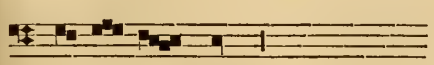


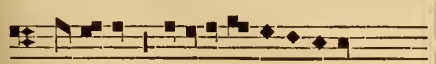












Pſalm. Magnificat.

MONDAY

AT VESPERS.

IN The Name of The Father, and of The Son, and of The Holy Ghoſt, *(with the ſign of the Croſs).* ✠

OUR Father *(ſecretly).*

HAIL Mary *(ſecretly).*

GOD! make ſpeed to ſave me.

O Lord! make haſte to help me.

LORY be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

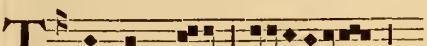
LLELUYA *or, from Septuageſima Sunday to Thurſday in The Supper of The Lord*

RAISE to Thee, O Lord! we ſing,

Of Glory The Eternal King.

PSALM CXIV. [Ps. CXVI. E. V.]

[Alleluya. A Pſalm for giving thanks. The Prophet declares that by humility he has been freed from tribulation and grief, to ſhew us the path of our deliverance.]



HE Lord hath. Oioueae.

Dilexi quoniam.

I WAS well pleased, because The Lord will hear: the voice of my prayer.

That He hath inclined his ear unto me: and I will call upon Him all my days.

The sorrows of death compassed me round about: and the perils of Hell found me.

I found trouble and heaviness: and I called upon The Name of The Lord.

O Lord! deliver my soul; The Lord is merciful and righteous: yea, our God hath compassion.

The Lord keepeth the little ones: I was humbled, and He delivered me.

Be turned unto thy rest, O my soul!: for The Lord hath been bountiful to thee.

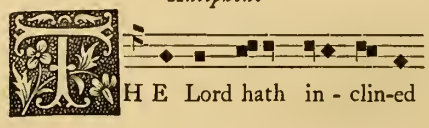
For He hath delivered my soul from death, mine eyes from tears: my feet from falling.

I will please The Lord: in the land of the living.

Glory be to The Father, and to The Son: and to The Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

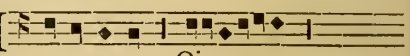
Antiphon.



[O Lord! Who dost wash out our offences: do Thou quickly comfort us who faithfully call upon Thee; and we beseech Thee, that, delivering us from the dangers of Hell, Thou wouldest blot out our transgressions, and restore us from death to the land of the living, through Christ our Lord. Amen.]

PSALM CXV. [Ps. CXVI. E. V.]

[Alleluya. A Psalm for giving thanks. He declares every man is lying who thinks he can compensate anything in return for the Divine Goodness. He bestows on us the Cup of Passion, and believes that the death of his Saints is precious in the eyes of The Lord, although in the sight of man it is vile.]



Credidi propter quod.

I BELIEVED, therefore have I spoken: but I have been humbled exceedingly.

I said in my excess: Every man is a liar.

What shall I render unto The Lord: for all the benefits that He hath done unto me?

I will receive the cup of salvation: and call upon The Name of The Lord.

I will pay my vows unto The Lord in the presence of all his people: precious in the sight of The Lord is the death of his saints.

O Lord! behold I am thy servant: I am thy servant, and the son of thine handmaid.

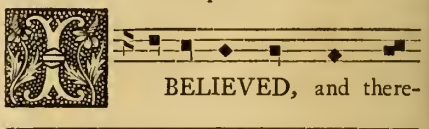
Thou hast broken my bonds in sunder; I will sacrifice to Thee the offering of Praise: and I will call upon The Name of The Lord.

I will pay my vows unto The Lord in the sight of all his people: in the courts of The Lord's House, in the midst of thee, O Jerusalem!

Glory be to The Father.

As it was in the beginning.

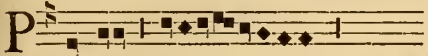
Antiphon.



[May the lives of thy ſuppliants, O Lord, we beſeech Thee, be freed from evil; and, becauſe the death of thy Saints is precious in thine eyes, may we be accounted worthy of being delivered from the chains of our ſins, and poſſeſs everlaſting joys in the Heavenly Jeruſalem, through Chriſt our Lord. Amen.]

Psalm CXVI. [Ps. cxvii. e. v.]

[Alleluya. A Pſalm for praiſing God. All nations are invited to praiſe The Lord, becauſe over all is the mercy of The Lord; for with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto Salvation.]



RAISE ye. Oioueae.

Laudate Dominum omnes.

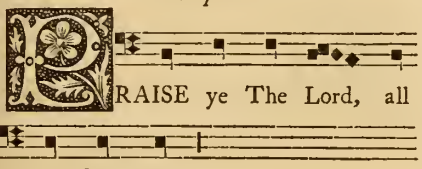
PRAISE ye The Lord, all ye Gentiles: praiſe Him, all ye people.

For his mercy towards us is ſtabliſhed: and the truth of The Lord endureth for ever.

Glory be to The Father.

As it was in the beginning.

Antiphon.

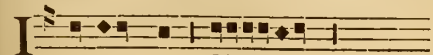


RAISE ye The Lord, all ye Gen-tiles.

[Almighty Ruler! Who art praiſed by the mouth of all nations: we pray Thee, that Thou wouldeſt increaſe thy truth in our hearts, and ſtabliſh thy mercy upon us, through Chriſt our Lord. Amen.]

Psalm CXIX. [Ps. cxx. e. v.]

[A Canticle of Degrees. A Pſalm for Prayer. He begins by commemorating the grace and goodneſs of The Lord; for the Firſt Degree ſignifies that he was tried by the perſecution of Saul, and was a wanderer among ſtrangers.]



CRI-ED. Oioueae.

Ad Dominum.

WHEN I was in trouble I cried unto The Lord: and He hearkened unto me.

Deliver my ſoul, O Lord! from wicked lips: and from a deceitful tongue.

What ſhall be given to thee, or what ſhall be done unto thee: to the falſe tongue?

Sharp arrows of the mighty: with coals of deſolation.

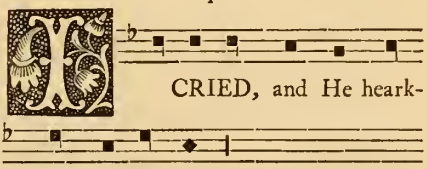
Wo is me that my ſojourning is prolonged! I have dwelt with the inhabitants of Kedar: my ſoul hath long been a ſojourner.

With them that hated peace I was peaceable: when I ſpake unto them they aſſailed me without cauſe.

Glory be to The Father.

As it was in the beginning.

Antiphon.

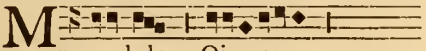


CRIED, and He hark-ened to me.

[O God! the aſſuager of our tribulations, deliver the ſouls of us, thy faithful people, from the lips of wicked ſlanderers; ſo that, protected by thy ſpiritual help, we may be overcome by no aſſaults, through Chriſt our Lord. Amen.]

Psalm CXX. [Ps. cxxi. e. v.]

[A Canticle of Degrees. A Pſalm to pray a benediction. The Second Degree: that The Lord heard him among the mountains, praying that He would puniſh thoſe who perſecute his people Iſrael.]



MY help. Oioueae.

Levavi oculos.

I LIFTED up mine eyes unto the hills: from whence cometh my help.

My help is from The Lord: Who hath made Heaven and Earth.

May He not ſuffer thy foot to be moved: nor He ſleep that keepeth thee.

Behold, He will neither ſlumber nor ſleep: that keepeth Iſrael.

The Lord is thy keeper, The Lord is thy protection: upon thy right hand.

The Sun ſhall not burn thee by day: neither the Moon by night.

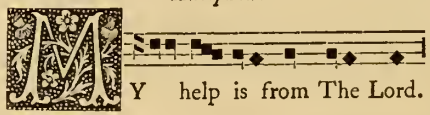
The Lord preſerveth thee from all evil: The Lord keep thy ſoul.

The Lord preſerve thy coming in and thy going out: from this time now and for evermore.

Glory be to The Father.

As it was in the beginning.

Antiphon.



[O Lord God our Protector! Thou, Who neither ſlumberest nor ſleepest, defend thy people Iſrael; and, that we be not conſumed this day, do Thou defend us from all the offences of this world, through our Lord Jeſus Chriſt, Thy Son, Who with Thee liveth and reigneth in the Unity of The Holy Ghoſt, God, world without end. Amen.]

Chapter. 2 *Theſſ. iii.*

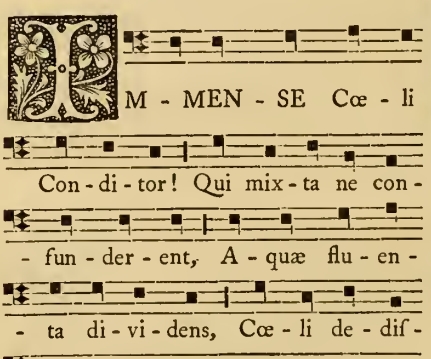
THE Lord direct your hearts into the love of God: and into the patient waiting for Chriſt.

Thanks be to God.

℣ [*Here follow the proper Reſponſory and Verſe, with* Gloria Patri, *throughout Advent and Quadrageſima, and at other times when required by the Proper or Common of the Time or of the Saints.*]

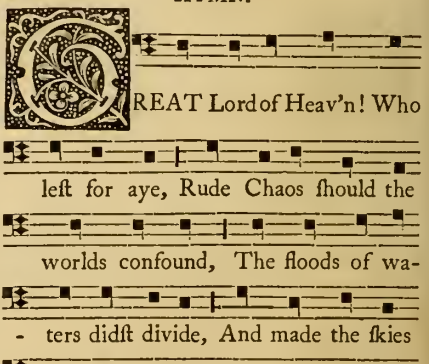
℣ *From the* FIRST SUNDAY *after the Octave of* THE EPIPHANY *to* QUADRAGESIMA, *whenever it is the ordinary* TUESDAY *Service; then at the* VESPERS *on* MONDAY *is ſaid the following*

Hymnus. [m]



IMMENSE Cœli Conditor!
Qui mixta ne confunderent,
Aquæ fluenta dividens,
Cœli dediſti limitem;

Hymn.



GREAT Lord of Heaven! Who, left for aye
Rude Chaos ſhould the worlds confound,
The floods of waters didſt divide,
And made the ſkies their laſting bound;

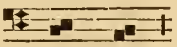
[m] *From S. Ambroſe, or of his School.*

Firmans locum cœleſtibus,
Simulque terræ rivulis:
Ut unda flammas temperet,
Terræ ſolum ne diſſipent;

Infunde nunc, Piiſſime!
Donum perennis gratiæ:
Fraudis novæ ne caſibus
Nos error atterat vetus.

Lucem Fides inveniat:
Sic luminis jubar ferat:
Hæc vana cuncta terreat,
Hanc falſa nulla comprimant.

Præſta, Pater piiſſime!
Patrique Compar Unice!
Cum Spiritu Paraclito
Regnans per omne ſeculum.



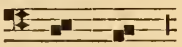
A - men.

Who gaveſt clouds their dwelling-place,
And cleft with circling ſeas the land:
So moiſture might the heat aſſuage,
And ſolid Earth abiding ſtand;

In mercy pour upon our hearts,
The gifts of thine eternal grace;
Ne'er may our ancient ſins revive,
Nor guilt again our ſouls deface.

May Faith with light unfading ſhine,
And ſpread abroad the beams of day:
Earth's vanities before her fly:
No falſehood dim her quenchleſs ray.

Theſe gifts, Moſt Gracious Father! grant,
And Thou, Co-equal, Only Son!
With Thee, Bleſt Spirit Paraclete!
Who reign through endleſs ages, One!



A - men.

℣. Let my prayer, O Lord! be directed unto Thee.
℟. Like as incenſe in thy ſight.

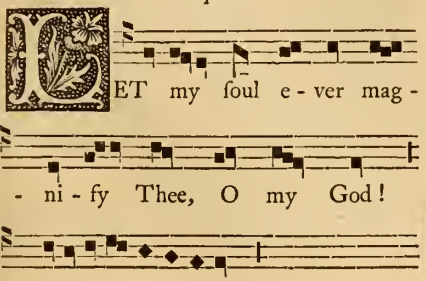
℄ *Throughout the Summer is ſaid the Hymn—*

Lucis Creator Optime!
Creator of the Light Supreme!

[*See Sunday at Veſpers.*]

℣. Let my prayer.
℟. Like as incenſe.

Antiphon.



SET my ſoul e - ver mag - ni - fy Thee, O my God!

Psalm.

Magnificat anima mea Dominum.

MY ſoul: doth magnify The Lord.

And my ſpirit hath rejoiced: in God my Salvation.

For He hath regarded the lowlineſs of his hand-maiden: for, behold! from henceforth all generations ſhall call me bleſſed.

For He that is mighty hath done to me great things: and Holy is His Name.

And his mercy is from generation to generation: upon them that fear Him.

He hath done might with his arm: He hath ſcattered the proud in the imagination of their heart.

He hath put down the mighty from their ſeat: and hath exalted the humble.

He hath filled the hungry with good things: and the rich He hath ſent empty away.

He hath holpen his ſervant Iſrael: remembering his mercy.

As He ſpake to our fathers: Abraham and his ſeed for evermore.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

[Almighty and Everlaſting God! Who, by the revered and glorious ever Virgin Mary, haſt willed to unite the Myſtery of Thine Only Begotten Son to a mortal body; we beſeech thy clemency, that, by thy favour, we may be worthy of receiving the remiſſion of all our ſins, which, venerating Her, we aſk of Thee, through The Same Jeſus Chriſt our Lord. Amen.]

[*Here follows the Antiphon upon* MAGNIFICAT *at full length.*]

[*After the Antiphon upon* MAGNIFICAT *is finiſhed, then follow* PETITIONS *as at the end of Lauds, all proſtrate, kneeling.*]

LORD, have mercy *(thrice)*.
Chriſt, have mercy *(thrice)*.
Lord, have mercy *(thrice)*.

OUR FATHER [*ſecretly*].

[*The Prieſt repeating aloud,*]

And lead us not into temptation.

℟. But deliver us from evil.

I HAVE ſaid, Lord! have mercy upon me. Heal my ſoul, for I have ſinned againſt Thee.

Be turned unto us, O Lord!; how long? And be eaſily intreated for thy ſervants.

Let thy mercy, O Lord! be upon us. Like as we have put our truſt in Thee.

[The eyes of The Lord are over the righteous. And His ears are open to their prayers.

Let all thy works praiſe Thee. And thy ſaints give bleſſing unto Thee.[n]]

Let thy Prieſts be clothed with righteouſneſs. And let thy ſaints rejoice.

O Lord! ſave the king! And hear us in the day when we call upon Thee.

Preſerve thy ſervants and handmaidens. My God! who put their truſt in Thee.

Save thy people, O Lord! and bleſs thine inheritance. And govern them and lift them up even for ever.

O Lord! let there be peace in thy ſtrength. And abundance in thy towers.

Let us pray for the faithful departed.

Grant them eternal reſt, O Lord! And may perpetual light ſhine upon them.

[For our brethren and benefactors.[o]

Preſerve thy ſervants and handmaidens. My God! who put their truſt in Thee.

For the afflicted and captives.

Deliver Iſrael, O Lord! out of all his troubles.

Alſo for our ſins and negligences.

Remember not our old ſins, but let thy mercies ſpeedily prevent us: for we are brought very low.

Help us, O God, our Salvation!: and for the Glory of Thy Name deliver us.

And be merciful unto our ſins for Thy Name's ſake.]

O Lord! hear my voice wherewith I have cried unto Thee. Have mercy upon me, and hear me.

PSALM L.

Miſerere mei, Deus.

[*To be ſaid without note.*]

HAVE mercy upon me, O God!: according to thy great mercy.

And according to the multitude of thy compaſſions: blot out mine iniquity.

Waſh me throughly from mine iniquity: and cleanſe me from my ſin.

For I acknowledge mine iniquity: and my ſin is ever before me.

Againſt Thee only have I ſinned, and done evil before Thee: that Thou mayeſt

[n] *From the York Breviary.*

[o] *From the York and Hereford Breviaries.*

be juſtified in thy ſayings, and overcome when Thou art judged.

For behold, I was conceived in iniquities: and in ſin hath my mother conceived me.

But lo! Thou haſt loved truth: the uncertain and hidden things of thy wiſdom haſt Thou manifeſted to me.

Thou ſhalt ſprinkle me with hyſſop, and I ſhall be cleanſed: Thou ſhalt waſh me, and I ſhall be made whiter than ſnow.

To my hearing Thou ſhalt give joy and gladneſs: and the bones which are humbled ſhall rejoice.

Turn thy face away from my ſins: and blot out all my miſdeeds.

Create in me a clean heart, O God: and renew a right ſpirit within me.

Caſt me not away from thy face: and take not Thy Holy Spirit from me.

Reſtore to me the joy of thy ſalvation: and ſtabliſh me with Thy Chief Spirit.

I will teach the wicked thy way: and the impious ſhall be converted unto Thee.

Deliver me from blood-guiltineſs, O God! The God of my ſalvation: and my tongue ſhall rejoice in thy righteouſneſs.

Thou ſhalt open my lips, O Lord!: and my mouth ſhall ſhew forth thy praiſe.

For if Thou hadſt deſired ſacrifice I would have given it: but Thou wilt not be delighted with burnt-offerings.

The ſacrifice of God is a troubled ſpirit: a contrite and humbled heart, O God, ſhalt Thou not deſpiſe.

Do kindly, O Lord, in thy good pleaſure unto Syon: that the walls of Jeruſalem may be built.

Then ſhalt Thou accept the ſacrifice of righteouſneſs, oblations, and burnt-offerings: then ſhall they lay young bullocks upon thine altar.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

The Pſalm being finiſhed, let the Prieſt alone ſtand up and advance to the ſtep of the Choir, repeating theſe Verſes,

ARISE, O Lord! help us.

℟. And deliver us for Thy Name's ſake.

O Lord God of Hoſts! convert us.

℟. And ſhow us thy countenance, and we ſhall be ſaved.

O Lord! hear my prayer.

℟. And let my crying come unto Thee.

[*Theſe Petitions are to be ſaid thus at Veſpers, in all Week-days, throughout Advent; and from the Firſt Sunday after the Octave of The Epiphany to The Supper of The Lord; and from the Firſt Sunday after Trinity to The Advent of The Lord, in the ordinary Week-day Service, except at Veſpers, from "O Sapientia" to the laſt "O," incluſive.*]

[*But between Eaſter and the Firſt Sunday after Trinity there are no Petitions on Week-days at Veſpers.*]

℣. The Lord be with you.

℟. And with thy ſpirit.

Let us pray.

[*Here follow the proper Collects or Oriſons for the Seaſon or Feſtival, for which See the Proper or Common of the Time or of the Saints; always concluding with*

The Lord be with you.
And with thy ſpirit.
Bleſs we The Lord.
Thanks be to God. Amen.

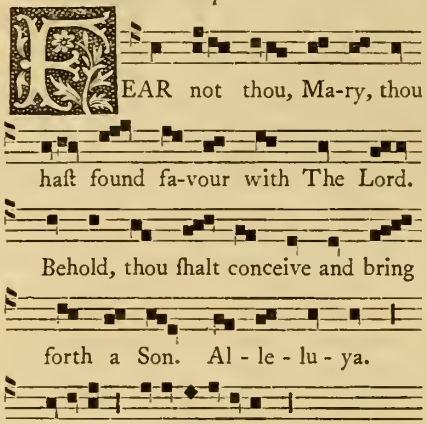
If there be any Memorial or Commemoration of any Feſtival, or any Common Memorial to be made, then follows the Antiphon of the particular Feſtival or Memorial on MAGNIFICAT; *then, alſo, the Oriſon for the Commemoration, and the Proper or Common Memorial, prefaced only with* Let us pray. *After the laſt Memorial, is repeated*

The Lord be with you.
And with thy ſpirit.
Bleſs we The Lord.
Thanks be to God. Amen.]

¶ COMMON MEMORIALS AT VESPERS.

¶ *In ADVENT. MEMORIAL OF S. MARY.*

Antiphon.



Pſalm. Magnificat.

℣. There ſhall come forth a Rod from the root of Jeſſe.

℟. And a Flower from his root ſhall grow up.

Oriſon.

GOD! Who, by the meſſage of an Angel, didſt will Thy Word to take upon Him fleſh in the womb of the Bleſſed Virgin; grant to us, thy ſuppliants, that we, who truly believe her to be the Mother of God, may with Thee be aſſiſted by her interceſſions, through the ſame our Lord Jeſus Chriſt, Who with Thee liveth and reigneth in the Unity of The Holy Ghoſt, God, world without end. Amen.

MEMORIAL OF ALL SAINTS.

Antiphon.

EHOLD, The Lord ſhall come, and All His Saints with Him; and there ſhall be in that day a great light. Alleluya.

℣. Behold, The Lord ſhall appear in the white clouds.

℟. And with Him thouſands of His Saints.

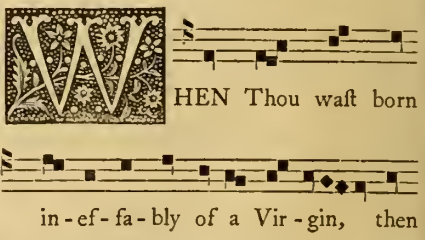
Oriſon.

LORD, we beſeech Thee, purify our conſciences by thy Viſitation; ſo that when Jeſus Chriſt, Thy Son, our Lord, ſhall come with All His Saints, He may find in us a manſion prepared for Himſelf, Who with Thee liveth and reigneth in the Unity of The Holy Ghoſt, God, world without end. Amen.

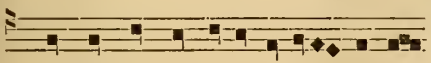
¶ [*At the Firſt* "O" *the Antiphon* Hail Mary *is ſaid, and there is no Memorial of All Saints.*]

¶ *At VESPERS, from the OCTAVE OF S. STEPHEN to THE PURIFICATION, a MEMORIAL is made of S. MARY every day, whatever be the Service, as well at VESPERS as at MATINS, except in the VIGIL OF THE EPIPHANY, and on that day.*

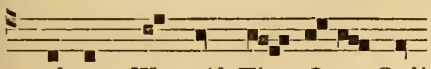
And in FEASTS OF IX. LESSONS, and within the Octave and in the Octave, when the Choir has Conductors; and on SUNDAYS at both VESPERS, with this Antiphon.



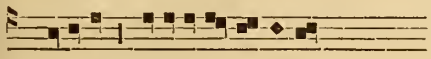
the rain up-on a fleece Thou didſt



deſcend, to give ſalvation to the race

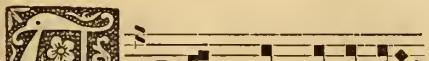


of man. We praiſe Thee, O our God!

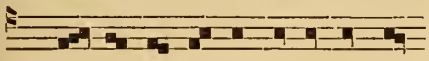


Pſalm. Magnificat.

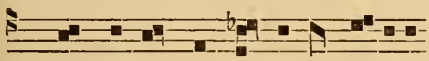
On WEEK-DAYS, however, and in FEASTS with iii. *Leſſons, when the Choir has no Conductors, at VESPERS, this Antiphon is ſaid.*



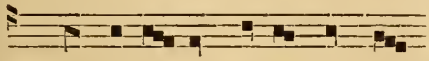
THE buſh which Moſes be -



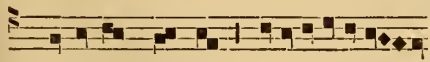
- held un-con-ſum-ed, we acknowledge



thine e - ver pre-ſerv-ed and laudable



vir - gin - i - ty. Mother of God!



intercede for us.

And at VESPERS is ſaid

℣. Beautiful is His form before the ſons of men.

℟. Grace is poured forth upon thy lips.

Oriſon.

GOD, who by the fruitful virginity of The Bleſſed Mary, didſt beſtow the gifts of eternal ſalvation upon mankind; grant, we beſeech Thee, that we may perceive that She intercedes for us, through whom we have been found worthy to obtain The Author of Life, our Lord Jeſus Chriſt, Thy Son, Who with Thee liveth and reigneth in the Unity of The Holy Ghoſt, God, world without end. Amen.

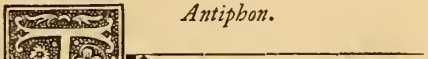
Then let MEMORIAL be made of ALL THE SAINTS, on WEEK-DAYS and on FEASTS when the Choir has no Conductors, both at VESPERS and at MATINS [*as given hereafter (p.* 296*) for the Time without Eaſter*] *up to WEDNESDAY, THE HEAD OF THE FAST.*

After THE PURIFICATION, and up to WEDNESDAY, THE HEAD OF THE FAST, the Antiphons, Verſes, and Oriſons for the MEMORIAL OF S. MARY are the ſame as thoſe uſed after the Octave of HOLY TRINITY [*as hereafter given (p.* 295*).*]

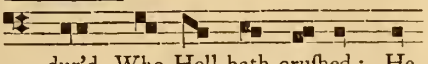
¶ *From MONDAY after the OCTAVE OF EASTER up to the VIGIL OF THE ASCENSION.*

MEMORIAL OF THE CROSS.

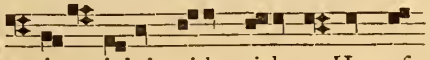
Antiphon.



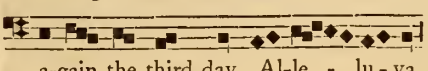
THE Ho - ly Croſs He en -



- dur'd, Who Hell hath cruſhed: He



is girded with might, He roſe



a-gain the third day. Al-le - lu - ya.

℣. Tell ye among the nations:

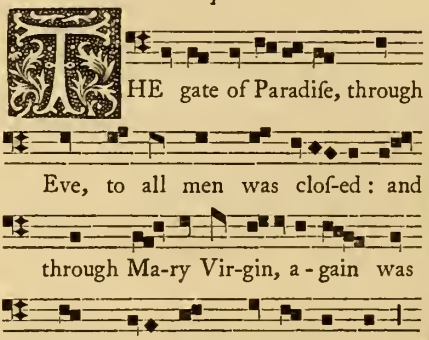
℟. That The Lord hath reigned from the Tree.

Orison.

GOD, Who for our sakes didst will Thy Son to undergo the suffering of The Cross, that Thou mightest expel from us the power of the enemy; grant to us, thy servants, that we may ever live in the joys of His Resurrection, through The Same Jesus Christ our Lord. Amen.

MEMORIAL OF S. MARY.

Antiphon.



℣. Holy Mother of God! Mary, ever Virgin!

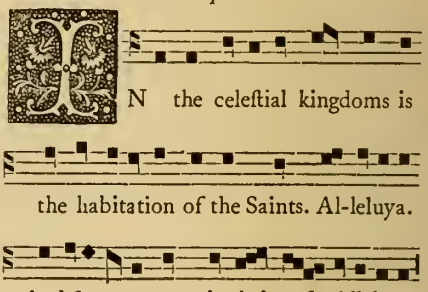
℟. Intercede for us, unto The Lord our God.

Orison.

O LORD! we beseech Thee, pour thy grace into our minds, so that we, who have known the Incarnation of Christ, Thy Son, by the message of an Angel, by His Passion and Cross may be guided to the Glory of His Resurrection, through The Same our Lord Jesus Christ, Who with Thee liveth and reigneth in The Unity of The Holy Ghost, God, world without end. Amen.

MEMORIAL OF ALL SAINTS.

Antiphon.



℣. The voice of joy and exultation!

℟. Is in the tabernacles of the righteous. Alleluya.

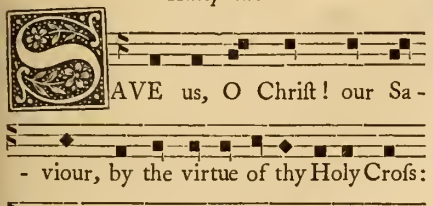
Orison.

GRANT, we beseech Thee, Almighty God: that in the Resurrection of our Lord Jesus Christ, with all His Saints, we may in very deed receive our portion, Who with Thee liveth and reigneth, in the Unity of The Holy Ghost, God, world without end. Amen.

℄ *On the MONDAY after the OCTAVE OF TRINITY, and from thence to ADVENT, as well on ordinary days as on Feasts of* iii. *Lessons, when there are no Conductors of the Choir, are said the following three MEMORIALS—of THE CROSS, of S. MARY, and of ALL SAINTS. If, however, the Feast of any Saint falls on a Feast of* iii. *Lessons, then let the MEMORIAL OF THE SAINT be first said, and then the above-named Memorials. Throughout the OCTAVE OF RELICS, (i. e., belonging to the Church,) whether on Saints' Days or ordinary days, let the MEMORIAL OF THE CROSS be always mentioned first.*

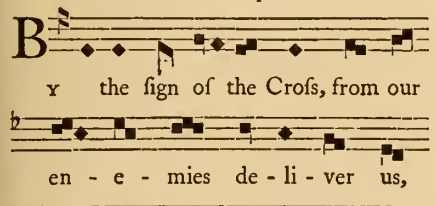
Memorial of the Cross, at Vespers.

Antiphon.



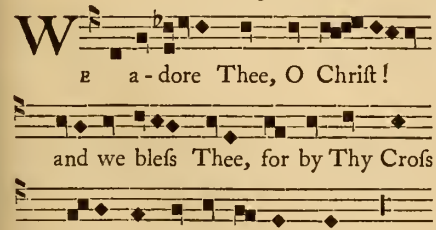
℣. Let all the Earth adore Thee, O God! and praise Thee.
℟. And sing psalms unto Thy Name.

Or this Antiphon.



℣. Let all the Earth.
℟. And sing Psalms.

Or this Antiphon.



℣. Let all the Earth.
℟. And sing psalms.

Orison.

OD, Who didst ascend Thy Holy Cross, and enlighten the darkness of the world, do Thou vouchsafe to enlighten our hearts and bodies, O Saviour of the world! Who livest and reignest with God The Father, in the Unity of The Holy Ghost, God, world without end. Amen.

Or this Orison.

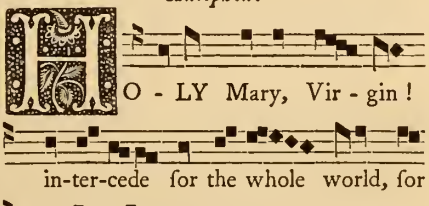
KEEP, O Lord, we beseech Thee, in perpetual peace, those whom Thou hast vouchsafed to redeem through the wood of Thy Holy Cross, O Saviour of the world, Who livest and reignest with God The Father, in the Unity of The Holy Ghost, God, world without end. Amen.

Or this Orison.

BE present with us, O Lord, our God! and those whom Thou dost gladden with the honour of the Holy Cross, do Thou defend with its perpetual help, through Christ our Lord. Amen.

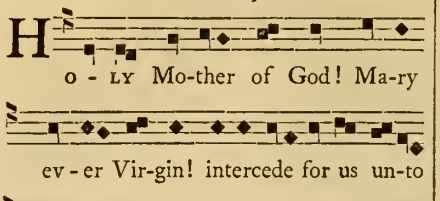
Memorial of S. Mary, at Vespers.

Antiphon.



℣. Holy Mother of God! Mary, ever Virgin!
℟. Intercede for us, unto The Lord our God.

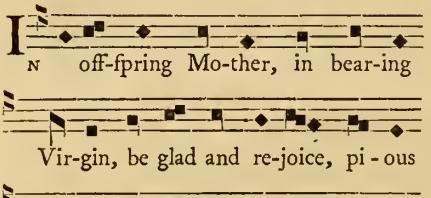
Or this Antiphon.



℣. After thy bringing forth, thou didſt abide a Virgin inviolate.

℟. Mother of God! intercede for us.

Or this Antiphon.



℣. Holy Mother of God! Mary, ever Virgin!

℟. Intercede for us unto The Lord our God.

Then the Oriſon as above.

OLORD! we beſeech Thee, pardon the ſins of thy ſervants; that we, who cannot pleaſe Thee by our own actions, may find ſalvation through the Mother of our Lord Jeſus Chriſt, through The Same our Lord Jeſus Chriſt. Amen.

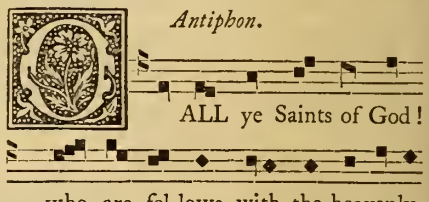
Or this.

ALMIGHTY and Everlaſting God, protect us, thy ſervants, by the right hand of thy power, from all dangers; and by the glorious interceſſion of the Bleſſed Mary, ever-Virgin, cauſe us to rejoice in proſperity, both now and hereafter, through our Lord Jeſus Chriſt. Amen.

℣ *The Oriſon* Concede quæſumus miſericors Deus fragilitati. Grant, we beſeech Thee, Merciful God [p] *is not ſaid in the Memorials of S. Mary, throughout the year, but in Proceſſions and at Compline of Her, only.*

MEMORIAL OF ALL SAINTS, AT VESPERS.

Antiphon.



℣. Rejoice in The Lord, and be glad, O ye righteous!

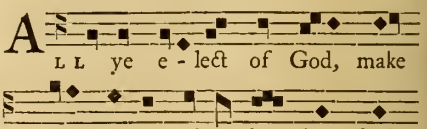
℟. And be joyful, all ye that are upright of heart.

Or,

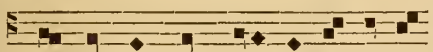
℣. Let the righteous exult before the face of God.

℟. And be rejoiced with gladneſs.

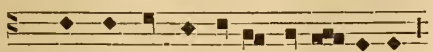
Or this Antiphon.



[p] *See the Office for the Firſt Sunday after Trinity.*



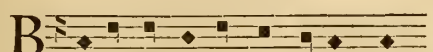
ſo that by your pray-ers aid-ed, we



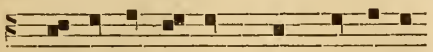
may be worthy to be join-ed to you.

℣. *and* ℟. *as before*, Rejoice in The Lord *or*, Let the righteous exult.

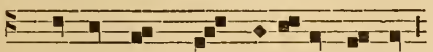
Or this Antiphon.



By the ſup-pli-ca-tions of All Saints,



ſal-va-tion be-ſtow Thou: of bo-dy

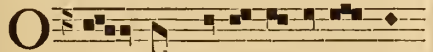


and of mind, Chriſt, unto thy ſervants.

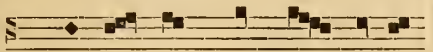
℣. Rejoice in The Lord, and be glad, O ye righteous!

℟. And be joyful, all ye that are upright of heart.

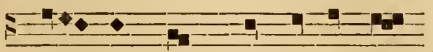
Or this Antiphon.



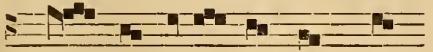
O how glo-ri-ous is the king-



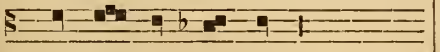
- dom, in which, with Chriſt, rejoice



All his Saints! Cloth-ed in white



robes, they follow The Lamb, where-



- ſo - ever He go - eth.

℣. Rejoice in The Lord.

℟. And be joyful.

℄ *Theſe two Verſes, i. e.*, Rejoice in The Lord *and* Let the righteous *are never changed in the* MEMORIAL OF ALL SAINTS, *except when the* ℣. Rejoice in The Lord *is ſaid at* FIRST VESPERS; *then at the Memorial of All Saints ſhall be ſaid*, ℣. Let the righteous exult *which ſhall be obſerved in the whole year, except in Advent and Eaſter-tide.*

Oriſon.

WE beſeech Thee, O Lord! favourably regard our infirmities, and by the interceſſion of All thy Saints, turn from us all thoſe evils which we juſtly deſerve, through our Lord Jeſus Chriſt. Amen.

Or this Oriſon.

O LORD! we beſeech Thee, do Thou, appeaſed by the interceſſions of All thy Saints, beſtow upon us pardon of our ſins, and grant us everlaſting remedies for them, through our Lord Jeſus Chriſt. Amen.

Or this Oriſon.

BEHOLD, O Lord! our infirmities, and All thy Saints interceding for us, ſuccour us ſpeedily by thy goodneſs, through Chriſt our Lord. Amen.

Or this Oriſon.

GRANT, we beſeech Thee, O Lord! that All thy Saints may continually pray for us; and do Thou vouchſafe ever favourably to hear them, through our Lord Jeſus Chriſt, Thy Son, Who with Thee liveth and reigneth in the Unity of The Holy Ghoſt, God, world without end. Amen.

℄ [*BESIDES THESE MEMORIALS, the following are found in the Breviary, as mentioned in the Office for Lauds on Monday.*]

Memorial of the Holy Spirit.

Daily at Vespers. Antiphon.

COME, O Holy Spirit! fulfil the hearts of thy faithful ones, and of thy love, kindle in them the fire; Who, by diverſity of many tongues, the nations into the Unity of Faith didſt congregate.

Alleluya. Alleluya. Alleluya.

℣. Send forth Thy Spirit, and they ſhall be created.

And Thou ſhalt renew the face of the Earth. Alleluya. Alleluya.

Oriſon.

GOD, Who didſt teach the hearts of thy faithful people by the enlightening of Thy Holy Spirit, grant us by The Same Spirit to have a right judgement in all things, and ever to rejoice in his holy conſolation, through our Lord Jeſus Chriſt, Thy Son, Who with Thee liveth and reigneth in the Unity of The Same Spirit, God, world without end. Amen.

Then a Memorial of THE SAINT *in whoſe honour the Church is founded, as in prebendal and Pariſh Churches, and then of* THE RELICS.

Antiphon.

THE bodies of the Saints are buried in peace, and their names ſhall live for ever.

℣. Bleſſed are they who dwell in thy Houſe, O Lord!

℟. They ſhall praiſe Thee for ever and ever.

Oriſon.

BE favourable, O Lord, to us thy ſervants, for the glorious merits of Thy Saints, whoſe Relics are contained in this Church; that by their pious interceſſions we may be ever protected from all adverſities, through Chriſt our Lord. Amen.

Of Peace, at Vespers.

Antiphon.

GIVE Peace in our days, O Lord! becauſe there is none other that fighteth for us, except Thou, our God.

℣. O Lord! let there be Peace in thy ſtrength.

℟. And abundance in thy towers.

Let us pray.

O GOD, of Whom are all holy deſires, all right counſels, and all juſt works: give unto thy ſervants that Peace which the world cannot give; that both our hearts may be ſet to obey thy commandments, and we, being freed from the fear of our enemies, may paſs our time in quietneſs, under thy protection, through our Lord Jeſus Chriſt, Thy Son, Who with Thee liveth and reigneth in the Unity of The Holy Ghoſt, God, world without end. Amen.

The Lord be with you.
And with thy ſpirit.
Bleſs we The Lord.
Thanks be to God. Amen.

[℣. We adore Thee, O Chriſt! and we bleſs Thee.

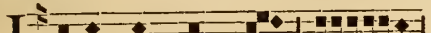
℟. For by Thy Croſs Thou haſt redeemed the world.

O LORD, Jeſu Chriſt! Son of The living God! put Thy Paſſion, Croſs, and Death, between thy judgements and our ſouls in the hour of our death; and vouchſafe to grant mercy and grace to the living, and pardon to the dead, reſt to the Church, and peace and concord to the kingdom, and to us ſinners everlaſting life and glory, Who liveſt and reigneſt with God The Father, in the Unity of The Holy Ghoſt, God, world without end. Amen.]

TUESDAY
AT VESPERS.

Psalm CXXI. [Ps. cxxii. e. v.]

[A Song of Degrees. A Pfalm for Meditation. Third Degree: he aſks peace for the tribes of Iſrael.]



IN - TO The Lord's Houſe. Oioueae.

Lætatus ſum.

WAS glad at what was ſaid unto me: we will go into The Houſe of The Lord.

Our feet were ſtanding: in thy courts, O Jeruſalem!

Jeruſalem, which is built as a City: that hath compactneſs in itſelf.

For thither the tribes have gone up, the tribes of The Lord: the teſtimony of Iſrael, to give thanks unto The Name of The Lord.

For there ſate the ſeats of judgement: the ſeats of the houſe of David.

Pray ye for the things that are for the peace of Jeruſalem: and abundance for them that love thee.

Let there be peace in thy ſtrength: and abundance in thy towers.

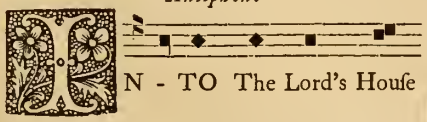
For my brethren and neighbours' ſakes: I have ſpoken peace of thee.

Becauſe of the Houſe of The Lord our God: I have ſought to do thee good.

Glory be to The Father, and to The Son, and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be, world without end. Amen.

Antiphon.

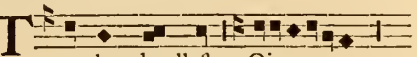


IN - TO The Lord's Houſe re - joic - ing, we will go.

[Almighty God! vouchſafe to beſtow upon us who walk in thy Courts the abundance of thy peace; ſo that, while with all readineſs of heart we confeſs Thee, we may obtain thy good things in the Heavens, through Chriſt our Lord. Amen.]

Psalm CXXII. [Ps. cxxiii. e. v.]

[A Song of Degrees. A Pfalm for Prayer. Fourth Degree: a man of perſeverance in ſupplication, ſince he is a good ſervant of his Lord, who every day beſeeches mercy.]



THOU that dwelleſt. Oioueae.

Ad Te levavi oculos meos.

UNTO Thee have I lifted up mine eyes: O Thou that dwelleſt in the Heavens!

Behold, as the eyes of ſervants: look unto the hands of their maſters,

And as the eyes of a maiden unto the hands of her miſtreſs: even ſo our eyes unto The Lord our God, until He have mercy upon us.

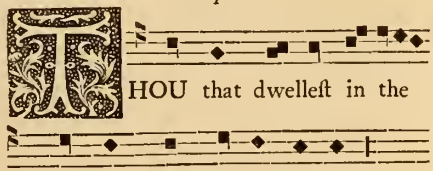
Have mercy upon us, O Lord! have mercy upon us: for we are greatly filled with contempt.

Our ſoul is greatly filled with the ſcorning of the wealthy: and with the deſpitefulneſs of the proud.

Glory be to The Father.

As it was in the beginning.

Antiphon.

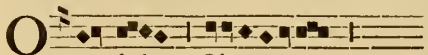


THOU that dwelleſt in the Heavens, have mercy on us.

[O God! Who dwelleſt in the Heavens! to Thee we lift up our eyes, and intreat Thee, that Thou wouldeſt confound the reproaches of the proud, and mercifully grant us thine entire pardon, through our Lord Jeſus Chriſt. Amen.]

Psalm CXXIII. [Ps. cxxiv. e. v.]

[A Song of Degrees. A Psalm for Meditation. Fifth Degree: Voices of Apostles and Martyrs.]



UR help. Oioueae.

Nisi quia Dominus.

UNLESS that The Lord had been with us, now may Israel say: unless that The Lord had been with us;

When men rose up against us: haply they had swallowed us up alive;

When their fury was enkindled against us: the waters perchance had drowned us.

Our soul passed through the torrent: our soul perhaps had passed through the flood insupportable.

Blessed be The Lord who hath not given us: for a prey unto their teeth.

Our soul is delivered as a bird: out of the snare of the fowler.

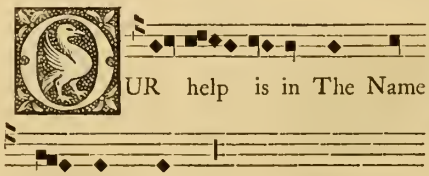
The snare is broken: and we are delivered.

Our help is in The Name of The Lord: Who hath made Heaven and Earth.

Glory be to The Father.

As it was in the beginning.

Antiphon.

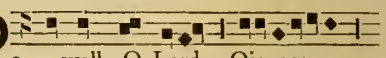


UR help is in The Name of The Lord.

[Shut, O Lord! the poisonous mouths of the wicked, who, with the cruel teeth of slander, strive to devour us; so we, who trust not in our own strength, may be defended by the help of Thy Name, through Christ our Lord. Amen.]

Psalm CXXIV. [Ps. cxxv. e. v.]

[A Song of Degrees. A Psalm for Meditation. Sixth Degree: that he who abides unmoved in tribulation shall not be subjected to the wicked, lest, after probation, he put forth his hand to wickedness.]



O well, O Lord. Oioueae.

Qui confidunt in Domino.

THEY that put their trust in The Lord are as the Mount Syon: he shall not be moved for ever that dwelleth in Jerusalem.

The mountains are round about it, and The Lord is round about his people: from this time forth now and even for evermore.

For The Lord will not leave the rod of sinners upon the portion of the righteous: that the righteous put not forth their hands to iniquity.

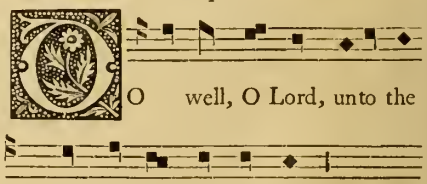
Do well, O Lord!: unto the good and upright in heart.

But as for such as turn away into bondage, The Lord shall lead them forth with the workers of iniquity: peace be upon Israel.

Glory be to The Father.

As it was in the beginning.

Antiphon.



O well, O Lord, unto the good and up-right in heart.

[Defend, O Lord! the portion of the righteous from the assaults of the wicked; so we, who trust in Thee with our whole hearts, may not be shaken by any storms of temptation, through our Lord Jesus Christ. Amen.]

PSALM CXXV. [Ps. CXXVI. E. V.]

[A Song of Degrees. A Psalm for Meditation. Seventh Degree: the consolation of martyrs, for they believe, that, sowing tears in time, they will obtain perpetual and eternal joys.]

In convertendo Dominus.

WHEN The Lord turned again the captivity of Syon: we became like men comforted.

Then was our mouth filled with joy: and our tongue with exultation.

Then will they say among the Gentiles: The Lord hath done great things for them.

The Lord hath done great things for us: we are become joyful.

Turn our captivity, O Lord!: as a torrent in the South.

They that sow in tears: shall reap in joyfulness.

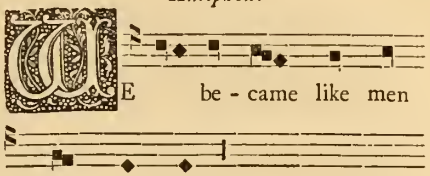
Going, they wept as they went: casting forth their seed.

But returning, they shall come again with exultation: bringing their sheaves with them.

Glory be to The Father.

As it was in the beginning.

Antiphon.



[Comfort, O Lord! thy people, and deliver us from the captivity of Satan; so that, what we here sow in tears, we, by thy gift, may joyfully reap in life eternal, through our Lord Jesus Christ. Amen.]

CHAPTER. 2 Thess. iii.

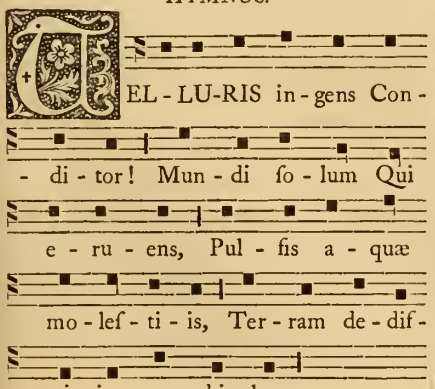
THE Lord direct your hearts into the love of God: and into the patient waiting for Christ.

Thanks be to God.

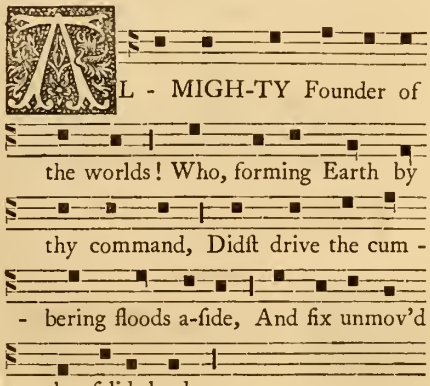
℣ [*Here follow the proper Responsory and Verse, with* Gloria Patri *throughout Advent and Quadragesima, and at other times when required by the Proper or Common of the Time or of the Saints.*]

℣ *From the FIRST SUNDAY after the OCTAVE of THE EPIPHANY to QUADRAGESIMA.*

HYMNUS.



HYMN.



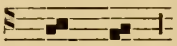
Telluris ingens Conditor!
Mundi solum Qui eruens,
Pulsis aquæ molestiis,
Terram dedisti immobilem;

Ut germen aptum proferens
Fulvis decora floribus,
Fœcunda fructu sisteret,
Pastumque gratum redderet;

Mentis perustæ vulnera
Munda viroris gratia:
Ut facta fletu diluat
Motusque pravos atterat:

Jussis tuis obtemperet,
Nullis malis approximet,
Bonis repleri gaudeat,
Et mortis actum nesciat.

Præsta, Pater piissime!
Patrique Compar Unice!
Cum Spiritu Paraclito!
Regnans per omne seculum.



A - men.

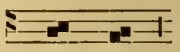
Almighty Founder of the worlds!
Who forming Earth by thy command,
Didst drive the cumbering floods aside,
And fix unmoved the solid land;

So thus the springing seed, with flowers
Of fairest hue, might deck the field,
Enrich with fruit the fertile bowers,
And grateful food to mortals yield;

The rankling wounds which waste the soul,
Cleanse Thou with thy restoring grace:
With tears to efface our deeds of ill,
And calm our passions into peace:

That we may all thy will obey,
From every path of evil flee:
And, joying in thy bounteous gifts,
By deadly sins unscathed may be.

These mercies, Gracious Father! grant,
And Thou Co-equal, Only Son!
With Thee, Blest Spirit Paraclete!
Who reign through endless ages, One!



A - men.

℣. Let my prayer, O Lord! be directed unto Thee.
℟. Like as incense in thy sight.

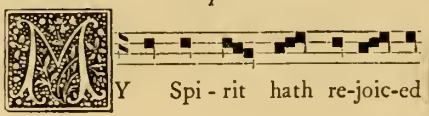
℣ *Throughout the Summer is said the Hymn—*

Lucis Creator Optime!
Creator of the Light Supreme!

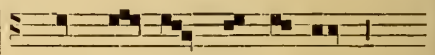
[*See Sunday at Vespers.*]

℣. Let my prayer.
℟. Like as incense.

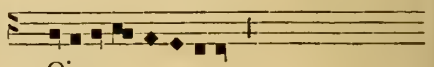
Antiphon.



MY Spi - rit hath re-joic-ed



in God my Sa - vi - our.



Oioueae.

Psalm.

Magnificat anima mea Dominum.

MY soul doth magnify The Lord.

[*See Vespers for Sunday and Monday.*]

Petitions, Prayers, and Memorials, as on Monday.

WEDNESDAY
AT VESPERS.

Psalm CXXVI. [Ps. cxxvii. e. v.]

[A Song of Degrees of Solomon. A Psalm for Meditation. Eighth Degree: that The Lord not building the house of the Synagogue, in vain do they erect it before God.]

LESS-ED is the man. Oioueae.

Nisi Dominus.

EXCEPT The Lord shall have built the house: they have laboured in vain that build it.

Except The Lord shall keep the city: in vain he watcheth that keepeth it.

It is vain for you to rise before the light: rise ye after ye shall have sate down, ye that eat the bread of sorrow.

Since He giveth his beloved sleep: lo! children are the heritage of The Lord; the fruit of the womb his reward.

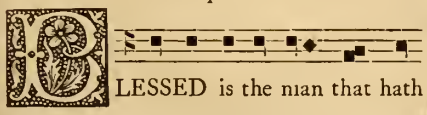
Like as arrows in the hand of the mighty: so are the children of the exiled ones.

Blessed is the man that hath filled his desire with them: he shall not be confounded when he speaketh with his enemies in the gate.

Glory be to The Father, and to The Son: and to The Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Antiphon.

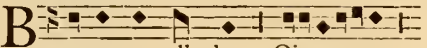


LESSED is the man that hath ful-fill-ed his de-sire.

[O God! builder of our spiritual house, we intreat Thee to keep us, and to fulfil our desires; that so we may be worthy to be joined to the number of thine elect, through the merits of our Lord Jesus Christ. Amen.]

Psalm CXXVII. [Ps. cxxviii. e. v.]

[A Song of Degrees. A Psalm for Meditation. Ninth Degree: that all who fear The Lord flourish like a wife, whose children, like the shoots of olive, surround his table, and so the father sees his sons and peace upon Israel.]



LESS-ED are all they. Oioueae.

Beati omnes.

BLESSED are all they that fear The Lord: who walk in his ways.

For thou shalt eat the labours of thine hands: blessed art thou, and well shall it be with thee.

Thy wife shall be as the fruitful vine: upon the walls of thine house.

Thy children like the young olive plants: round about thy table.

Lo! thus shall the man be blessed: who feareth The Lord.

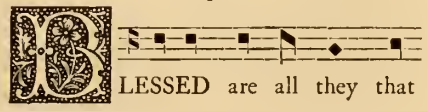
The Lord bless thee out of Syon: and mayest thou see the good things of Jerusalem all the days of thy life.

And mayest thou see thy children's children: peace upon Israel.

Glory be to The Father.

As it was in the beginning.

Antiphon.

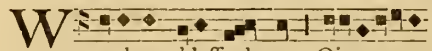


LESSED are all they that fear The Lord.

[O Lord! grant thy perpetual blessing unto us who fear Thy Name; so that such may be our actions, such our life, as may raise to Heaven the merit of our good fruit, through Christ our Lord. Amen.]

Psalm CXXVIII. [Ps. cxxix. e. v.]

[A Song of Degrees. A Psalm for Meditation. Tenth Degree: contains the voice of Christ to His Father against the Jews, Whom they persecuted and condemned to the Cross, but Whom they could not hurt when He rose from the dead.]



E have bless-ed you. Oioueae.

Sæpe expugnaverunt.

MANY a time have they fought against me, from my youth up: may Israel now say.

Many a time have they fought against me, from my youth up: but they have not prevailed against me.

Sinners wrought upon my back: they prolonged their iniquity.

The righteous Lord will cut off the necks of sinners: let all be confounded and turned backward, that have hated Syon.

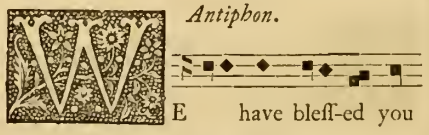
Let them become as the grass upon the house-tops: which withereth afore it be plucked up.

Whereof the mower hath not filled his hand: neither he that bindeth up the sheaves his bosom:

And they who passed by said not, The blessing of The Lord be upon you: we have blessed you in The Name of The Lord.

Glory be to The Father.

As it was in the beginning.



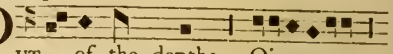
Antiphon.

E have bless-ed you in The Name of The Lord.

[O Lord! defend thy Church by the might of thy right hand, from all the wickedness of its assailants; so that, the enemy being turned backward, it may be fulfilled by thy blessing, through Christ our Lord. Amen.]

Psalm CXXIX. [Ps. cxxx. e. v.]

[A Psalm of Degrees. A Penitential Psalm for Prayer. Eleventh Degree: containing the voice of Holy Peter, when, after having denied his Lord, he wept.]



UT of the depths. Oioueae.

De profundis.

OUT of the depths I cried unto Thee, O Lord!: Lord! hear my voice.

O let thine ears be intent: unto the voice of my complaint.

If Thou, Lord, wilt mark iniquity: O Lord! who shall abide it?

For with Thee there is propitiation: and because of thy law I have waited for Thee, O Lord!

My soul hath endured in his word: my soul hath trusted in The Lord.

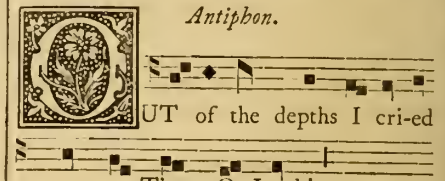
From the morning watch, even to the night: let Israel trust in The Lord.

For with The Lord is mercy: and with Him is plenteous redemption.

And He shall redeem Israel: from all his iniquities.

Glory be to The Father.

As it was in the beginning.



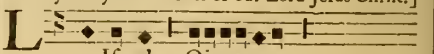
Antiphon.

UT of the depths I cri-ed un - to Thee, O Lord!

[Give ear, O Lord! we beseech Thee of thy goodness, to the prayer of thy suppliants, since with Thee is the propitiation for our sins; and mark not our iniquities, but bestow thy mercies upon us, through Jesus Christ. Amen.]

Psalm CXXX. [Ps. cxxxi. e. v.]

[A Song of Degrees. David. A Psalm expressive of humility. Twelfth Degree: the voice of Holy Mary the Mother of our Lord Jesus Christ.]



ET Israel. Oioueae.

Domine, non eſt.

O LORD, mine heart is not lifted up: neither are mine eyes haughty.

Nor have I walked in great matters: nor in wondrous things above me.

As if I was not humble minded: but exalted my ſoul.

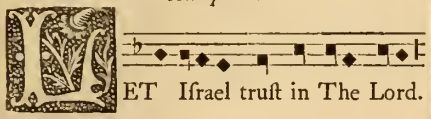
But like as a child that is weaned from his mother: ſo is my reward in my ſoul.

Let Iſrael truſt in The Lord: from this time forth, now and even for evermore.

Glory be to The Father.

As it was in the beginning.

Antiphon.



[O Holy Father Almighty! ſuffer us not to be lifted up with pride; but do Thou, Who art meek and lowly of heart, teach us to be like Thee in humble and peaceable converſation, Who liveſt and reigneſt in the Unity of The Father and Holy Ghoſt, God, world without end. Amen.]

CHAPTER. 2 Theſſ. iii.

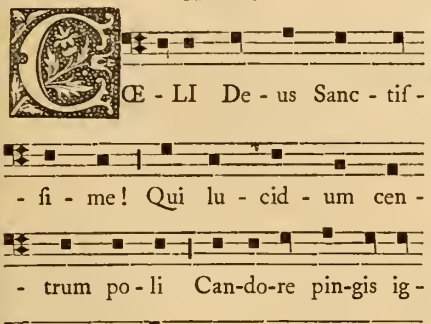
THE Lord direct your hearts into the love of God: and into the patient waiting for Chriſt.

Thanks be to God.

℣ [*Here follow the proper Reſponſory and Verſe, with* Gloria Patri *throughout Advent and Quadrageſima, and at other times when required by the Proper or Common of the Time or of the Saints.*]

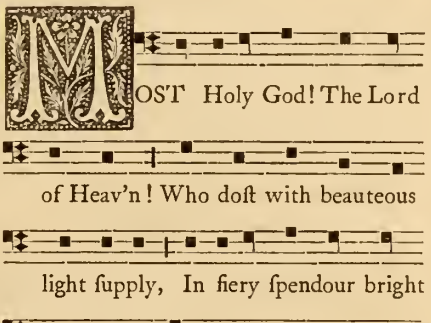
℣ *From the FIRST SUNDAY after the Octave of THE EPIPHANY to QUADRAGESIMA.*

HYMNUS.[q]



CŒLI Deus Sanctiſſime!
Qui lucidum centrum poli
Candore pingis igneo,
Augens decoro lumine;

HYMN.



MOST Holy God! The Lord of Heaven!
Who doſt with beauteous light ſupply,
In fiery ſplendour bright arrayed,
The ſhining centre of the ſky;

[q] *From S. Ambroſe, or of his School.*

Quarto die Qui flammeam
Solis rotam conſtituens;
Lunæ miniſtrans ordini
Vagos recurſus ſiderum;

Ut noctibus vel lumini,
Direptionis terminum,
Primordiis et menſium
Signum dares notiſſimum;

Illumina cor hominum:
Abſterge ſordes mentium;
Reſolve culpæ vinculum:
Everte moles criminum.

Præſta Pater piiſſime!
Patrique Compar Unice!
Cum Spiritu Paraclito!
Per ſempiterna ſecula.

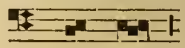
A - men.

Who on the fourth great day didſt ſet
The Sun's orb in his radiant car;
And to the changing Moon ordain
The courſe of each far wandering ſtar;

So to the night and lightſome day,
Their bounds of ſeverance to declare,
And to the rolling months aſſign
Their birth-place in the advancing year;

Our hearts illumine with thy grace:
And purge the impurity within;
The fetters of our guilt unlooſe,
Remove the burthen of our ſin!

Theſe mercies, gracious Father! grant,
And Thou, Co-equal, Only Son!
With Thee, Bleſt Spirit Paraclete!
Who reign through endleſs ages One.



A - men.

℣. Let my prayer, O Lord! be directed unto Thee.
℟. Like as incenſe in thy ſight.

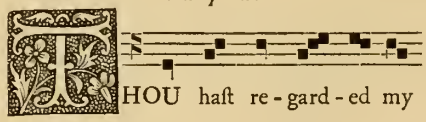
℄ *Throughout the Summer is ſaid the Hymn—*

Lucis Creator Optime!
Creator of the Light Supreme!

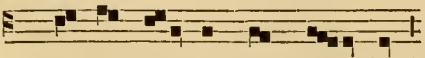
[*See Sunday at Veſpers.*]

℣. Let my prayer.
℟. Like as incenſe.

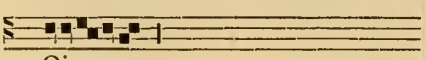
Antiphon.



THOU haſt re - gard - ed my



low - li - neſs, O Lord, my God!



Oioueae.

Psalm.

Magnificat anima mea Dominum.

MY ſoul doth magnify The Lord.

[*See Sunday and Monday at Veſpers.*]

Petitions, Prayers, and Memorials, as on Monday.

THURSDAY
AT VESPERS.

IN The Name of The Father, and of The Son, and of The Holy Ghoſt *(with the ſign of the Croſs)*. ✠

OUR Father *(ſecretly)*.

HAIL Mary *(ſecretly)*.

GOD! make ſpeed to ſave me.

O Lord! make haſte to help me.

LORY be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

LLELUYA, *or inſtead according to the Time*

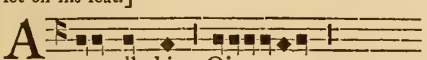
RAISE to Thee, O Lord! we ſing,

Of Glory The Eternal King.

[*None, however, of the above are ſaid during the three days next preceding Eaſter;*[s] *nor in the Day of Souls, when it is the proper Service; nor at Veſpers during Eaſter week, except* Our Father *and* Hail Mary *which are ſtill to be ſaid.*]

PSALM CXXXI. [PS. CXXXII. E. V.]

[A Song of Degrees. A Pſalm for Prayer. The Tenth Degree: the voice of the fathers to David, teſtifying that of the fruit of his body He would ſet on his ſeat.]



AND all his. Oioueae.

Memento Domine.

ORD, remember David: and all his meekneſs.

How he ſware unto The Lord: and vowed a vow unto the God of Jacob;

If I enter within the tabernacle of mine houſe: if I climb up into the bed of my repoſe;

If I give ſleep to mine eyes: and ſlumber to mine eyelids;

Or reſt to my temples, until I ſhall find a place for The Lord: a tabernacle for The God of Jacob.

Lo! we heard of it at Ephrata: we found it in the fields of the wood.

We will enter into his tabernacle: we will worſhip in the place where his feet have ſtood.

Ariſe, O Lord! into thy reſt: Thou, and the Ark of thy ſanctification.

Let thy prieſts be clothed with righteouſneſs: and let thy ſaints rejoice.

For thy ſervant David's ſake: turn not away the face of Thy Chriſt.

The Lord hath ſworn truth unto David, and He will not make it void: of the fruit of thy body will I ſet upon thy ſeat.

If thy children will keep my covenant: and my teſtimonies that I ſhall teach them;

Then their children, even for evermore: ſhall ſit upon thy ſeat.

For The Lord hath choſen Syon: He hath choſen her to be an habitation for Himſelf.

This ſhall be my reſt for ever and ever: here will I dwell, for I have choſen her.

With benediction bleſſing her widow: I will ſatisfy her poor with bread.

I will deck her prieſts with ſalvation: and her ſaints ſhall rejoice with exultation.

There will I bring forth the horn of David: I have prepared a lamp for my Chriſt.

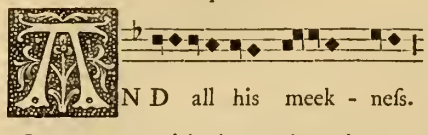
I will clothe his enemies with confuſion: but upon himſelf ſhall my ſanctification flouriſh.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

[s] *From the Rubrics for the Time, and the Arundel and Arlyngham MSS.*

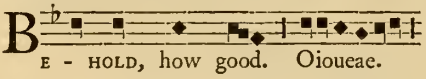
Antiphon.



[O, our God Almighty! remember us in all our walk, and clothe us with the righteouſneſs of thy prieſts; that we may be worthy to enter into thy celeſtial tabernacles, through our Lord Jeſus Chriſt. Amen.]

Psalm CXXXII. [Ps. cxxxiii. e. v.]

[A Song of Degrees. David. A Pſalm for Meditation. Fourteenth Degree: the voice of the Church to her ſons, that all Catholics ſhould unite in one.]



Ecce quam bonum.

BEHOLD! how good and how pleaſant it is: for brethren to dwell in unity.

It is like the ointment upon the head: that ran down unto the beard, the beard of Aaron;

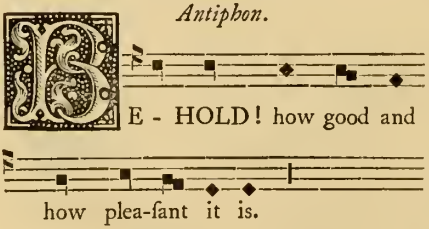
Which went down to the ſkirts of his veſtment: as the dew of Hermon, which fell upon Mount Syon.

For there The Lord hath appointed bleſſing: and life, even for evermore.

Glory be to The Father.

As it was in the beginning.

Antiphon.



[Pour, O Lord! upon thy Church, the charity of brotherly kindneſs and peace; ſo that, ſprinkled with the dew of thy benediction, we may be made glad by thy Glory and grace, through Chriſt our Lord. Amen.]

Psalm CXXXIII. [Ps. cxxxiv. e. v.]

is not ſaid at Veſpers.

[*See Compline I.*]

[A Song of Degrees. A Pſalm of exhortation to praiſe God. Thirteenth Degree: the Apoſtle tells the ſervants of God, I would that all lift up holy hands.]

Ecce nunc benedicite.

BEHOLD, now, bleſs ye The Lord: all ye ſervants of The Lord.

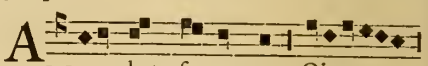
Ye who ſtand in the Houſe of The Lord: in the courts of the Houſe of our God.

By night lift up your hands in the ſanctuary: and bleſs ye The Lord.

The Lord bleſs thee out of Syon: Who made Heaven and Earth.

Psalm CXXXIV. [Ps. cxxxv. e. v.]

[Alleluya. A Pſalm of exhortation to praiſe God. Whoſoever aſcends the aforeſaid Fifteen Degrees ſeeth The Lord, ſaying, Behold! I know how great The Lord is, and our Lord before all gods.]



Laudate nomen Domini.

PRAISE ye the Name of The Lord: ye his ſervants, praiſe The Lord.

Ye who ſtand in the houſe of The Lord: in the courts of the Houſe of our God.

Praiſe ye The Lord, for The Lord is good: ſing pſalmody unto His Name, for it is ſweet.

For The Lord hath choſen Jacob unto Himſelf: Iſrael for his own poſſeſſion.

For I have known that The Lord is great: and our Lord above all gods.

All, whatſoever The Lord pleaſed He hath done, in Heaven and in the Earth: in the Sea, and in all the abyſſes.

Bringing forth the clouds from the ends of the Earth: He hath made lightnings for the rain:

Who bringeth forth the winds out of his treaſures: Who ſmote the firſt-born of Egypt, from man, even to the beaſt;

And ſent forth ſigns and marvels into the midſt of thee, O Egypt!: upon Pharaoh and upon all his ſervants.

Who ſmote many nations: and ſlew mighty kings.

Sehon, king of the Amorrheans, and Og, the king of Baſan: and all the kingdoms of Canaan.

And gave their land to be an heritage: an heritage unto Iſrael his people.

O Lord! Thy Name is for evermore: thy memorial, O Lord! from generation to generation.

For The Lord will judge his people: and be intreated for his ſervants.

The images of the Gentiles are ſilver and gold: the works of men's hands.

They have a mouth and will not ſpeak: eyes have they and will not ſee.

They have ears, and will not hear: neither is there any breath in their mouth.

Let them be like unto them that make them: and all they that put their truſt in them.

O houſe of Iſrael! bleſs ye The Lord: O houſe of Aaron! bleſs ye The Lord.

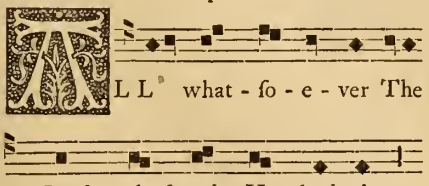
O houſe of Levi! bleſs ye The Lord: ye that fear The Lord, bleſs ye The Lord.

Bleſſed be The Lord out of Syon: Who dwelleth at Jeruſalem.

Glory be to The Father.

As it was in the beginning.

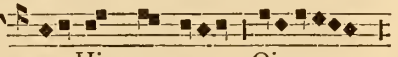
Antiphon.



[O God, of ſurpaſſing goodneſs! Whom the round world with one voice doth praiſe for thy ſweet benignity; we pray Thee to remove from us the error which Thou haſt curſed, that ſo we may perform thy will, through our Lord Jeſus Chriſt. Amen.]

Psalm CXXXV. [Ps. cxxxvi. e. v.]

[Alleluya. A Pſalm exhorting to praiſe God. In this Pſalm the people are called to confeſſion, and to be mindful of The Lord and of his wonders.]



Confitemini Domino, quoniam bonus.

GIVE ye thanks unto The Lord, for He is good: for his mercy is for evermore.

Give ye thanks: unto The God of all gods.

Give ye thanks: unto The Lord of all lords.

Who doeth: alone great wonders.

Who made the Heavens: in underſtanding.

Who ſtabliſhed the Earth: above the waters.

Who made: great luminaries.

The Sun: to have dominion of the day.

The Moon and the Stars: to have power over the night.

Who ſmote Egypt: with their firſt-born.

Who brought forth Iſrael: from the midſt of them.

With a mighty hand: and a loſty arm.

Who divided the Red Sea: into two parts.

And led Iſrael: through the midſt of it.

And overthrew Pharaoh and his hoſt: in the Red Sea.

Who led out his people: through the wilderneſs.

Who ſmote: great kings.

And He ſlew: mighty kings.

Sehon: king of the Amorrheans.

And Og: the king of Baſan.

And gave away their land : for an heritage.

An heritage unto Iſrael : his ſervant.

Who, in our humility : was mindful of us.

And redeemed us : from our enemies.

Who giveth food : to all fleſh.

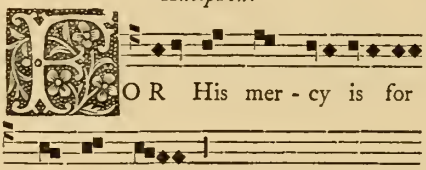
Give ye thanks : unto The God of Heaven !

Give ye thanks unto The Lord of lords ! : for his mercy is for evermore.

Glory be to The Father.

As it was in the beginning.

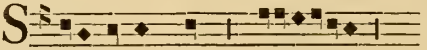
Antiphon.



[O Almighty God ! remember our lowlineſs, and have mercy upon us ; and do Thou, Who didſt of old time give to our fathers the land of their enemies for a poſſeſſion, deliver us from our ſins, and reſtore us to thine inheritance, through Chriſt our Lord. Amen.]

Psalm CXXXVI. [Ps. cxxxvii. e. v.]

[Pſalm of Jeremiah to David. A Pſalm for Meditation. Prophecy of the Gentiles, who ſhould come from Babylon, where canticles ſhall ceaſe, and the inſtruments of pſalmody are hung up unuſed.]



Super flumina Babylonis.

BY the rivers of Babylon there we ſate down and wept : while we remembered thee, O Syon !

Upon the willows in the midſt thereof : our inſtruments we hung up.

For there they aſked of us : who led us away captive, the words of ſongs ;

And they that carried us away : Sing us a hymn of the ſongs of Syon.

How ſhall we ſing The Lord's ſong : in a ſtrange land ?

If I forget thee, O Jeruſalem ! : let my right hand be given to oblivion.

Let my tongue cleave to my throat : if I remember not thee !

If I make not Jeruſalem : the beginning of my joy.

Remember, O Lord ! the children of Edom : in the day of Jeruſalem ;

How they ſaid, Raſe it, raſe it : even to the foundation thereof.

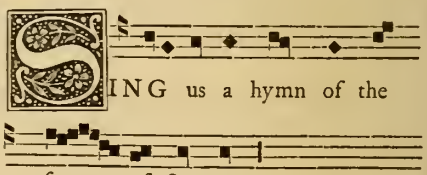
O daughter of Babylon, miſerable ! : bleſſed be he who ſhall recompenſe thee the reward wherewith thou haſt rewarded us !

Bleſſed be he that ſhall take : and daſh thy little ones againſt the rock.

Glory be to The Father.

As it was in the beginning.

Antiphon.



[O moſt mighty deliverer of our captivities ! grant to us to ſing thy praiſes in ſpiritual concert ; ſo that we whom the noiſe of ſin hath baniſhed from Thee, the lifting up of thy right hand may reſtore to the number of the heavenly citizens, through Chriſt our Lord. Amen.]

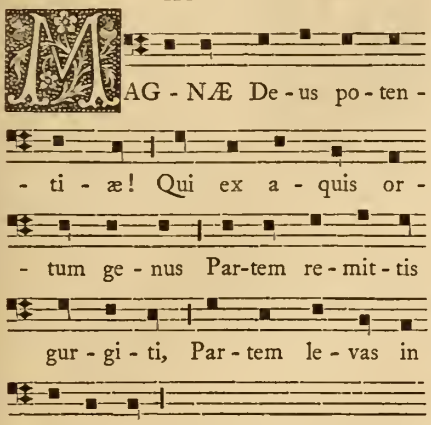
Chapter. 2 *Theſſ. iii.*

THE Lord direct your hearts into the love of God : and into the patient waiting for Chriſt.

℣ [*Here follow the proper Reſponſory and Verſe, with* Gloria Patri *throughout Advent and Quadrageſima, and at other times when required by the Proper or Common of the Time or of the Saints.*]

¶ *From the* FIRST SUNDAY *after the* OCTAVE *of* THE EPIPHANY *to* QUADRAGESIMA.

HYMNUS.[t]



MAGNÆ Deus potentiæ!
Qui ex aquis ortum genus
Partem remittis gurgiti,
Partem levas in aera;

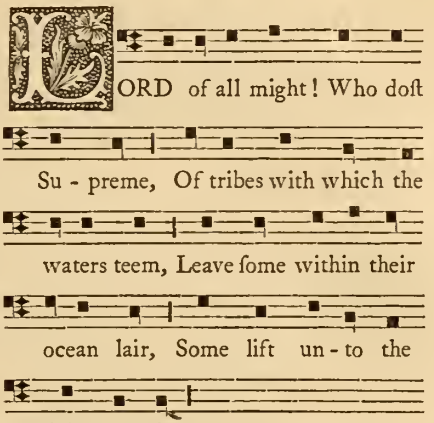
Demerſa lymphis imprimens,
Subvecta cœlis irrigans,
Ut ſtirpe una prodita
Diverſa rapiant loca;

Largire cunctis ſervulis,
Quos mundat unda Sanguinis,
Neſcire lapſus criminum,
Nec ferre mortis tedium.

Ut culpa nullum deprimat,
Nullum levet jactantia,
Eliſa mens ne concidat,
Elata mens ne corruat.

Præſta, Pater piiſſime!
Patrique Compar Unice!
Cum Spiritu Paraclito!
Regnans per omne ſeculum.

HYMN.



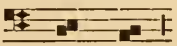
LORD of all might! Who doſt Supreme,
Of tribes with which the waters teem,
Leave ſome within their ocean lair,
Some lift unto the fields of air;

Draw o'er th' abaſed the cryſtal flood,
And clothe the reſt with ſky and cloud;
So born from one creative womb,
Each ſhould its diverſe place aſſume;

O grant to all thy ſervants, Lord!
Cleanſed by the fountain of Thy Blood,
No guilty fall from Thee to know,
To linger in no death of woe.

So crime may ne'er the conſcience grieve,
Nor pride th' uplifted ſoul deceive:
The contrite ſink not to deſpair,
The proud Thou mayſt from ruin ſpare.

Moſt Gracious Father! hear our prayer,
Co-equal Only Son! give ear;
With Thee, Bleſt Spirit Paraclete!
Reigning through ages infinite. Amen.



[t] *From S. Ambroſe, or of his School.*

℣. Let my prayer, O Lord! be directed unto Thee.

℟. Like as incense in thy sight.

℄ *Throughout the Summer is said the Hymn—*

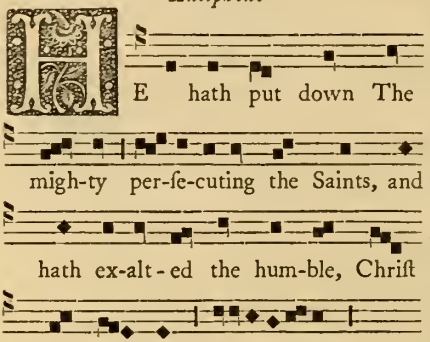
Lucis Creator Optime!
Creator of the Light Supreme!

[*See Sunday at Vespers.*]

℣. Let my prayer.

℟. Like as incense.

Antiphon.



Psalm.

Magnificat anima mea Dominum.

MY soul doth magnify The Lord.

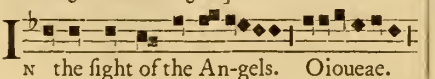
[*See Vespers for Sunday and Monday.*]

Petitions, Prayers, and Memorials, as on Monday.

FRIDAY
AT VESPERS.

Psalm CXXXVII. [Ps. CXXXVIII. E. V.]

[To David himself. A Psalm to give thanks. Being settled in peace, they, who before were silent with suspended instruments, now promise to sing in the sight of the Angels.]



Confitebor Tibi Domine in toto.

I WILL give thanks unto Thee, O Lord! with my whole heart: for Thou hast heard the words of my mouth.

In the sight of the Angels I will sing psalms to Thee: I will worship toward thy Holy Temple, and give thanks unto Thy Name.

Because of thy mercy and thy truth: for Thou hast magnified above all things Thy Holy Name.

In whatsoever day I call upon Thee, hear me: Thou shalt multiply strength in my soul.

Let the kings of the Earth give thanks to Thee, O Lord!: for they have heard all the words of thy mouth.

And they shall sing in the ways of The Lord: that great is the Glory of The Lord.

For The Lord is very high, and hath respect unto the lowly: and He understandeth lofty things afar off.

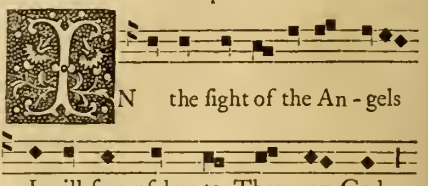
Though I walk in the midst of trouble, Thou shalt quicken me: and Thou hast stretched forth thy hand upon the anger of mine enemies, and thy right hand hath saved me.

The Lord shall give recompense for me; O Lord! thy mercy is for evermore: despise not the works of thine own hands.

Glory be to The Father, and to The Son: and to The Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

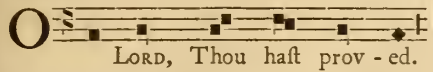
Antiphon.



[Increaſe, O Lord! thy truth in the ſouls of us thy ſuppliants; ſo that we, who continually worſhip in thy Holy Temple, may with thy holy Angels be worthy to be glorified in thy preſence, through Chriſt our Lord. Amen.]

Psalm CXXXVIII. [Ps. cxxxix. e. v.]

[To the end, a Pſalm of David. A Pſalm for Meditation. The Voice of Chriſt confeſſing the omnipotence of God, Who is preſent in all our ſecret actions and thoughts, and pervades all the elements.]



Domine, probaſti.

O LORD! Thou haſt proved me, and known me: Thou haſt known my down-ſitting and mine up-riſing.

Thou haſt underſtood my thoughts long before: my path and my line Thou haſt ſearched out.

And Thou haſt foreſeen all my ways: for there is no ſpeech in my tongue.

Behold, O Lord! Thou haſt known all things; the lateſt, and thoſe of old: Thou haſt faſhioned me, and laid thine hand upon me.

Thy knowledge is become wonderful beyond me: it is ſo mighty that I cannot attain unto it.

Whither ſhall I go from Thy Spirit: and whither ſhall I flee from thy face?

If I climb up into Heaven, Thou art there: if I go down to Hell, Thou art there preſent.

If I take wings in the morning: and dwell in the uttermoſt parts of the Sea;

Even there alſo ſhall thy hand lead me: and thy right hand ſhall hold me.

And I ſaid, Peradventure the darkneſs ſhall overwhelm me: and night ſhall be my light in my pleaſures.

But darkneſs ſhall not be dark with Thee, but night be as bright as the day: as is its darkneſs, ſo is its light to Thee.

For Thou haſt poſſeſſed my reins: Thou haſt upholden me from my mother's womb.

I will give thanks unto Thee, for Thou art fearfully magnified: marvellous are thy works, and my ſoul ſhall know them right well.

My bones are not hid from Thee, which Thou haſt made in ſecret: and my ſubſtance in the lower parts of the Earth.

Thine eyes did ſee me, yet being imperfect; and in thy book all men ſhall be written: day by day they ſhall be faſhioned, and as yet no one in them.

But unto me, O God! thy friends are made exceeding honourable: their princedom is very greatly ſtrengthened.

I will number them, and they ſhall be multiplied above the ſand: I roſe up, and am ſtill with Thee.

Wilt not Thou, O God! ſlay the ſinners?: depart from me, ye men of blood.

For ye ſay in your thought: They ſhall receive his cities in vain.

Have not I hated them, O Lord! that hated Thee: and have pined away becauſe of thine enemies?

I have hated them with a perfect hatred: they have become mine enemies.

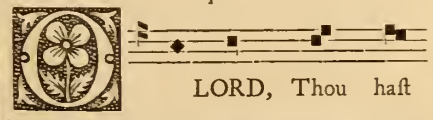
Prove me, O God, and know my heart: examine me, and underſtand my paths.

And look if there be any way of wickedneſs in me: and lead me in the way everlaſting.

Glory be to The Father.

As it was in the beginning.

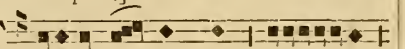
Antiphon.



[O Eternal God! Who beholdest all things in Heaven and Earth: by Whom, at thy death, Hell was illumined: by Whom, at thy Resurrection, the multitude of the saints were made glad: at Whose Ascension the Angel hosts rejoiced; we pray Thee, The Excellent Majesty of this Thy great Glory, that we may be directed and defended in the eternal way, by that thy right arm wherewith thy friends are honoured and glorified with Thee in Heaven, Who livest and reignest with The Father in the Unity of The Holy Ghost, God, world without end. Amen.]

Psalm CXXXIX. [Ps. cxl. e. v.]

[To the end, a Psalm of David. A Psalm for Prayer. Voice of the Apostle Peter to Christ, against the Jews and Gentile persecutors, and against evil spirits.]



From the wicked man. Oioueae.

Eripe me, Domine.

DELIVER me, O Lord! from the evil man: and rescue me from the wicked man.

Who have imagined mischief in their hearts: all the day long have they set in array the battle.

They have sharpened their tongues like a serpent: the poison of asps is under their lips.

Keep me, O Lord! from the hand of the sinner: and rescue me from wicked men;

Who thought to supplant my steps: the proud have privily laid a snare for me.

And they have spread their cords for a snare: they have set a stumbling-block for me by the way-side.

I said unto The Lord, Thou art my God: hearken, O Lord! to the voice of my supplication.

O Lord! Thou Lord, the strength of my health: Thou hast overshadowed my head in the day of battle.

Betray me not, O Lord! from my desire, to the sinner: they have plotted against me; forsake me not, lest haply they be exalted.

The head of them that compass me about: the labour of their own lips shall overwhelm them.

Let burning coals fall upon them, Thou wilt cast them down into the fire: in their misery they shall not be able to stand.

A man full of words shall not be rightly guided upon the Earth: evil shall catch the unjust man in destruction.

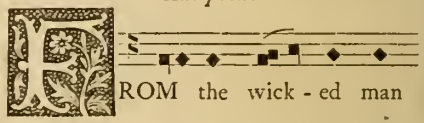
I know that The Lord will do judgement for the needy: and avenge the poor.

Moreover the righteous shall give thanks unto Thy Name: and the upright shall dwell with thy countenance.

Glory be to The Father.

As it was in the beginning.

Antiphon.

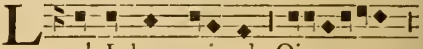


From the wick-ed man de-li-ver me, O Lord!

[O God! the strength of our salvation! defend thy Church from the deadly poison of strife; so that we, overshadowed by Thee, may never be ensnared by the wiles of the enemy, through our Lord Jesus Christ. Amen.]

Psalm CXL. [Ps. cxli. e. v.]

[A Psalm of David. A Vesper Psalm for Prayer. Voice of the Church against heretics: to be protected from the snares they have laid for her, and from the offence of evil doers.]



Lord! I have cri-ed. Oioueae.

Domine, clamavi ad Te.

LORD! I have cried unto Thee! hearken to me: and give heed unto my voice, when I call upon Thee.

Let my prayer be directed like as incense in thy sight: the lifting up of my hands as an evening sacrifice.

Set a watch, O Lord! before my mouth: and a door ſurrounding my lips.

Incline not my heart to words of evil: to make excuſes in ſins.

With the men that work iniquity: and with their choſen ones, I will not communicate.

The righteous ſhall correct me in mercy, and rebuke me: but the oil of the ſinner ſhall not anoint my head.

For my prayer ſhall be ſtill againſt the things that pleaſe them: their judges, have fallen upon the rock, and been ſwallowed up.

They ſhall hear my words, for they have prevailed: like as the thickneſs of the earth is broken up upon the ground.

All our bones lie ſcattered nigh unto Hell: but toward Thee, O Lord! are mine eyes; in Thee is my truſt, O caſt not away my ſoul!

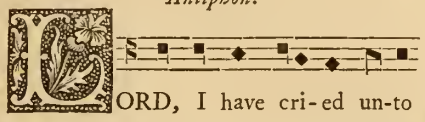
Keep me from the ſnare that they have laid for me: and from the offences of them that work iniquity.

Let the ſinners fall into their own net: but I am left alone until I eſcape them.

Glory be to The Father.

As it was in the beginning.

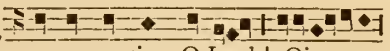
Antiphon.



[Set a watch, O Lord! upon our lips, that we ſpeak not fooliſh things; and ſo, by thy mercy, we may be protected from all the offences of the wicked, through our Lord Jeſus Chriſt. Amen.]

Psalm CXLI. [Ps. cxlii. e. v.]

[Underſtanding. David. A prayer when he was in the cave. A Pſalm for Prayer. Voice of Chriſt to the fathers, becauſe they would not leave Him in peace.]



Voce mea ad Dominum.

I CRIED unto The Lord with my voice: unto The Lord with my voice did I make my ſupplication.

I pour out my prayer in his ſight: and I declare before Him my trouble.

In the failing away of my ſpirit from me: then Thou kneweſt my paths.

In the way wherein I walked: they privily laid a ſnare for me.

I looked upon my right hand and beheld: and there was no man that would know me.

Refuge hath failed me: and there is no man to ſeek after my ſoul.

I cried unto Thee, O Lord!: I ſaid, Thou art my Hope; my portion in the land of the living.

Be intent unto my intreaty: for I am humbled exceedingly.

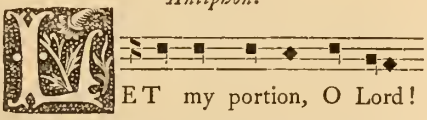
Deliver me from my perſecutors: for they are ſtronger than I.

Bring my ſoul out of priſon to give thanks unto Thy Name: the righteous wait for me, until Thou reward me.

Glory be to The Father.

As it was in the beginning.

Antiphon.



[O Lord! with humble voice we beſeech and ſupplicate thy pity; ſo that, helped by hope in Thee, we may obtain our portion with thine elect in the land of the living, through Chriſt our Lord. Amen.]

Chapter. 2 *Theſſ. iii.*

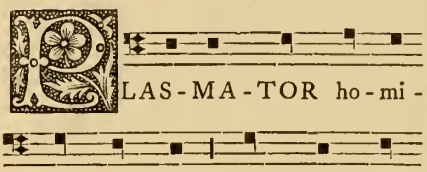
THE Lord direct your hearts into the love of God: and into the patient waiting for Chriſt.

Thanks be to God.

℣ [*Here follow the proper Reſponſory and Verſe, with* Gloria Patri *throughout Advent and Quadrageſima, and at other times when required by the Proper or Common of the Time or of the Saints.*]

℣ *The following* HYMN *is ſaid only at* VESPERS *on the* FRIDAY *next before the* FIRST SUNDAY *in* QUADRAGESIMA, *when on the aforeſaid Friday it is the ordinary Friday Service.*

Hymnus.[u]

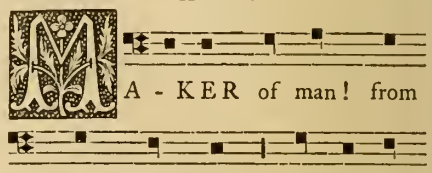


PLASMATOR hominis Deus!
Qui cuncta Solus ordinans,
Humum jubes producere
Reptantis et feræ genus;

Qui magna rerum corpora
Dictu jubentis vivida,
Ut ſerviant per ordinem,
Subdens dediſti homini;

Repelle a ſervis tuis
Quicquid per immunditiam
Aut moribus ſe ſuggerit,
Aut actibus ſe interſerit.

Hymn.



MAKER of man! from Heaven thy throne
Who ordereſt all things: God Alone!
By whoſe decree the teeming Earth,
To reptile and to beaſt gives birth;

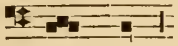
Who, the huge forms, at thy beheſt
Inſtinct with life, on Nature's breaſt,
Haſt giv'n ſubdued to human kind,
To ſerve him in their rank aſſigned;

Drive far from all thy ſervants, Lord!
Whate'er of ſinful act, or word,
This day our converſe hath defiled,
Or our unwary ſteps beguiled.

[u] *From S. Ambroſe, or of his School.*

Da gaudiorum præmia,
Da gratiarum munera,
Diſſolve litis vincula,
Aſtringe pacis fœdera.

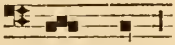
Præſta Pater, piiſſime!
Patrique Compar Unice!
Cum Spiritu Paraclito,
Regnans per omne ſeculum.



A - men.

Grant us thy joyous gifts to win,
Diffuſe thy bounteous grace within,
From chains of ſtrife our ſouls releaſe,
Bind faſt the gentle bands of peace.

Moſt gracious Father! grant our prayer,
Co-equal Only Son! give ear,
Who with Thee, Spirit Paraclete,
Reign throughout ages infinite!



A - men.

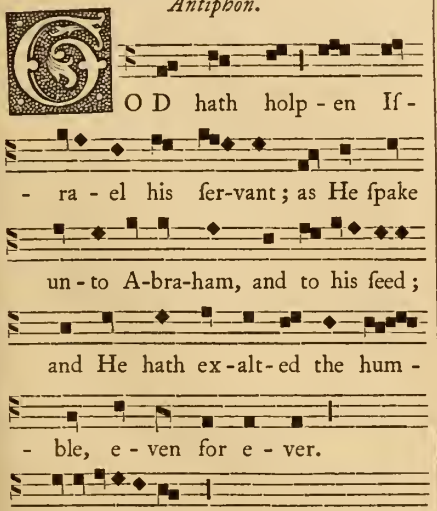
℣. Let my prayer, O Lord! be directed unto Thee.
℟. Like as incenſe in thy ſight.

℄ *Throughout the Summer is ſaid the Hymn—*

Lucis Creator Optime!
Creator of the Light Supreme!
[*See Sunday at Veſpers.*]

℣. Let my prayer.
℟. Like as incenſe.

Antiphon.



Pſ. Magnificat.

Psalm.

Magnificat anima mea Dominum.

MY ſoul doth magnify The Lord.
[*See Veſpers for Sunday and Monday.*]

Petitions, Oriſons, and Memorials, as on Monday.

℄ Psalm CXLII.

Domine exaudi orationem meam.

O LORD! hear my prayer
is not ſaid at Veſpers.
[*See Lauds for Friday.*]

SATURDAY
AT VESPERS.

℄ [*On* [*the Firſt*] *Sunday* [*in The Advent of The Lord*] *at Firſt Veſpers, according to the Uſe of the Church of Sarum, the bells having been rung, and the ordinary duties finiſhed, and the neceſſary lights having been lit, in the mean while let two of the Second Form enter in ſilken Copes to conduct the Choir, and let them place themſelves on the firſt ſtep of the Choir. Then let the little bell be rung, which, for that ſpecial purpoſe, hangs on the North ſide of the Choir; and let*

Our Father *and* Hail Mary *be said privately, standing.*

And it is to be noted, that on every day throughout the year, whatever be the Service, in the beginning of Vespers, Compline, Matins, and the other Hours for the day, should always be said Our Father *and* Hail Mary *privately, by the whole Choir, standing. Which having been said, let the officiating Priest begin the Verse thus :—*

O GOD! make speed to save me.[v]

And, as he says it, let him sign himself with the sign of the Cross on his breast or before his face; and let the Choir stand turned to the Altar until the Antiphon upon the Psalm be begun. And let the Choir reply thus :—

O Lord! make haste to help me.

GLORY be to The Father, and to The Son: and to The Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

ALLELUYA

And it shall be finished with Alleluya *throughout the whole year, except from the First Vespers of Sunday in Septuagesima up to Easter,*[w] *for then shall be said in its place thus :—*

PRAISE to Thee, O Lord! we sing,

Of Glory The Eternal King.

In the Choir let there be no whispering among the Clerks, nor talking, except what is necessary for the Divine Offices.

This order is to be observed in the beginning of all the Hours throughout the whole year, but so that in the beginning of Compline be added—

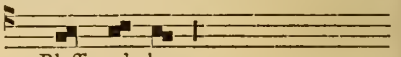
Convert us, O God our Saviour!

And at Matins—

O Lord! open Thou my lips.

And the rest as explained elsewhere: except on the three first days before Easter, at all the Hours; and except during Easter week, at Vespers only; and except in the Day of The Commemoration of Souls, when it is the Service for that Commemoration. In these, O God! make speed *is not said, nor anything of the foregoing, except* Our Father *and* Hail Mary *only.*

And whilst O Lord! make haste to help me *is sung, let the Conductor of the Choir on the Dean's side, give the Antiphon to a Clerk of the Second Form, on his part to be begun, who shall begin it thus :—*

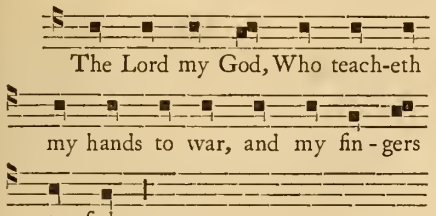


Who, as he begins, let him stand turned to the Choir. At the end of the first Antiphon, let him incline himself toward the Altar; and let this be generally observed throughout the whole year, in turning and inclining in the beginning of all the Antiphons, by whatever Clerk the Antiphon be begun.

Let the Conductor of the Choir take it up and intone it in this manner—

[v] *For the Musical Intonation of the Introductory Sentences, see Sunday at Matins.*

[w] *Eastertide included the period from Thursday in The Supper of The Lord, inclusive, to Monday after the Octave of Easter, exclusive. It is sometimes used in an extended sense, for the period from such Thursday until Ascension Day.*



And ſo let it be always, whenever the Antiphon and its Pſalm has the ſame beginning in full expreſſion: but ſo that in the Antiphon Afferte Domino Bring ye to The Lord, *and the like, the Pſalm be taken up not at the ſecond but at the third word, and ſometimes, though ſeldom, at the fourth.*

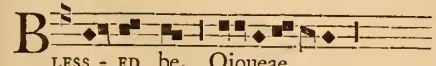
The Pſalm being finiſhed with Glory be to The Father *and* As it was in the beginning *let the Antiphon be begun again by the Precentor, and ſung through by the whole Choir, and let this be obſerved throughout the whole year in ſinging the Antiphons after the Pſalms.*

Let the ſecond Antiphon be begun by his fellow on the oppoſite ſide to him who begun the firſt Antiphon, and let the ſucceeding Antiphons in turn change from one ſide to the other.

After the third Pſalm, let three Boys, having obtained leave from the Conductors of the Choir, go out to veſt themſelves, two to bring wax tapers, and the third to bring the thurible.[x]]

Psalm CXLIII. [Ps. cxlv. e. v.]

[A Pſalm of David againſt Goliath. A Pſalm for giving thanks; ſince the life of man paſſes away like a ſhadow, he ſays they are not happy who have riches, but they who abound in the love of God.]



Benedictus Dominus.

BLESSED be The Lord my God: Who teacheth my hands to war, and my fingers to fight.

My mercy and my refuge: my upholder and deliverer.

My protector, and in Him have I truſted: Who ſubdueth my people under me.

Lord, what is man, that Thou haſt become known to Him?: or the ſon of man, that Thou makeſt account of him?

Man is made like unto vanity: his days paſs away like a ſhadow.

O Lord! bow thy Heavens, and come down: touch the mountains, and they ſhall ſmoke.

Caſt forth thy lightning, and Thou ſhalt ſcatter them: ſhoot out thine arrows, and Thou ſhalt trouble them.

Put forth thine hand from on high; reſcue me and deliver me out of many waters: and from the hand of ſtrange children.

Whoſe mouth hath ſpoken vanity: and their right hand is a right hand of iniquity.

I will ſing a new ſong unto Thee, O God!: upon a ten-ſtringed pſaltery I will ſing pſalms unto Thee.

Thou Who giveſt ſalvation unto kings: and haſt redeemed David thy ſervant from the evil ſword, deliver me.

And ſave me from the hand of the ſtrange children, whoſe mouth hath ſpoken vanity: and their right hand is a right hand of iniquity.

Whoſe ſons are as new plantations: in their youth.

Their daughters decked out: adorned round about after the likeneſs of a temple.

[x] *From the Rubrics in the Arlyngham MS., and others. The order correſponds with that given in the Conſuetudinary, ſee ad fin.: which notes that the ſame order is to be obſerved in all other Sundays in the year, with ſome few exceptions, when it is the Service for the Time, as in this Sunday.*

Their ſtore houſes are full: emptying out from one to another.

Their ſheep fruitful, abounding in their goings forth: their oxen are fat.

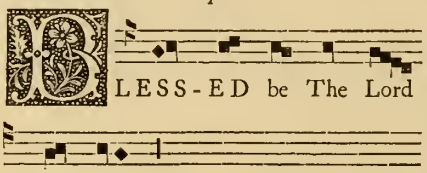
There is no breach of wall, nor paſſing away: nor complaining in their ſtreets.

They have called the people happy that are in ſuch a caſe: bleſſed the people whoſe Lord is their God.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

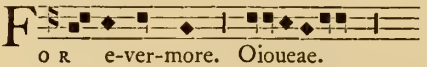
Antiphon.



[O Lord! teach our hands, we intreat Thee, to war in the ſpiritual combat; leſt we be ſubdued to worldly vanity, and baniſhed from the dominion of thy law, through Chriſt our Lord. Amen.]

Psalm CXLIV. [Ps. cxlv. e. v.]

[Praiſe to David himſelf. A Pſalm for praiſing God. Voice of Chriſt to the Church.]



Exaltabo Te, Deus.

I WILL exalt Thee, O God, my King!: and I will bleſs Thy Name for evermore, and for ever and ever.

Every day will I bleſs Thee: and praiſe Thy Name for ever, and for ever and ever.

Great is The Lord, and exceedingly to be praiſed: and of his greatneſs there is no end.

Generation after generation ſhall praiſe thy works: and declare thy power.

They ſhall ſpeak of the magnificence of the Glory of Thy Holineſs: and they ſhall tell of thy wondrous works.

And they ſhall ſpeak of the might of thy fearful acts: and declare thy greatneſs.

They ſhall utter forth the memorial of thine abundant kindneſs: and they ſhall rejoice in thy righteouſneſs.

The Lord is compaſſionate and merciful: long-ſuffering, and very merciful.

The Lord is loving unto every man: and his mercies are over all his works.

Let all thy works give thanks unto Thee, O Lord!: and let thy ſaints bleſs Thee.

They ſhall tell of the glory of thy kingdom: and ſpeak of thy power.

To make thy might known to the children of men: and the glory of the magnificence of thy kingdom.

Thy kingdom is a kingdom of all ages: and thy dominion endureth throughout all generations.

The Lord is faithful in all his words: and holy in all his works.

The Lord lifteth up all ſuch as fall: and ſetteth upright all that are caſt down.

The eyes of all truſt in Thee, O Lord!: and Thou giveſt them their meat in due ſeaſon.

Thou openeſt thine hand: and filleſt every living creature with bleſſing.

The Lord is righteous in all his ways: and holy in all his works.

The Lord is nigh unto all them that call upon Him: to all ſuch as call upon Him in truth.

He will perform the deſire of them that fear Him: He alſo will hearken to their intreaty, and will ſave them.

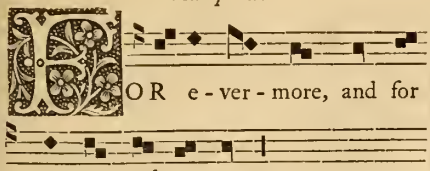
The Lord keepeth all them that love Him: and will ſcatter abroad all the ſinners.

My mouth ſhall ſpeak the praiſe of The Lord: and all fleſh ſhall bleſs His Holy Name, for ever, and for ever and ever.

Glory be to The Father.

As it was in the beginning.

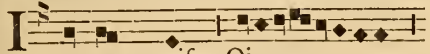
Antiphon.



[O Lord! the Ruler of all things! Who doſt miniſter ſpiritual food to every ſoul in due ſeaſon; grant to us, we beſeech Thee, thy perpetual bleſſing, ſo that we, with thine elect, may ever faithfully ſhew forth thy power, through Chriſt our Lord. Amen.]

Psalm CXLV. [Ps. cxlvi. e. v.]

[Alleluya of Haggai and Zechariah. A Pſalm for praiſing God. Voice of the Apoſtles to the people, not to truſt in princes, but in The Lord, Who binds up the broken-hearted, enlightens the blind, and guides the juſt.]



Lauda anima mea.

PRAISE, O my ſoul, The Lord: I will praiſe The Lord in my life: I will ſing pſalms unto my God as long as I have being.

Put ye not truſt in princes: in the ſons of men, in whom is no ſalvation.

His breath ſhall go forth, and he ſhall be returned to his Earth: in that day ſhall all their thoughts periſh.

Bleſſed is he whoſe helper is The God of Jacob; his hope in The Lord his God, Who made Heaven and Earth: the Sea, and all that therein is.

Who keepeth truth for ever; executeth judgement for them that ſuffer wrong: giveth meat to the hungry.

The Lord looſeth the priſoners: The Lord enlighteneth the blind.

The Lord lifteth up the fallen: The Lord loveth the righteous.

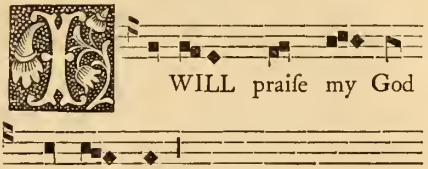
The Lord keepeth the ſtrangers; the orphan and widow He will ſupport: and will deſtroy the ways of ſinners.

The Lord ſhall reign for ever, Thy God, O Syon!: from generation to generation.

Glory be to The Father.

As it was in the beginning.

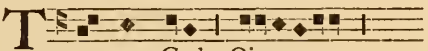
Antiphon.



[O Glorious and Almighty God! in Whom all the ſpirits of the bleſſed place the confidence of their hope; grant to us, that, by thy help, we may be able ever to ſerve Thee with a pure mind, through Chriſt our Lord. Amen.]

Psalm CXLVI. [Ps. cxlvii. e. v.]

[Alleluya. A Pſalm exhorting to praiſe God. Voice of The Holy Spirit to the Gentiles, to begin to ſing to The Lord in confeſſion.]



Laudate Dominum, quoniam bonus.

PRAISE ye The Lord, for pſalmody is good: to our God be joyful and comely praiſing.

The Lord doth build up Jeruſalem: He will gather together the diſperſed of Iſrael.

Who healeth the contrite of heart: and bindeth up their bruiſes.

Who numbereth the multitude of the ſtars: and calleth them all by their names.

Great is our Lord, and great is his power: and of his wiſdom there is no number.

The Lord ſupporteth the meek: and humbleth ſinners even to the ground.

Sing forth unto The Lord with thankſgiving: ſing pſalms upon the harp unto our God.

Who covereth the Heaven with clouds: and prepareth rain for the Earth.

Who maketh the grass to grow upon the mountains: and herb for the service of men.

Who giveth their fodder unto the cattle: and to the young ravens that call upon Him.

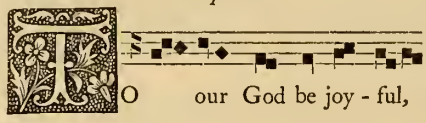
He will have no pleasure in the strength of an horse: neither in the legs of a man will He delight.

But The Lord is well pleased with them that fear Him: and in them that put their trust in his mercy.

Glory be to The Father.

As it was in the beginning.

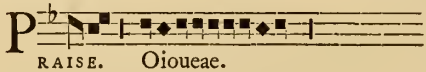
Antiphon.



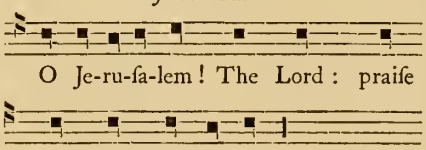
[O God! builder of the Heavenly Jerusalem! Who telleſt the number of the stars, and calleſt them all by their names; heal, we beseech Thee, the contrite in heart, and gather together the outcasts, and enrich us with the plenitude of thy wisdom, through Christ our Lord. Amen.]

Psalm CXLVII.

[Alleluya. A Psalm exhorting to praise God. Voice of The Holy Spirit to the Church, to praise His Christ.]



[*Let the Conductor of the Choir pursue the Psalm thus:—*



Lauda, Hierusalem, Dominum.

PRAISE, O Jerusalem! The Lord: praise Thy God, O Syon!

For He hath strengthened the bars of thy gates: He hath blessed thy children within thee.

Who hath made thy borders peace: and satisfieth thee with the fatness of wheat.

Who sendeth forth his speech upon Earth: and his word runneth swiftly.

Who giveth snow like wool: and scattereth mist like ashes.

He casteth forth his ice like morsels: who will abide the face of his frost?

He will send out his word, and melt them: his wind shall blow, and the waters flow.

Who declareth his word unto Jacob: his justice and judgements unto Israel.

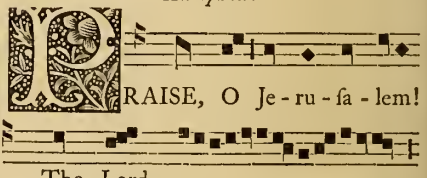
He hath not dealt so with any nation: and his judgements He hath not manifested unto them.

Glory be to The Father.

As it was in the beginning.

[*After the Psalm, let the Antiphon be thus again begun by the Precentor, and sung through by the Choir.*]

Antiphon.



[O Lord! strengthen the gates of thy Church, and make her borders peace; and vouchsafe to bestow upon her the flower of spiritual wheat, through Christ our Lord. Amen.]

¶ [*These aforesaid Antiphons, with their Psalms, are said at Vespers, in the aforesaid manner, on all Saturdays throughout the whole year without Eastertide, when it is the Sunday Service. The last Antiphon, however, at these Vespers, throughout the whole year, as well in Feasts as in ordinary days, shall always*

be finished with a cadence (neupma), *and if there be but one Antiphon let the cadence be at the end of that.*]

¶ [*The Chapter is said in the midst of the Choir, by the Priest, without changing his place or vestment, but turned to the Altar, not chanting, but reading as in the tone of a reader, which is to be observed throughout the whole year, even in Double Feasts.*]

CHAPTER. 2 *Cor. i.*

BLESSED be God, even The Father of our Lord Jesus Christ, The Father of mercies and The God of all consolation: Who comforteth us in all our tribulation.

[*The Chapter being finished, the Choir shall reply thus:*—]

Thanks be to God.

[*In this mode shall the Chapters be read and responded to throughout the whole year.*]

¶ *This Chapter is said on Saturdays at Vespers, from the First Sunday after the Octave of The Epiphany to Septuagesima, and from the First Sunday after Trinity to The Advent of The Lord, whenever it is the ordinary Sunday Service.*

¶ [*Let two Clerks of the Superior Grade, in silken Copes, at the step of the Choir, begin the Responsory (i. e., with the two or three first words), and let the Choir take it up and continue it until the Verse.*

Here followeth the proper Responsory.[y]

Let the two before-mentioned Clerks say the Versicle (the Choir responding with the last sentence of the Responsory).

The two before-mentioned Clerks

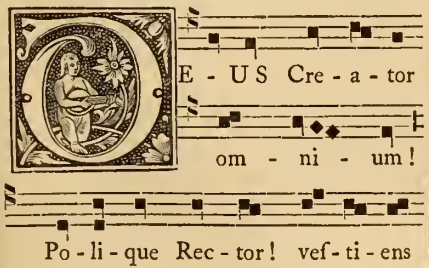
Glory be to The Father, and to The Son: and to The Holy Ghost.

Let the Choir say again the last few words of the Responsory.

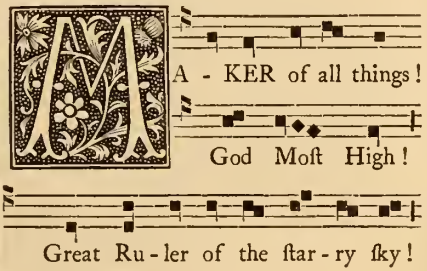
¶ *Let the Conductor of the Choir begin the Hymn as far as the second or third word, and let the Choir on the side of the officiating Minister take up and continue that Verse, and the other part of the Choir on the opposite side the other Verse, and so let them alternate each of the verses of the Hymn to the end, which shall be observed throughout the whole year whenever a Hymn is said. In the last verse let the Priest go out and put on his silken Cope.*]

¶ *The following* HYMN *is said at* VESPERS, *on* SATURDAYS, *from the* FIRST SUNDAY *after the* OCTAVE *of* THE EPIPHANY *to* QUADRAGESIMA, *whenever it is the ordinary* SUNDAY *Service.*

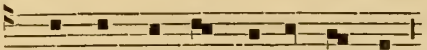
HYMNUS.

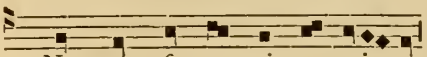


HYMN.



[y] *For these Responsories, see after Saturday at Vespers.*





Deus Creator omnium!
Polique Rector! vestiens
Diem decoro lumine,
Noctem soporis gratia;

Artus solutos ut quies
Reddat laboris usui;
Mentesque fessas allevet,
Luctusque solvat anxios;

Grates peracto jam die,
Et noctis exortu preces,
Votis reos ut adjuves,
Hymnum canentes solvimus.

Te cordis ima concinant,
Te vox canora concrepet:
Te diligat castus amor,
Te mens adoret sobria.

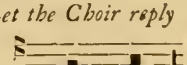
Ut cum profunda clauserit
Diem caligo noctium:
Fides tenebras nesciat,
Et nox Fidei luceat.

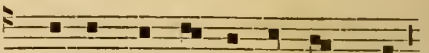
Dormire mentem ne sinas,
Dormire culpa noverit:
Castos Fides refrigerans
Somni vaporem temperet.

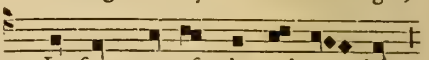
Exuta sensu lubrico,
Te cordis alta somnient;
Ne hostis invidi dolo
Pavor quietos suscitet.

Christum rogemus et Patrem,
Christi Patrisque Spiritum,
Unum Potens per omnia
Fove precantes, Trinitas!

Let the Choir reply







Maker of all things! God Most High!
Great Ruler of the starry sky!
Robing the day in beauteous light,
In sweet repose the quiet night;

That sleep may our tired limbs restore,
And fit for toil and use once more;
May gently soothe the care-worn breast,
And lull our anxious griefs to rest;

We thank Thee for the day that's gone,
We pray Thee now the night comes on:
O help us sinners, as we raise,
To Thee our votive hymn of praise.

To Thee our hearts their music bring,
Thee our united voices sing:
To Thee our pure affections soar,
Thee may our chastened souls adore.

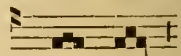
So when the deepening shades prevail,
And night, o'er day hath dropped her veil:
Faith may no wildering darkness know,
But night with Faith's own splendour glow.

O sleepless ever keep the mind!
Our guilt in lasting slumbers bind;
Let Faith pure Chastity renew,
And freshen sleep's lethargic dew.

From every wrongful passion free,
O may our hearts repose in Thee;
Nor envious fiend, with harmful snare,
Our rest with sinful terrors scare.

Christ, with The Father ever One!
Spirit of Father and of Son!
God over all of mighty sway,
Shield us, great Trinity! we pray!

Let the Choir reply



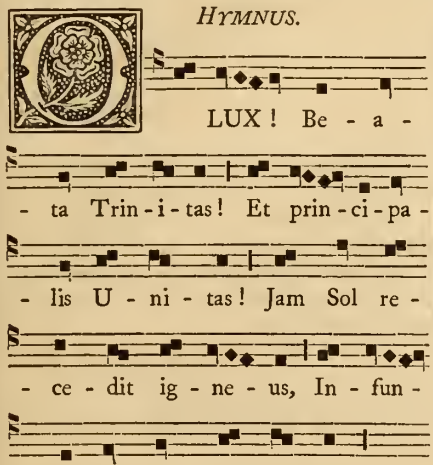
℣ [*The Hymn having been sung, let some Boy from the Choir, turned to the Altar, say the Versicle, without changing vestment or place.*]

℣. May our evening prayer ascend up unto Thee, O Lord!

℟. And may thy mercy descend upon us.

In the same mode shall Response be made to every Verse after the Hymn, as well at Matins as at Vespers and at Compline, throughout the whole year, except in the three week-days next before Easter, and in the Service of the Dead, but so that during Eastertide they be finished with Alleluya *and in silence.*[z]

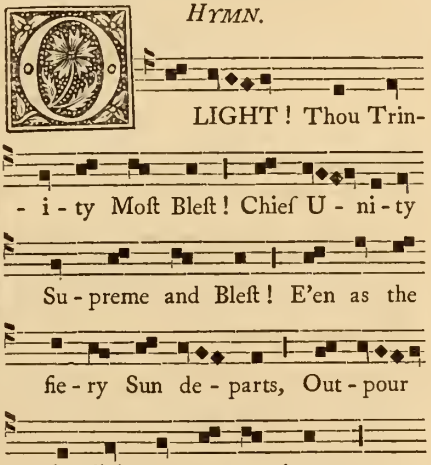
℣ *The following* HYMN *is said on* SATURDAYS, *at* VESPERS, *from the* FIRST SUNDAY *after* TRINITY *to* ADVENT, *whenever it is the ordinary* SUNDAY *Service.*



O Lux! Beata Trinitas!
Et Principalis Unitas!
Jam Sol recedit igneus,
Infunde lumen cordibus.

Te mane laudum carmine,
Te deprecemur vesperi:
Te nostra supplex gloria,
Per cuncta laudet secula.

[Jam noctis tempus advenit:[a]
Quietam noctem tribue;
Diluculo nos respice
De Cœlo clementissime!



O Light! Thou Trinity Most Blest!
Chief Unity Supreme and Best!
E'en as the fiery Sun departs,
Outpour thy light upon our hearts.

Thee with our hymns at dawn we praise,
To Thee the evening prayer we raise;
And Thou our glorious theme shalt be,
Adored through all eternity!

Now darkness falls on Earth, do Thou
A night of quiet rest bestow: [throne,
When morning breaks: from Heaven thy
On us most graciously look down!

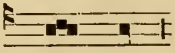
[z] *From the Rubrics for Advent.*

[a] *Vesp. D. xii., Cott. MSS., Brit. Museum.*

Tu Chriſte! ſolve vincula :
Abſterge noſtra vitia :
Relaxa prius crimina,
Et indulge facinora.

Oramus ut exaudias :
Precamur ut ſubvenias ;
Chriſte Jeſu! Omnipotens!
Tu nos a malo libera.

Deo Patri ſit Gloria!
Ejuſque Soli Filio!
Cum Spiritu Paraclito,
Et nunc et in perpetuum.

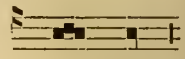


A - men.

O Chriſt! the chains of ſin unbind :
Waſh clean all vices from the mind :
From guilt that's paſt our ſouls relieve,
And all our evil deeds forgive.

We pray Thee hear thy ſuppliant's call :
O help us, Saviour! e'er we fall ;
Chriſt Jeſu! King of boundleſs might!
Shield us from every ill this night.]

To God The Father, Glory be!
And Only Son! alike to Thee!
With The Bleſt Spirit Paraclete,
Now and through ages infinite!



A - men.

℣. May our evening prayer.
℟. And may thy mercy.

[*The Verſicle having been ſaid, let the Conductor of the Choir give the Antiphon to be begun to ſome one of the Superior Grade ; and let this be done in general throughout the whole year.*

Whatever be the Antiphon upon the Pſalm Magnificat *or upon the Pſalm* Benedictus *or upon the Pſalm* Nunc dimittis *let it be begun in the Superior Grade. Let the Conductor of the Choir firſt intone the three firſt words of the Antiphon.*][b]

PSALM.

Magnificat anima mea Dominum.
Luke i.

Y ſoul : doth magnify The Lord ;
And my ſpirit hath rejoiced : in God my Salvation.
For He hath regarded the lowlineſs of his handmaiden : for, behold! from henceforth all generations ſhall call me bleſſed.

For He that is mighty hath done to me great things : and Holy is His Name.
And his mercy is from generation to generation : upon them that fear Him.
He hath done might with his arm : He hath ſcattered the proud in the imagination of their heart.
He hath put down the mighty from their ſeat : and hath exalted the humble.
He hath filled the hungry with good things : and the rich He hath ſent empty away.
He hath holpen his ſervant Iſrael : remembering his mercy.
As He ſpake to our fathers : Abraham and his ſeed for evermore.
Glory be to The Father, and to The Son : and to The Holy Ghoſt ;
As it was in the beginning, is now, and ever ſhall be : world without end. Amen.

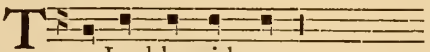
[*Now is ſung the Proper Antiphon.*]

[*In the mean time let the Prieſt return from the Veſtibule, and the Taper-bearers having received their tapers let them come to meet the Prieſt at the ſtep of the*

[b] *All the previous bracketed Rubrics are extracted from the Arlyngham or Arundel MSS., the Firſt Sunday in Advent, at Firſt Veſpers.*

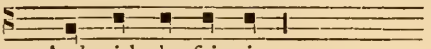
Preſbytery, and let the Boy with the thurible offer him incenſe to bleſs: and let the Prieſt ſay, By Him may it be ſanctified in whoſe honour it ſhall be burnt, In The Name of The Father, and of The Son, and of The Holy Ghoſt. Amen. *And let him put frankincenſe into the thurible: and let him proceed to the Altar, and make a genuflection before the Altar. Let him incenſe it firſt in the middle, then on the right ſide, and then on the left; then the image of the Bleſſed Virgin; then the ſhrine in which the Relics are kept: then let him walk round the Altar, if he can do ſo; but in other Churches let the Altar be incenſed as aforeſaid, and afterwards the image of the Saint in whoſe honour the Church is founded. This having been done, let the Prieſt bow at the fartheſt ſtep which is before the Altar; and then, the Taper-bearers with the thurible preceding him, let him go to the Stall appropriate to this office. Then the Boy ſhall incenſe the Prieſt there, afterwards the Conductors of the Choir, beginning with the Principal; then the Upper Grade on the ſide oppoſite the Dean, beginning with the Dean himſelf. If he be not preſent, let him begin there. Afterwards the Upper Grade on the oppoſite ſide, namely, that of the Precentor in the ſame way; but ſo that when he incenſes each the Boy bow himſelf. Let this be done whilſt the Antiphon on the Pſalm* Magnificat *is beginning and the Pſalm is ſung.*

Whilſt the Antiphon upon the Pſalm Magnificat *is being ſung, let the Prieſt approach the ſtep of the Choir, and the Hebdomadary Boy as uſual bring him the Book, the Taper-bearers ſtanding by the ſide of the ſame Prieſt. The Pſalm* Magnificat *being finiſhed, let the Antiphon be ſung through, which being finiſhed with its cadence, let the Prieſt ſay*



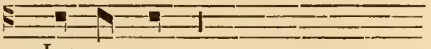
THE Lord be with you.

The Choir reply thus:—



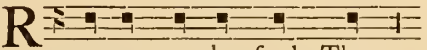
And with thy ſpi-rit.

The Prieſt,

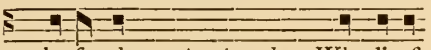


Let us pray.

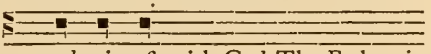
Let the Oriſon follow [*i. e. for the following Sunday*] *as thus:—*



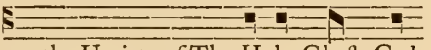
RAISE up, we be-ſeech Thee



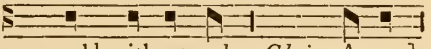
be ſaved *terminating thus,* Who liveſt



and reigneſt with God The Father, in



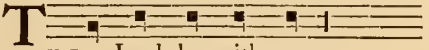
the U-ni-ty of The Holy Ghoſt, God,



world without end. *Choir.* Amen.]

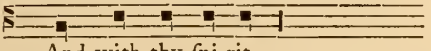
After this manner are ſaid all the Oriſons throughout the whole year at Veſpers and at Matins, except on the three week days next before Eaſter.

Then let the Prieſt ſay



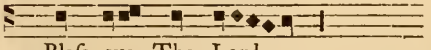
THE Lord be with you.

Choir,



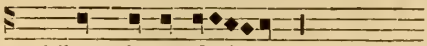
And with thy ſpi-rit.

Let one Boy ſay



Bleſs we The Lord.

The Choir reply

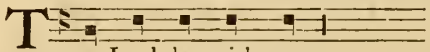


Thanks be to God.

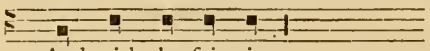
℣ *It is to be known that* Benedicamus Bleſs we *ſhould be ſaid by one Boy only on all Sundays and Simple Feaſts of Nine Leſſons, and of Three Leſſons when there are Conductors of the Choir, and on ordinary days throughout the whole year as well at Veſpers as at Matins.*[c]

[*Then follow the Proper or Common Memorials as directed by the Office for the Time.*]

After the laſt Memorial is ſaid

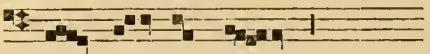


THE Lord be with you.



And with thy ſpi - rit.

Let one Boy ſay



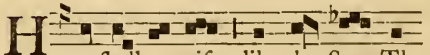
Bleſs we The Lord.

℟. Thanks be to God.]

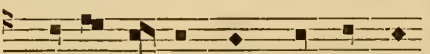
℣ *SELECT ANTIPHONS ON* MAGNIFICAT

IN VESPERS FOR SATURDAY.

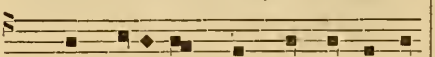
In the Second Sunday in Advent.



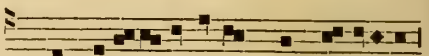
HE ſhall a - riſe, like the Sun, The



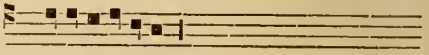
Saviour of the world, and ſhall de -



- ſcend into the womb of the Virgin

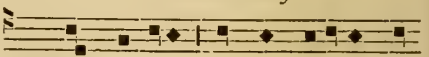


like the rain upon the graſs. Alleluya.

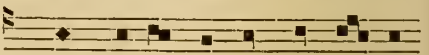


Pſalm. Magnificat.

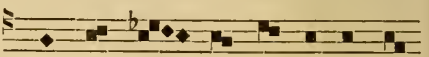
In The Nativity.



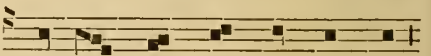
WHEN the Sun ſhall have ariſen from



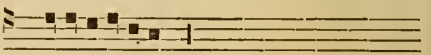
Heav'n, ye ſhall ſee The King of Kings



pro - ceed - ing from The Father, like

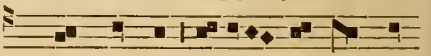


a bride-groom from his cham-ber.

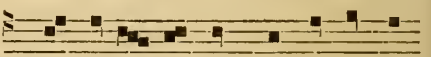


Pſalm. Magnificat.

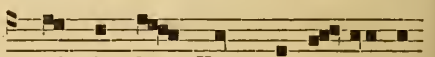
In The Epiphany.



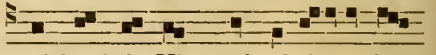
THE Ma-gi, ſee-ing The Star, ſaid



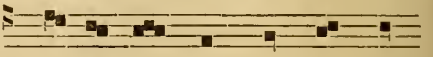
one to an - o - ther, this is the ſign



of The Great King, Let us go forth

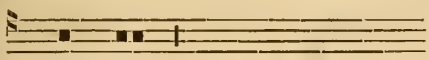


and ſearch for Him, and of - fer to Him

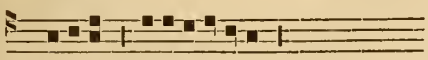


ob - la - tions, Gold, Frank - in - cenſe,

[c] *The Rubrics and Muſical Notation above given are mainly from the Arlyngham MS., agreeing cloſely with the Arundel MS.*, 130, *and the other MS. Breviaries.*

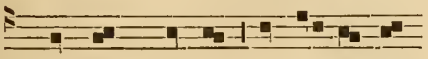


and Myrrh.

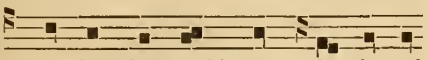


Pſalm. Magnificat.

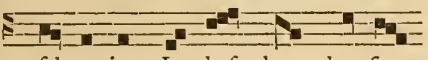
In the Firſt Sunday in Quadrageſima.



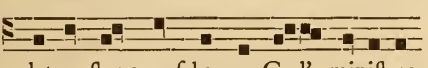
Be-hold! now is the time ac-cept-



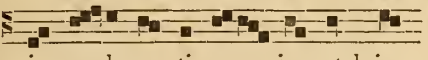
- a-ble, be-hold! now the day of



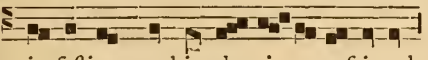
ſal-va-tion. In theſe days, therefore,



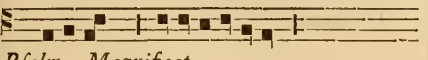
let us ſhew ourſelves as God's miniſters,



in much pa-ti-ence, in watch-ings,

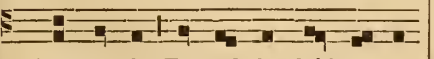


in faſtings, and in cha-ri-ty unfeigned.

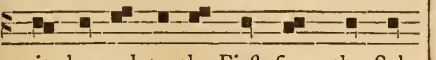


Pſalm. Magnificat.

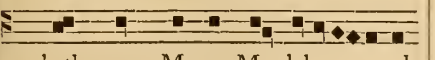
In the Holy Day of Eaſter.



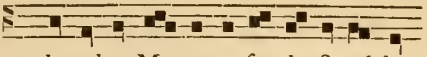
But on the Eve of the Sabbath, as



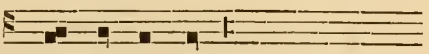
it dawned to the Firſt from the Sab-



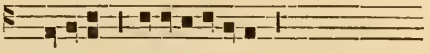
- bath, came Ma-ry Magdalene, and



the other Ma-ry, to ſee the Sepulchre.

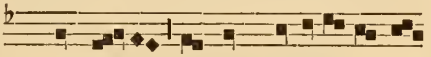


Al - le - lu - ya.

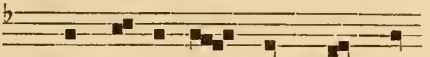


Pſalm. Magnificat.

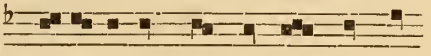
In the Day of The Aſcenſion at Firſt Veſpers.



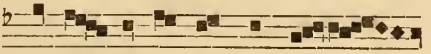
Fa - ther! I have manifeſted Thy



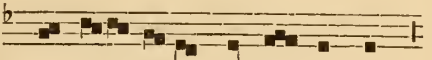
Name to the men whom Thou haſt



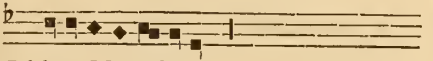
given to Me; now therefore, for them



I aſk, not for the world, becauſe un-

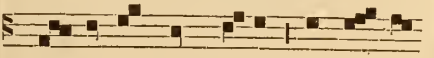


- to Thee I go. Al - le - lu - ya.

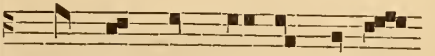


Pſalm. Magnificat.

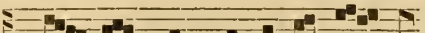
In the Day of Pentecoſt.



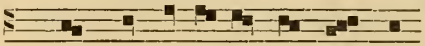
If a - ny one loveth Me, he will



keep my word, and My Fa-ther

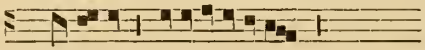


will love him, and to him will We



come, and our abode with him will

We make. Al - le - lu - ya.

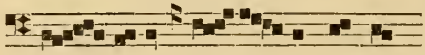


Pſalm. Magnificat.

In the Feaſt of Trinity.

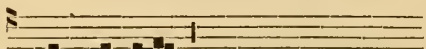
Thanks to Thee, O God! Thanks

to Thee! The True One

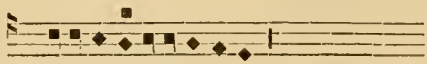


Tri - ni-ty, One and Su-preme

De - i - ty, Ho - ly and One



U - ni - ty.



Pſalm. Magnificat.

¶ RESPONSORIES AT VESPERS.

¶ *In the* FIRST SUNDAY *in* ADVENT.

At FIRST VESPERS.[d]

[*Let two Clerks of the Superior Grade, in ſilken Copes, at the ſtep of the Choir begin the Reſponſory*]

BEHOLD the days [*and let the Choir take it up and continue it until the Verſe,*] come, ſaith The Lord, and I will raiſe up unto David a righteous Branch. And a King ſhall reign, and He ſhall be wiſe, and He ſhall do judgement and juſtice upon the Earth; and this is the Name which they ſhall call Him, Our Righteous Lord.

[*Let the two before-mentioned Clerks ſay the Verſe.*]

In thoſe days Judah ſhall be ſaved, and Iſrael ſhall dwell truſtfully.

[*Choir.*] And this is the Name which they ſhall call Him, Our Righteous Lord.

[*The two before-mentioned Clerks.*]

Glory be to The Father, and to The Son; and to The Holy Ghoſt.

[*Let the Choir ſay again,*]

Our Righteous Lord.

At SECOND VESPERS.

Let a Clerk of the Second Form begin this Reſponſory

Thou ariſing, O Lord!

And let it be ſung through by the Choir,

Shalt have pity upon Syon.

The Clerk. ℣. Becauſe the time of pitying her, yea, the time hath come.

Choir. Thou ſhalt have pity upon Syon.

The Clerk. Glory be to The Father, and to The Son; and to The Holy Ghoſt.

[d] "*As in this Sunday, juſt ſo in each Sunday throughout the year, is the Service performed, when it is the Office for the Time, except that a Reſponſory is not ſaid on every Sunday at Veſpers.*"—*From the Conſuetudinary of S. Oſmund, poſt.*

Choir. Thou ariſing, O Lord! ſhalt have pity upon Syon.

Let this ℟. *be ſaid daily at Veſpers throughout the whole of Advent, in the aforeſaid manner, up to* O Sapientia *except in Saturdays and Feaſts of The Saints: ſo that in week-days*[e] *it is ſaid by one Boy only in the Firſt Form, without changing veſtment or place; ſo in Sundays by one Clerk of the Second Form.*

℔ *In the* SECOND SUNDAY *in* ADVENT.

At FIRST VESPERS.

℟. The Lord ſhall teach us his ways, and we will walk in his paths. For from Syon ſhall go forth the Law, And the Word of The Lord from Jeruſalem.

℣. Come ye, let us go up to the Mountain of The Lord, and to the Houſe of The God of Jacob.

Choir. For from Syon ſhall go forth the Law, And the Word of The Lord from Jeruſalem.

Clerk. Glory be to The Father, and to The Son; and to The Holy Ghoſt.

Choir. And the Word of the Lord from Jeruſalem.

℔ *In the* THIRD SUNDAY *in* ADVENT.

At FIRST VESPERS.

℟. He that ſhould come, will come, and ſhall not tarry. Now ſhall there not be any more fear in our borders; For He is our Saviour.

℣. He will rid us of all our iniquities, and caſt away from us all our ſins.

Choir. For He is our Saviour.

Clerk. Glory be to The Father, and to The Son; and to The Holy Ghoſt.

Choir. For He is our Saviour.

℔ *In the* FOURTH SUNDAY *in* ADVENT.

At FIRST VESPERS.

℟. There ſhall not be taken away the Sceptre from Judah, nor a leader from his thigh, until He come Who ſhould be ſent. And He ſhall be the expectation of the Gentiles.

℣. Fairer are his eyes than wine, and his teeth than milk are whiter.

Choir. And He ſhall be the expectation of the Gentiles.

Clerk. Glory be to The Father, and to The Son; and to The Holy Ghoſt.

Choir. And He ſhall be the expectation of the Gentiles.

At SECOND VESPERS.

℟. Haſten ſo Thou tarrieſt not, O Lord! And deliver thy people.

℣. Come, O Lord! and tarry Thou not. Looſe the evil deeds of thy people.

Choir. And deliver thy people.

Clerk. Glory be to The Father, and to The Son; and to The Holy Ghoſt.

Choir. Haſten ſo Thou tarrieſt not, O Lord! And deliver thy people.

℔ *In the* VIGIL *of* THE NATIVITY *of* THE LORD.

At FIRST VESPERS.

℟. O Judæa and Jeruſalem! fear ye not; To-morrow ye ſhall go forth. And The Lord ſhall be with you.

℣. Be ye ſteadfaſt. Ye ſhall behold the help of The Lord upon you.

To-morrow ye ſhall go forth; And The Lord ſhall be with you.

Glory be to The Father.

And The Lord ſhall be with you.

[e] "*There is no Reſponſory at Veſpers on Week-days, except in Advent and Quadrageſima.*"—*Conſuetudinary of S. Oſmund, poſt.*

℣ *In the DAY of THE NATIVITY.*

At FIRST and SECOND VESPERS, and at VESPERS on the SIXTH DAY, and in the SUNDAY within the OCTAVE, and in the VIGIL of THE CIRCUMCISION.

℟. The Word was made Fleſh and dwelt among us. Whoſe Glory we beheld as of The Only Begotten from The Father, Full of Grace and Truth.

℣. In the Beginning was The Word, and The Word was with God, and The Word was God.

Whoſe glory we beheld, as of The Only Begotten from The Father, Full of Grace and Truth.

Glory be to The Father.

Full of Grace and Truth.

℣ *In the DAY of THE CIRCUMCISION.*

℟. The heart of The Virgin was eſtabliſhed, in which, by the meſſage of an Angel, ſhe conceived the divine myſteries. Who conceived in her chaſte boſom Him Who was Beautiful in his form before the ſons of men. And bleſſed for evermore, ſhe brought forth unto us God and Man.

℣. Her modeſt boſom's pure abode
Becomes the temple of her God;
Inviolate, by man unknown,
She by a word conceived The Son.

And bleſſed for evermore, ſhe brought forth unto us God and Man.

Glory be to The Father.

And bleſſed for evermore, ſhe brought forth unto us God and Man.

℣ *In the VIGIL of THE EPIPHANY.*

℟. The Kings of Tharſis and of the Iſles ſhall offer gifts. The Kings of Arabia and Saba ſhall bring preſents To The Lord God.

℣. And all Kings ſhall adore Him. All nations ſhall ſerve Him.

The Kings of Arabia and Saba ſhall bring preſents To The Lord God.

Glory be to The Father.

To The Lord God.

℣ *In the DAY of THE EPIPHANY.*

℟. Three were the precious gifts which the Magi offered to The Lord God on that day. In Gold is ſhewn forth the power of a King. In Frankincenſe underſtand the Great Prieſt. And in Myrrh The Lord's Burial.

℣. The Author of our Salvation The Magi worſhipped in his cradle, and from their treaſures offered to Him the myſtical honours of gifts.

In Gold is ſhewn forth the power of a King. In Frankincenſe underſtand the Great Prieſt. And in Myrrh The Lord's Burial.

Glory be to The Father.

And in Myrrh The Lord's Burial.

℣ *In the OCTAVE of THE EPIPHANY.*

℟. In the form of a Dove The Holy Ghoſt was ſeen, The Father's voice was heard, This is My Beloved Son in Whom I am well pleaſed. Hear ye Him.

℣. The Voice of The Lord is upon the waters. The God of Majeſty hath thundered. The Lord is upon many waters.

The Father's voice was heard, This is My beloved Son in Whom I am well pleaſed. Hear ye Him.

Glory be to The Father.

Hear ye Him.

℣ *The FIRST SUNDAY after the OCTAVE of THE EPIPHANY.*

At FIRST VESPERS.

℟. O God! Who ſitteſt upon the throne and judgeſt equity: Be Thou the refuge of the poor in tribulation; For Thou alone conſidereſt labour and ſorrow.

℣. For Unto Thee is the poor abandoned. Thou ſhalt be the helper of the orphan.

For Thou alone conſidereſt labour and ſorrow.

℔ *SUNDAY in SEPTUAGESIMA.*

At FIRST VESPERS.

℟. Therefore the Heavens and the Earth were perfected, and all their garniture; and God completed on the Seventh Day his work which He had done. And He reſted from all his work which He had finiſhed.

℣. God ſaw, therefore, all things that He had made, and they were very good.

And He reſted from all his work which He had finiſhed.

Glory be to The Father.

And He reſted from all his work which He had finiſhed.

℔ *SUNDAY in SEXAGESIMA.*

At FIRST VESPERS.

℟. Noah wiſhing to know if the waters had yet abated, ſent forth a dove, and bearing a branch of a green olive tree in her mouth, ſhe Returned to the Ark.

℣. The dove then bearing the ſign of the mercy of God in her mouth.

Returned to the Ark.

℔ *SUNDAY in QUINQUAGESIMA.*

At FIRST VESPERS.

℟. Abraham returning from the ſlaughter of the four kings, meeteth the King of Salem, Melchiſedech, offering bread and wine. For He was The Prieſt of God, and He bleſſed him.

℣. Abraham, bleſſed of The Moſt High God, Who created Heaven and Earth.

For He was The Prieſt of God, and He bleſſed him.

℔ *FIRST SUNDAY in QUADRAGESIMA.*

At FIRST VESPERS.

℟. Let us amend for the better wherein we have ſinned ignorantly, leſt ſuddenly overtaken by the day of death, we ſeek ſpace for penitence and cannot find it. Regard, O Lord! and have pity, for we have ſinned againſt Thee.

℣. We have ſinned with our Fathers, we have acted unjuſtly, we have done iniquity. Regard, O Lord, and have pity, for we have ſinned againſt Thee.

Glory be to The Father.

Regard, O Lord, and have pity, for we have ſinned againſt Thee.

At SECOND VESPERS.

℟. Be unto us, O Lord!

Let the Choir proceed. A tower of ſtrength,

Let the Clerk ſay. From the face of the enemy.

Choir. A tower of ſtrength.

Glory be to The Father.

Be unto us, O Lord! a tower of ſtrength.

℔ *This Reſponſory is ſaid daily at Veſpers for fifteen days.*

℔ *In the SECOND SUNDAY in QUADRAGESIMA.*

At FIRST VESPERS.

℟. God give thee of the dew of Heaven, and of the fatneſs of the Earth in abundance. Let the tribes of the people ſerve thee. Be thou Lord of thy brethren.

℣. And the ſons of thy mother ſhall bow before thee.

Be thou Lord of thy brethren.

Glory be to The Father.

Be thou Lord of thy brethren.

℔ *In the THIRD SUNDAY in QUADRAGESIMA.*

At FIRST VESPERS.

℟. Therefore Joſeph was led into Egypt, and The Lord was with him: Through Whom he was a man in all things doing proſperouſly.

℣. For his God had pity upon him, and directed all his doings.

Through Whom he was a man in all things doing proſperouſly.

Glory be to The Father.

Through Whom he was a man in all things doing prosperously.

At SECOND VESPERS.

℟. Bring out of prison [*Let the whole Choir proceed*] my soul, To give thanks unto Thy Name, O Lord!

The Clerk. Refuge hath failed me. There is no man to seek after my soul.

To give thanks unto Thy Name, O Lord!

Glory be to The Father.

Let the Choir repeat the Responsory.

Bring my soul out of prison, to give thanks unto Thy Name, O Lord!

℣ *This Responsory is said daily throughout the week.*

℣ *In the FOURTH SUNDAY in QUADRAGESIMA.*

At FIRST VESPERS.

℟. Hear, O Israel, the precepts of The Lord, and write them in thy heart as if in a book. And I will give thee a land flowing with milk and honey.

℣. Observe, therefore, and hear my voice, and I will be a foe to thy foes.

And I will give thee a land flowing with milk and honey.

Glory be to The Father.

And I will give thee a land flowing with milk and honey.

At SECOND VESPERS.

℟. The Lord [*Let the whole Choir proceed*] led them out, and in great might He fed them with the fruit of the fields. They drew forth honey from the rock, and oil out of the hard rock.

℣. He fed them with the fatness of corn: with honey from the rock He satisfied them.

They drew forth honey from the rock, and oil out of the hard rock.

Glory be to The Father.

Choir. The Lord led them out, and in great might He fed them with the fruit of the fields. They drew forth honey from the rock, and oil out of the hard rock.

℣ *This Responsory is said daily at Vespers until Sunday in The Passion of The Lord.*

℣ *In SUNDAY in THE PASSION OF THE LORD, and in SUNDAY in the PALM BRANCHES, and up to THE SUPPER OF THE LORD at VESPERS, inclusive, except in Second Vespers of Palm Sunday.*

At FIRST VESPERS.

℟. Men of lies compassed me round about without a cause, with stripes they lashed me. But Thou, O Lord! my defender, avenge me.

℣. When tribulation is very nigh at hand, and there is none to help.

But Thou, O Lord! my defender, avenge me.

Gloria Patri *is not said.*

Let the Responsory be repeated.

Men of lies compassed me round about without a cause, with stripes they lashed me. But Thou, O Lord! my defender, avenge me.

At SECOND VESPERS.

℟. How long [*Let the Choir proceed*] shall mine enemy be exalted over me. Consider and hearken unto me, O Lord my God!

The Clerk ℣. They that trouble me will rejoice if I be moved; but I have put my trust in thy mercy.

Consider, and hearken unto me, O Lord my God!

Gloria Patri *is not said, but let the Responsory be repeated.* How long shall mine enemy be exalted over me. Consider, and hearken unto me, O Lord my God!

℣ *This Responsory is said throughout the week when it is the Office for the Time.*

At SECOND VESPERS in PALM SUNDAY.

℟. But the chief of the Prieſts conſulted how they might kill Lazarus alſo; Becauſe of whom many came and believed in Jeſus.

℣. The multitude, therefore, bore witneſs, who were with Jeſus, when He called Lazarus from the ſepulchre, and raiſed him up from the dead.

Becauſe of whom many came and believed in Jeſus.

Let the ℟. *be repeated,* But the chief of the Prieſts.

℄ *In the VIGIL of THE ASCENSION.*

℟. Let not your heart be diſturbed; I go to The Father, and when I ſhall have been taken up from you, I will ſend unto you: Alleluya: The Spirit of Truth, and your heart ſhall rejoice. Alleluya.

℣. I will aſk The Father, and another Comforter He will give unto you.

The Spirit of Truth, and your heart ſhall rejoice. Alleluya.

Glory be to The Father.

Alleluya.

In the DAY of THE ASCENSION, and in the SUNDAY within the OCTAVE.

℟. Go ye into the univerſal world and preach, ſaying: Alleluya: He who ſhall have believed, and been baptized, ſhall be ſaved. Alleluya, Alleluya, Alleluya.

℣. But The Paraclete, The Holy Ghoſt, Whom The Father ſhall ſend in my Name, He ſhall teach you all things, and ſhall ſuggeſt all things, whatſoever I ſhall have ſaid unto you.

He who ſhall have believed, and been baptized, ſhall be ſaved. Alleluya, Alleluya, Alleluya.

Glory be to The Father.

Alleluya, Alleluya, Alleluya.

℄ *In the VIGIL of PENTECOST.*

℟. The Apoſtles ſpake in various tongues: Alleluya: The wonderful works of God. Alleluya.

℣. All were fulfilled with The Holy Ghoſt, and began to ſpeak.

The wonderful works of God. Alleluya.

Glory be to The Father.

Alleluya.

In the DAY of PENTECOST.

℟. The Holy Ghoſt, proceeding from the throne, penetrated inviſibly the boſoms of The Apoſtles, a new token of ſanctification: So that in their mouths all kinds of tongues had birth. Alleluya.

℣. The divine fire, not conſuming, but illumining, inflamed them, and beſtowed on them the gifts of graces.

So that in their mouths all kinds of tongues had birth.

Glory be to The Father.

Alleluya.

℄ *In the FEAST of THE HOLY TRINITY.*

At FIRST VESPERS.

℟. Honour, Virtue, Power, and Empire, be unto The Trinity in Unity, The Unity in Trinity, For the everlaſting duration of ages.

℣. To The Trinity be everlaſting light; to The Unity be perpetual honour.

For the everlaſting duration of ages.

Glory be to The Father.

For the everlaſting duration of ages.

At SECOND VESPERS.

℟. Bleſs we The Father and The Son, with The Holy Ghoſt. Praiſe Him and highly exalt Him For evermore.

℣. Bleſſed art Thou, O Lord! in the firmament of Heaven, and worthy to be praiſed, and glorious

For evermore.

℄ *In the* FEAST *of* CORPUS CHRISTI.

At FIRST VESPERS.

℟. A certain man made a great supper, and sent forth his servant at the hour of supper, to tell them that were bidden, to come, For all things are ready.

℣. Come ye, and eat my bread, and drink the wine that I have mingled for you.

For all things are ready.
Glory be to The Father.
For all things are ready.

At SECOND VESPERS.

℟. Elias beheld at his head bread baked in ashes, which, arising, he eat and drank. And he went in the strength of that meat, even Unto the mountain of God.

℣. If any man shall eat of this bread, he shall live for ever.

And he went in the strength of that meat, even Unto the mountain of God.
Glory be to The Father.
Unto the mountain of God.

The FIRST SUNDAY *after* TRINITY.

At FIRST VESPERS.

℟. Fear God, and keep his commandments, this is the complete man.

℣. To them that fear God, nothing is lacking, nor to them who love Him in truth.

This is the complete man.
Glory be to The Father.
This is the complete man.

The FIRST SUNDAY *after* JULY 28.

℟. I have gone about the circuit of the Heaven alone, and have walked on the waves of the Sea, and in every nation and in every people I have held the princedom. Upon the necks of the proud and lofty I have trodden by mine own might.

℣. I dwell in the highest, and my throne is in the pillar of the cloud.

Upon the necks of the proud and lofty I have trodden by mine own might.

The FIRST SUNDAY *after* AUGUST 28.

℟. Before I eat, I sigh; and like as overflowing water, so is my roaring; for the fear which I feared hath come upon me, and that which I was afraid of hath befallen me. Have I not dissembled? Have I not kept silence? And now am in quietude, and thy indignation hath come upon me, O Lord!

℣. I would not that in much might He should contend with me, lest with the bulk of his greatness He overwhelm me. Let Him propose equity against me.

Have I not dissembled? Have I not kept silence? And now am in quietude, and thine indignation hath come upon me, O Lord!

The FIRST SUNDAY *after* SEPTEMBER 11.

℟. At all times bless God, and seek of Him to direct thy ways. And ever let thy counsel abide in Him.

℣. Be mindful of thy son; since we pass a life of poverty, thou shalt have many goods, if thou shalt fear God.

And at all times let thy counsel abide in Him.

The FIRST SUNDAY *after* SEPTEMBER 20.

℟. O Lord! King Almighty! in thy dominion are all things placed, and there is none who can resist thy will. Deliver us for Thy Name's sake.

℣. Hearken, O Lord! unto our prayer, and turn our grief into joy.

Deliver us for Thy Name's sake.

The FIRST SUNDAY *after* SEPTEMBER 27.

℟. Thine is the Power, thine, O Lord! is the Kingdom. Thou art above all nations. Give peace in our days, O Lord!

℣. God, Creator of all things, fearful and mighty, juſt and merciful.

Give Peace in our days, O Lord!

Glory be to The Father.

Give Peace in our days, O Lord!

The FIRST SUNDAY *after* OCTOBER 28.

℟. Behold, O Lord! from thy Holy Seat, and think upon us; incline, O my God! thine ear, and hear. Open thine eyes, and behold our tribulation.

℣. Look down, O Lord! from thy Sanctuary, and from the lofty habitation of the Heavens.

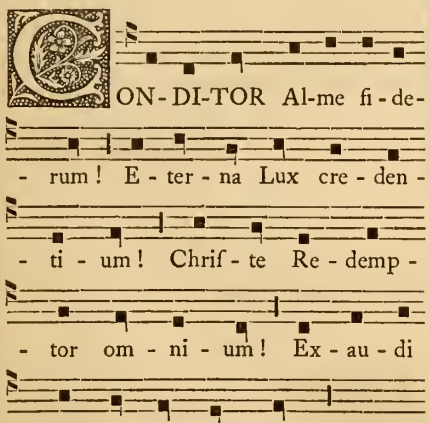
Open thine eyes, and behold our tribulation.

ℭ HYMNS AT VESPERS.

[*From The Proper of The Time.*]

ℭ *At* FIRST *and* SECOND VESPERS, *in the* FIRST SUNDAY *in* ADVENT, *and daily up to the* VIGIL *of* THE NATIVITY *of* THE LORD.

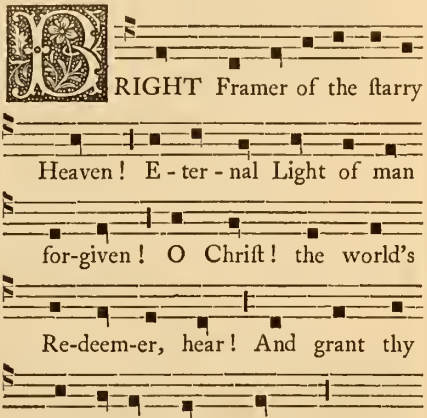
Hymnus.[f]



Conditor Alme fiderum!
Eterna Lux credentium!
Chriſte Redemptor omnium!
Exaudi preces ſupplicum.

Qui condolens interitu
Mortis perire ſeculum,
Salvaſti mundum languidum,
Donans reis remedium.

Hymn.



Bright Framer of the ſtarry Heaven!
Eternal Light of man forgiven!
O Chriſt! the world's Redeemer, hear!
And grant thy humble ſuppliants' prayer.

Who, grieving for the fatal curſe,
Which doomed to death the univerſe,
Didſt thy diſeaſed creation heal,
And pardon to the guilty ſeal.

[f] *From S. Ambroſe, or of his School.*

Vergente mundi veſpere,
Uti ſponſus de thalamo,
Egreſſus honeſtiſſima
Virginis matris clauſula.

Cujus fortis potentiæ
Genu curvantur omnia,
Cœleſtia, terreſtria,
Fatentur nutu ſubdita.

[Occaſum Sol cuſtodiens,
Luna pallorem retinens,
Candor in aſtra relucens
Caſtos obſervans limites.]

Te deprecamur Agie!
Venture Judex ſeculi:
Conſerva nos in tempore,
Hoſtis a telo perfidi.

Laus, Honor, Virtus, Gloria,
Deo Patri, et Filio!
Sancto ſimul Paraclito,
In ſempiterna ſecula.

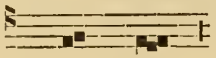
Earth waning to her evening hour,
He like a bridegroom from his bower,
His Virgin Mother's ſpotleſs ſhrine,
Came forth in dignity divine.

To whoſe Almighty Majeſty,
All things created bend the knee:
The realms of Heaven and Earth obey,
And own content his ſovereign ſway.

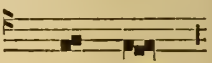
[The Sun, which knows his going down,
Fixed in her ſphere the pallid Moon:
And glittering Stars, which faithful move
In their appointed paths above.]

O Holy Chriſt! we pray Thee, hear!
Who ſhalt The Judge of men appear:
Shield us, long as in time we dwell,
From all the treacherous ſhafts of Hell.

Laud, Honour, Virtue, Glory, be
To God The Father! Son, to Thee!
And to the Holy Paraclete,
Now and through ages infinite.



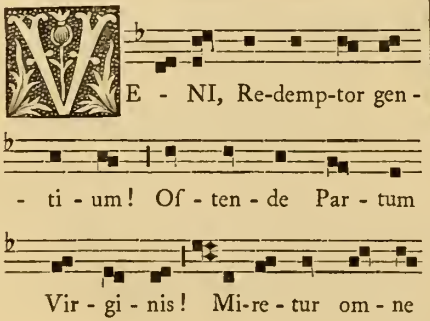
A - men.



A - men.

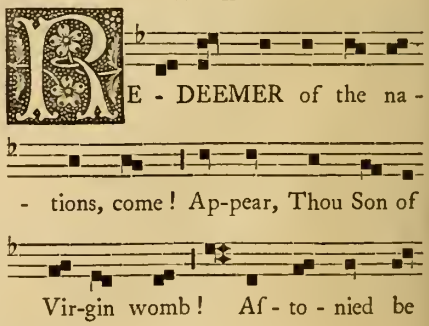
℄ *In the VIGIL of THE NATIVITY of THE LORD, at VESPERS, and on the DAY of THE NATIVITY, and on the SIXTH DAY.*

HYMNUS.[g]



WE - NI, Re-demp-tor gen - - ti - um! Of - ten - de Par - tum Vir - gi - nis! Mi-re - tur om - ne

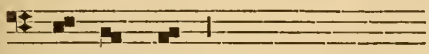
HYMN.



RE - DEEMER of the na - - tions, come! Ap-pear, Thou Son of Vir-gin womb! Af - to - nied be

[g] *From S. Ambroſe.*

fe - cu - lum ! Ta - lis de - cet Par -



- tus De - um.

Veni, Redemptor gentium !
Oſtende Partum Virginis !
Miretur omne feculum !
Talis decet Partus Deum.

Non ex virili femine,
Sed myſtico ſpiramine,
Verbum Dei factum eſt Caro,
Fructuſque ventris floruit.

Alvus tumefcit Virginis,
Clauſtra pudoris permanent:
Vexilla virtutum micant,
Verſatur in Templo Deus !

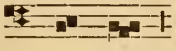
Procedens de thalamo ſuo
Pudoris Aula Regia,
Gemini Gigas ſubſtantiæ,
Alacris ut currat viam.

Egreſſus Ejus a Patre,
Regreſſus Ejus ad Patrem :
Excurſus uſque ad Inferos,
Recurſus ad Sedem Dei.

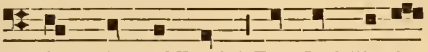
Equalis Eterno Patri
Carnis tropæo accingere :
Infirma noſtri corporis
Virtute firmans perpetim.

Præſepe jam fulget tuum,
Lumenque Nox ſpirat novum,
Quod nulla nox interpolet,
Fideque jugi luceat.

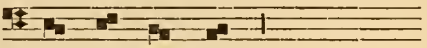
Deo Patri ſit Gloria !
Ejuſque Soli Filio !
Cum Spiritu Paraclito,
Et nunc et in perpetuum.



A - men.



the realms of Earth ! For God-like is



his wondrous Birth.

Redeemer of the nations, come !
Appear, Thou Son of Virgin womb !
Aſtonied be the realms of Earth !
For Godlike is his wondrous Birth.

He, of no mortal man conceived,
By myſtic influence received,
The Word of God our fleſh is made,
O'er woman's fruit is honour ſhed.

The Virgin's breaſt an offspring hides,
Unharmed yet modeſty abides :
There Virtue's banners ſhine abroad,
Within His Temple walks our God !

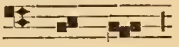
Proceeding from his chamber He,
That Royal Court of chaſtity,
Of two-fold ſubſtance, Giant Son,
Prepares his mighty courſe to run.

Forth from The Father He proceeds,
Again unto The Father ſpeeds :
His goings e'en to Hell extend,
And at God's Throne returning end.

To Thy Great Father, Equal Son,
O gird thy carnal veſture on !
The frailties of our mortal fleſh
With thy unfailing ſtrength refreſh.

Thy manger, lo ! effulgent beams,
Night with unwonted luſtre teems,
Which never more ſhall darkneſs know,
But ſhine with Faith's immortal glow.

Glory to God, The Father, be !
And Only Son ! alike to Thee !
And to The Spirit Paraclete,
Now and for ever as is meet.

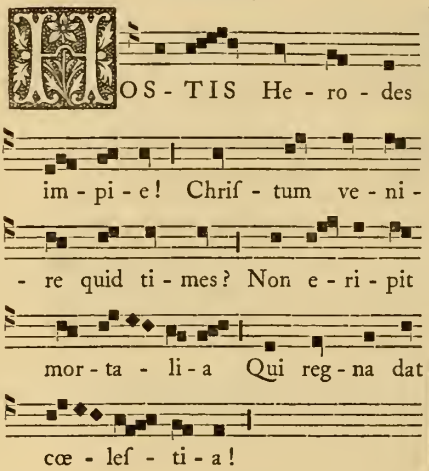


A - men.

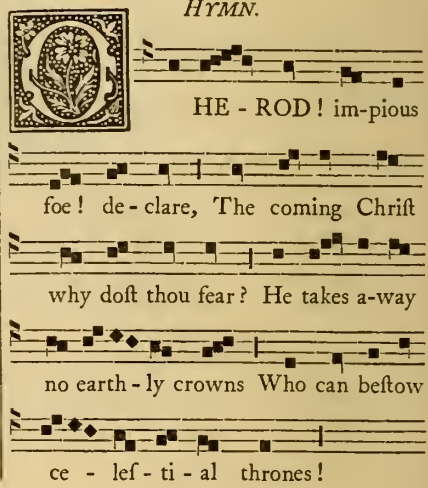
℄ *In the* DAY *of* THE EPIPHANY *of* THE LORD, *at* FIRST *and* SECOND VESPERS, *and daily throughout the Octave.*

This Melody is uſed in the Day of The Epiphany, and the Sunday within the Octave, and in the Octave.

HYMNUS.[h]

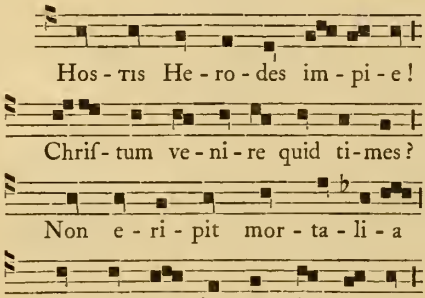


HYMN.



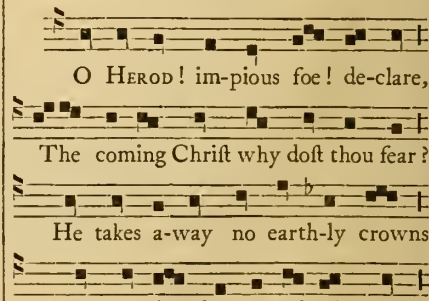
The following Melody is uſed within the Octave (except on Sundays) and in the Octave.

HYMNUS.



Hostis Herodes impie!
Chriſtum venire quid times?
Non eripit mortalia
Qui regnat dat cœleſtia!

HYMN.



O Herod! impious foe! declare
The coming Chriſt why doſt thou fear?
He takes away no earthly crowns
Who can beſtow celeſtial thrones!

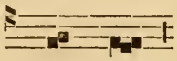
[h] *From Cornelius Sedulius.*

Ibant Magi quam viderant
Stellam ſequentes præviam ;
Lumen requirunt lumine,
Deum fatentur munere.

Lavacra puri gurgitis
Cœleſtis Agnus attigit ;
Peccata quæ non detulit,
Nos, abluendo, ſuſtulit.

Novum genus potentiæ,
Aquæ rubeſcunt hydriæ ;
Vinumque juſſa fundere
Mutavit unda originem.

Gloria Tibi, Domine !
Qui apparuiſti hodie :
Cum Patre et Sancto Spiritu,
In ſempiterna ſecula.



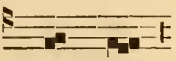
A - men.

By Magi is the ſtar deſcried,
They follow ſtraight the heavenly guide ;
To Light by light they ſeek the road :
With pious offerings hail their God.

The limpid depths of Jordan's wave
The Lamb Celeſtial gently lave ;
Sins never his, from us that day
His cleanſing Laver waſhed away.

In wondrous mode his power is ſhewn,
His might the bluſhing waters own ;
To wine the cryſtal ſtreams outpoured
Tranſmute their nature at his word !

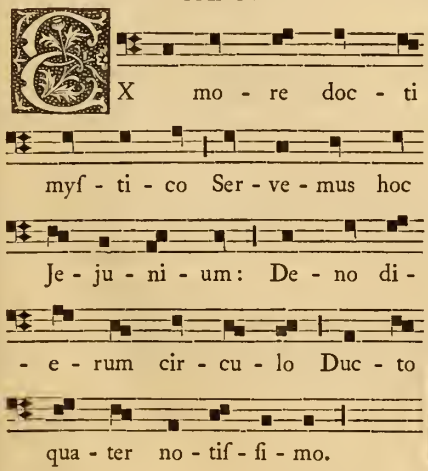
Glory to Thee, O Lord ! be given,
Revealed this day to Earth from Heaven :
Father and Holy Ghoſt, to Ye !
Through ages everlaſtingly.



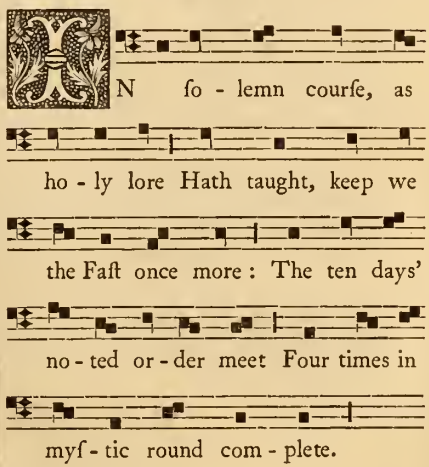
A - men.

℄ *In the* FIRST SUNDAY *in* QUADRAGESIMA, *at* FIRST VESPERS, *and daily at* VESPERS *up to the* THIRD SUNDAY.

HYMNUS.[1]



HYMN.



[1] *From S. Ambroſe, or one of his School.*

Ex more docti myſtico
Servemus hoc Jejunium :
Deno dierum circulo
Ducto quater notiſſimo.

In ſolemn courſe, as holy lore
Hath taught, keep we the Faſt once more:
The ten days' noted order meet
Four times in myſtic round complete.

Lex et Prophetæ primitus
Hoc prætulerunt, poſtmodum
Chriſtus ſacravit, omnium
Rex atque Factor temporum.

The Law and Prophets firſt made known,
This rule to Earth in ages gone,
Which Chriſt, of times Who doth abide
Lord and Creator, ſanctified.

Utamur ergo parcius
Verbis, cibis, et potibus,
Somno, jocis : et arctius
Perſtemus in cuſtodia.

Now uſe we in abſtemious mood
Diſcourſe, and drink, and earthly food :
Curtail ſuperfluous mirth and ſleep,
Strive cloſe and holy watch to keep.

Vitemus autem peſſima
Quæ ſubruunt mentes vagas :
Nullumque demus callido
Hoſti locum tyrannidis.

Far chaſe all ſinful thoughts away,
Which roving hearts to ill betray :
No place for Satan, tyrant foe!
To ſpread his craſty wiles allow.

Dicamus omnes cernui,
Clamemus atque ſinguli :
Ploremus ante Judicem,
Flectamus iram vindicem.

Speak we in reverent awe to Heaven,
Each cry aloud to be forgiven :
And, ſo to appeaſe his vengeful wrath,
Our tears before The Judge pour forth.

Noſtris malis offendimus
Tuam Deus clementiam ;
Effunde nobis deſuper
Remiſſor indulgentiam.

How oft by ſins we ſhould amend,
O God ! thy goodneſs we offend ;
Pour on us from thy throne above
The riches of thy pardoning love.

Memento quod ſumus tui,
Licet caduci, plaſmatis :
Ne des honorem Nominis
Tui, precamur, alteri.

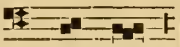
Behold ! we here before Thee ſtand
Frail creatures of thy forming hand ;
O give not to a ſtranger's claim
The honour of Thy Glorious Name.

Laxa malum quod fecimus,
Auge bonum quod poſcimus :
Placere quo tandem Tibi
Poſſimus hic et perpetim.

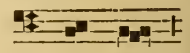
The ſlaviſh bands of ſin releaſe,
And all the good we aſk increaſe ;
So us unto Thyſelf reſtore
To pleaſe Thee here and evermore.

Preſta, Beata Trinitas !
Concede, Simplex Unitas !
Ut fructuoſa ſint tuis
Jejuniorum merita.

Beſtow our prayer, Bleſt Trinity !
Grant this, Unſevered Unity !
So may the gifts thy Faſt imparts
Be precious to our loving hearts.



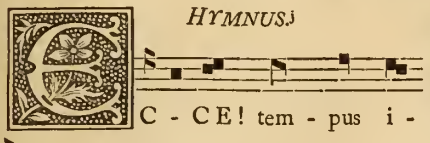
A - men.



A - men.

℄ *In the* THIRD SUNDAY *of* QUADRAGESIMA, *at* FIRST VESPERS, *and daily at* VESPERS *up to* THE PASSION *of* THE LORD.

HYMNUS.[j]



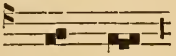
Ecce! tempus idoneum,
Medicina peccaminum,
Quibus Deum offendimus
Corde, verbis, operibus.

Qui pius ac propitius
Nobis pepercit hactenus:
Ne nos cum noſtris perderet
Tantis iniquitatibus.

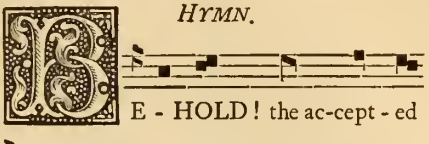
Hunc igitur jejuniis,
Cum precibus et lacrymis,
Multiſque bonis aliis
Placemus devotiſſimi.

Ut nos a cunctis ſordibus
Purgans, ornet virtutibus:
Angelicis et cœtibus
Conjungat in cœleſtibus!

Sit benedictus Genitor,
Ejuſque Unigenitus,
Cum Spiritu Paraclito,
Trinus et Unus Dominus!



HYMN.



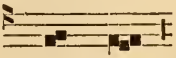
Behold! the accepted time appear,
The medicine for our ſin is here,
Whereby in heart, and work, and word,
We have offended Thee, our God.

How kind and merciful his care!
Who hath till now vouchſafed to ſpare:
Nor would that loſt and unforgiven
We ſhould from Him in guilt be driven.

Before Him now, with flowing tear,
With faſt, and penitential prayer,
We fall, and works of mercy meet,
Devoutly offer at his feet.

So may He purge us from all ill,
So with adorning virtues fill:
And with the Angel hoſt unite
For ever in the realms of light!

Father! all bleſſing unto Thee,
And to Thy One-begotten be!
And to The Spirit Paraclete,
Triune, yet One Lord, as is meet.



[j] *From S. Gregory the Great.*

[*At* VESPERS, *according to Worceſter Uſe, in the Third and Fourth Sunday in Quadrageſima.*

HYMNUS.	*HYMN.*
Deus Pater piiſſime !	O God ! O Father kind and beſt !
Petenda nobis ſuggere :	What we ſhould aſk of Thee ſuggeſt :
Et digna poſtulantibus	And when thy ſervants rightly pray
Ne differas diutius.	O ! ne'er thy loving gifts delay.
Da cor profunde penitens,	A heart in penitence brought low,
Cum lacrymarum flumine :	And ſtreams of ſorrowing tears beſtow :
Quo diluantur omnia	To waſh our ſinful conſcience clear
Verenda conſcientiæ.	From all the heinous guilt we fear.
Auge fidei gratiam,	The grace of Faith in us renew,
Statuque firma perpeti ;	And with unfailing ſtrength endue ;
Ut non vacillet impetu	So ne'er our conſtancy ſhall fail,
Nec Anti-chriſti peſſimi.	Though very Anti-chriſt aſſail.
Da ſimplicem prudentiam,	Grant us pure wiſdom to attain,
Et caritatem fervidam :	And fervent charity to gain ;
Quo certius ſignaculum	O ſureſt, heaven-deſcended ſign
Non eſt, Tibi placentium.	Of them that pleaſe thy will divine !
Te pollicente credimus,	Now thy ſweet promiſe we believe
Quod hæc piis credentibus	How they that aſk, ſhall more receive ;
Addantur ultro cetera,	So may thine own free mercy grant
Quæ reſtant nobis commoda.	All other gifts thy ſervants want.
Honor ſit atque Gloria	Honour and Glory, Might and Power,
In ſempiterna ſecula,	Through countleſs ages evermore,
Tibi Patri cum Filio,	To Thee, O Father ! Son, to Thee !
Et Spiritu Paraclito ! Amen.	And Spirit Paraclete, ſhall be. Amen.

¶ *At* FIRST *and* SECOND VESPERS, *according to York and Canterbury Uſes, in the Third Sunday in Quadrageſima.*

HYMNUS.[k]	*HYMN.*
Jam ter quaternis trahitur	Now twice four hours have paſſed away,
Horis dies ad Veſperam :	And unto Eve declines the day :
Occaſu Sol prenunciat	The ſinking Sun proclaims, o'er Earth
Noctis redire tempora.	That Night ſhall once again go forth.
Nos ergo Signo Domini	We therefore with the Holy Sign
Tutemus clauſtra pectorum :	Would ſafely guard our boſom's ſhrine :
Ne ſerpens ille callidus	Leſt that deceiving Serpent dare,
Intrandi temptet aditum.	To intrude his hateful preſence there.

[k] *From S. Ambroſe, or one of his School.*

Sed armis pudicitiæ
Mens fulta vigil libere,
Sobrietate comite,
Hoſtem repellat improbum.

Sed nec ciborum crapula
Tandem diſtendat corpora:
Ne vi per ſomnum animam
Ludificatam polluat.

Præſta, Beata Trinitas!
Concede, ſimplex Unitas!
Ut fructuoſa ſint tuis
Jejuniorum munera. Amen.

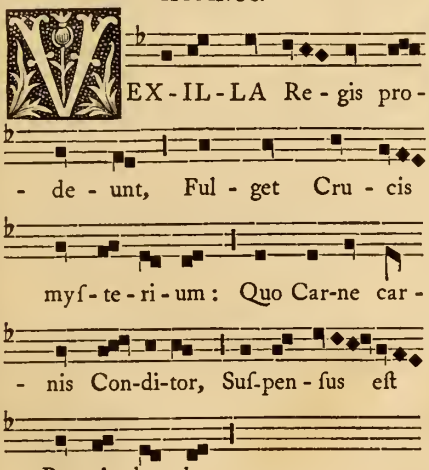
Firm let the watchful ſoul be ſtayed,
In chaſtity's bright arms arrayed:
Sobriety her comrade meet,
And all her baneful foes defeat.

O ne'er may ſurfeit clog the ſenſe,
Or ſtir within the fleſh offence:
Leſt ſleep the unwary ſoul beguile,
And with unwilling guilt defile.

Beſtow theſe gifts, Bleſt Trinity!
Grant this, Unſevered Unity!
So may the grace thy Faſt imparts,
Be precious to our loving hearts. Amen.]

¶ *In SUNDAY in THE PASSION of THE LORD, at FIRST VESPERS, and daily up to THE SUPPER of THE LORD.*

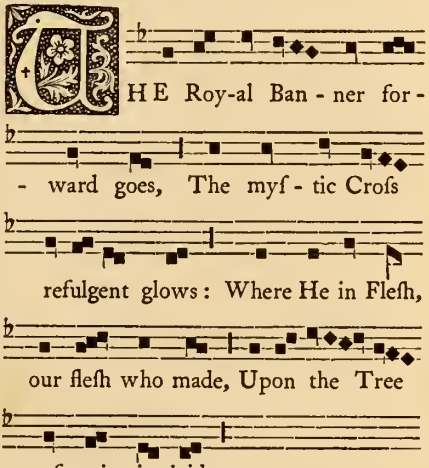
HYMNUS.[1]



Vexilla Regis prodeunt,
Fulget Crucis myſterium:
Quo Carne carnis Conditor,
Suſpenſus eſt Patibulo.

Confixa clavis viſcera,
Tendens manus veſtigia:
Redemptionis gratia
Hic immolata eſt Hoſtia.

HYMN.



The Royal Banner forward goes,
The myſtic Croſs refulgent glows:
Where He, in Fleſh, our fleſh Who made,
Upon the Tree of pain is laid.

Behold! the nails with anguiſh fierce,
His outſtretched hands and vitals pierce:
Here, our redemption to obtain,
The Mighty Sacrifice is ſlain.

[1] *From Venantius Fortunatus.*

Quo vulneratus inſuper
Mucrone diræ lanceæ,
Ut nos lavaret crimine,
Manavit Unda Sanguine.

Impleta ſunt quæ cecinit
David fidelis carmine:
Dicendo nationibus
Regnavit a ligno Deus.

Arbor decora et fulgida!
Ornata Regis purpura!
Electa digno ſtipite
Jam Sancta Membra tangere!

Beata cujus brachiis
Pretium pependet ſeculi;
Statera facta eſt Corporis,
Prædamque tulit Tartaris.

O Crux ave! ſpes unica!
Hoc Paſſionis tempore:
Auge piis juſtitiam,
Reiſque dona veniam.

[Salve Ara! Salve Victima!
De Paſſionis Gloria!
Qua Vita mortem pertulit,
Et Morte vitam reddidit.]

Te, Summa Deus! Trinitas!
Collaudet omnis ſpiritus;
Quos per Crucis myſterium,
Salvas, rege per ſecula.

A - men.

Here, the fell ſpear his wounded ſide
With ruthleſs onſet opened wide:
To waſh us in that cleanſing flood,
Thence mingled Water flowed, and Blood.

Fulfilled is all that David told
In true prophetic ſong, of old:
Unto the nations, lo! ſaith he,
Our God hath reigned from the Tree.

O Tree! in radiant beauty bright!
With regal purple meetly dight!
Thou choſen ſtem! divinely graced,
Which hath thoſe Holy Limbs embraced!

How bleſt thine arms, beyond compare,
Which Earth's Eternal Ranſom bare!
That Balance where His Body laid,
The ſpoil of vanquiſhed Hell outweighed.

O Croſs! all hail! ſole hope, abide
With us now in this Paſſion-tide:
New grace in pious hearts implant,
And pardon to the guilty grant!

[Hail, wondrous Altar! Victim, hail!
Thy Glorious Paſſion ſhall avail!
Where death Life's very Self endured,
Yet life by that ſame Death ſecured.]

Thee, mighty Trinity! One God!
Let every living creature laud;
Whom by the Croſs Thou doſt deliver,
O guide and govern now and ever!

A - men.

℄ *At FIRST VESPERS in Sunday in the OCTAVE of EASTER, and daily up to THE ASCENSION of THE LORD.*

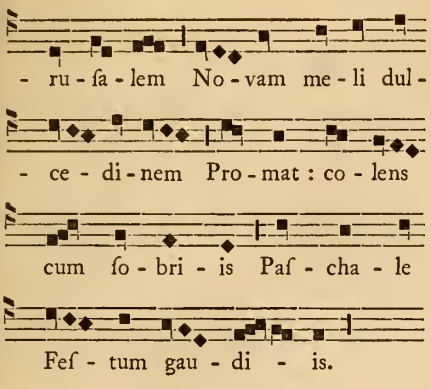
HYMNUS.[m]

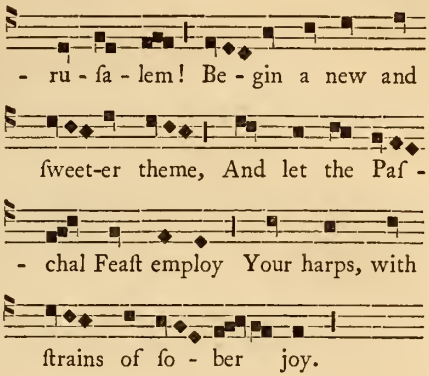
HO - RUS No - væ Hie -

HYMN.

E Choirs of New Je -

[m] *From S. Fulbertus Carnotenſis.—In the Cott. MS., Veſp. D. xii., this Hymn is appropriated to Prime in Eaſtertide.*





Chorus Novæ Hieruſalem
Novam meli dulcedinem
Promat : colens cum ſobriis,
Paſchale Feſtum gaudiis.

Ye Choirs of New Jeruſalem !
Begin a new and ſweeter theme :
And let the Paſchal Feaſt employ
Your harps, with ſtrains of ſober joy.

Quo Chriſtus, invictus Leo,
Dracone ſurgens obruto,
Dum viva voce perſonat,
A morte functos excitat.

When Chriſt, the Dragon Fiend o'ercome,
Roſe Lion Victor ! from the tomb :
Far round his quickening voice is ſpread,
And unto life awakes the dead.

Quam devorarat improbus
Prædam refudit Tartarus ;
Captivitate libera
Jeſum ſequuntur agmina.

Hell vanquiſhed, from her ravenous jaws
Diſgorged, her ancient prey reſtores ;
Her captives freed, in glad array
Their Jeſus follow in the way.

Triumphat Ille ſplendide,
Et dignus amplitudine ;
Soli Polique patriam
Unam facit Rempublicam.

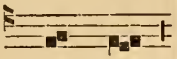
In glorious triumph o'er his foes,
Auguſt in majeſty He goes ;
And far as Heaven and Earth extends,
All in one Commonwealth He blends.

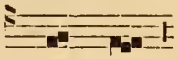
Ipſum canendo ſupplices
Regem precemur milites :
Ut in ſuo clariſſimo
Nos ordinet palatio !

Meekly let us in ſuppliant lay
His liegemen, to our Monarch pray :
Within his palace, bright and vaſt,
May He array us at the laſt !

Per ſecla metæ neſcia,
Patri Supremo Gloria
Honorque ſit ! cum Filio
Et Spiritu Paraclito !

Through endleſs ages, unto Thee,
Father Supreme ! all Glory be :
And Honour meet, unto The Son
And Spirit Paraclete, be done.

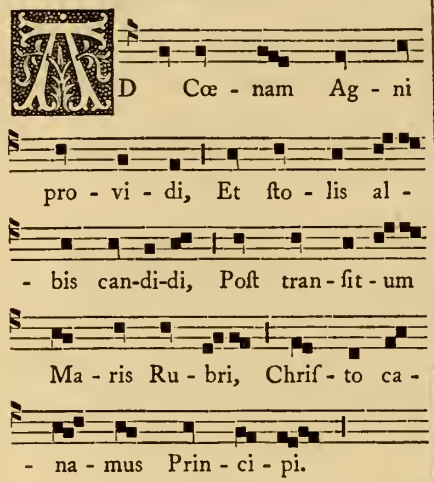




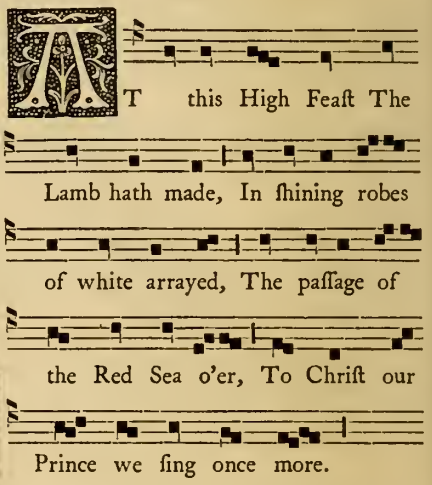
℄ *At* SECOND VESPERS *in the* OCTAVE *of* EASTER, *and daily (except on Saturdays) up to* THE ASCENSION *of* THE LORD.

In the DAY *itſelf, and in all* SUNDAYS, *at* VESPERS, *up to* THE ASCENSION,— *to the following Melody.*

Hymnus.[n]

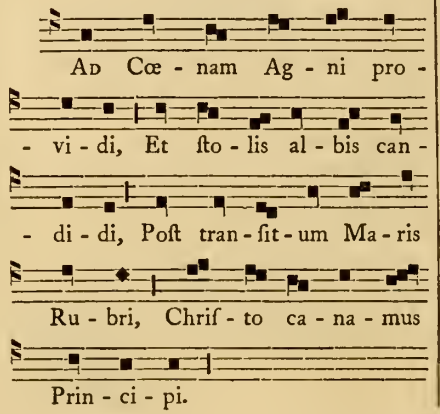


Hymn.

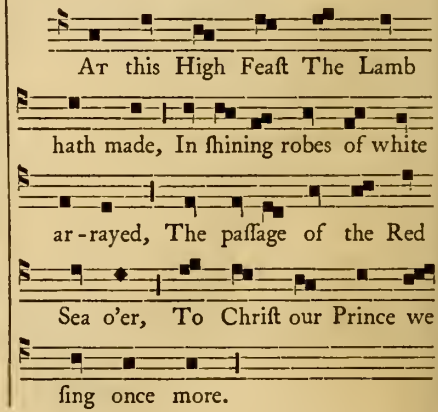


In all WEEK-DAYS *from the* OCTAVE *of* EASTER *up to* THE ASCENSION *of* THE LORD, *in the Week-day Service,—to this Melody.*

Hymnus.



Hymn.



[n] *From S. Ambroſe, or of his School.*

Ad Cœnam Agni providi,
Et ſtolis albis candidi,
Poſt tranſitum Maris Rubri,
Chriſto canamus Principi.

Cujus Corpus ſanctiſſimum
In ara Crucis torridum,
Cruore Ejus roſeo
Guſtando, vivimus Deo;

Protecti Paſchæ Veſpere
A devaſtante Angelo:
Erepti de duriſſimo
Pharaonis imperio.

Jam Paſcha noſtrum Chriſtus eſt,
Qui immolatus Agnus eſt:
Sinceritatis Azyma
Caro Ejus oblata eſt.

O vere digna Hoſtia!
Per Quam fracta ſunt Tartara,
Redempta plebs captivata,
Reddita vitæ præmia.

Cum ſurgit Chriſtus tumulo:
Victor redit de baratro:
Tyrannum trudens vinculo,
Et referans Paradiſum.

Quefumus, Auctor omnium!
In hoc Paſchali gaudio:
Ab omni mortis impetu,
Tuum defende populum.

Gloria Tibi, Domine!
Qui ſurrexiſti a mortuis:
Cum Patre et Sancto Spiritu,
In ſempiterna ſecula! Amen.

At this High Feaſt The Lamb hath made,
In ſhining robes of white arrayed,
The paſſage of the Red Sea o'er,
To Chriſt our Prince we ſing once more.

Whoſe ſacred Body was for us
Broken on the Altar of The Croſs:
And taſting of His roſeate Blood,
We live for evermore in God;

Saved as on this great Paſchal Night
From the deſtroying Angel's might:
And reſcued a rejoicing prey
From ruthleſs Pharaoh's tyrant ſway.

Now Chriſt, The Lamb without a ſtain,
To be our Paſſover is ſlain:
And very Truth's unleavened Bread,
His Fleſh, is our oblation made.

O true! O worthy Sacrifice!
The infernal hoſt defeated flies,
Thy captive people are ſet free,
Life's bleſſings all reſtored by Thee!

For Chriſt ariſing from the tomb,
From Hell's abyſs hath victor come:
Abaſed in chains the tyrant holds,
The gates of Paradiſe unfolds!

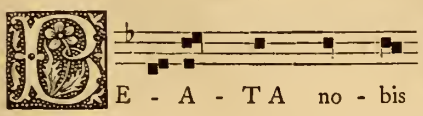
Author of all! with us abide
In this our joy of Eaſtertide:
Oft as th' aſſaults of death impend,
Thy people ſtrengthen and defend.

Glory, O gracious Lord! to Thee,
Who roſe from death triumphant, be:
The Father and The Holy Ghoſt,
Long as eternity ſhall laſt! Amen.

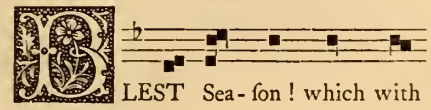
¶ *In the* DAY *of* PENTECOST *at* FIRST VESPERS, *and at* MATINS, *the Hymn*—
Jam Chriſtus aſtra aſcenderat. Lo! Chriſt above the ſtars hath gone (p. 92).

At SECOND VESPERS.

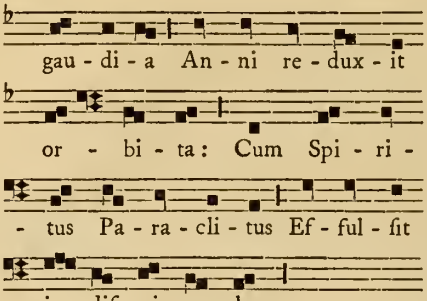
Hymnus.°



Hymn.



° *From S. Hilary.*



Beata nobis gaudia
Anni reduxit orbita:
Cum Spiritus Paraclitus
Effulſit in diſcipulos.

Ignis vibrante lumine
Linguæ figuram detulit:
Verbis ut eſſent proflui,
Et charitate fervidi.

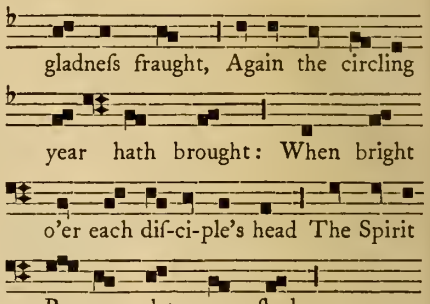
Linguis loquuntur omnium,
Turbæ pavent gentilium:
Muſto madere deputant
Quos Spiritus repleverat.

Patrata ſunt hæc myſtice,
Paſchæ peracto tempore:
Sacro dierum numero
Quo lege ſit remiſſio.

Te nunc Deus piiſſime!
Vultu precamur cernuo,
Illapſa nobis cœlitus
Largire dona Spiritus.

Dudum ſacrata pectora
Tua repleſti gratia:
Dimitte nunc peccamina
Et da quieta tempora.

Sit Laus Patri cum Filio,
Sancto ſimul Paraclito:
Nobiſque mittat Filius
Chariſma Sancti Spiritus.



Blest Seaſon! which with gladneſs fraught,
Again the cirling year hath brought:
When bright o'er each diſciple's head
The Spirit Paraclete was ſhed.

The lambent flames with flickering ray
The ſhape of tongue-like forms diſplay:
So eloquent their ſpeech ſhould be,
And fervid they in charity.

God in all languages they praiſe,
The Gentiles liſten in amaze:
They mock as drunken with new wine
Whom fills The Spirit's fire divine.

'Tis done, in myſtic figure meet:
The Paſchal days are all complete:
That facred number which ſet free
The debtor by the Law's decree.

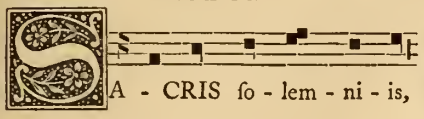
To Thee, Moſt Gracious God! this day
We bow the head and ſuppliant pray,
O'er us a Heaven deſcending ſtore
Of Thy Good Spirit's graces pour.

Their boſoms in that feſtal tide,
By thy ſweet grace were ſanctified:
Now our tranſgreſſions, Lord! forgive,
And grant us in thy peace to live.

Praiſe we The Father with The Son
And Holy Comforter, in One:
So may The Son to every heart,
The Holy Spirit's gifts impart!

ℂ *In the* FEAST *of* CORPUS CHRISTI, *at* VESPERS.

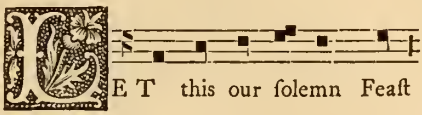
Hymnus.[p]



Sacris ſolemniis
Juncta ſint gaudia:
Et ex precordiis
Sonent preconia:
Recedant vetera,
Nova ſint omnia
Corda, voces, et opera.

Noctis recolitur
Cœna noviſſima:
Qua Chriſtus creditur
Agnum et azyma
Dediſſe fratribus,
Juxta legitima
Priſcis indulta Patribus.

Hymn.



Let this our ſolemn Feaſt
With holy joys be crowned:
And from each loving breaſt
The voice of gladneſs ſound:
Let ancient things depart,
And all be new around,
In every deed, and voice, and heart.

Remember we that eve,
That Supper laſt and dread:
When Chriſt, as we believe
The Lamb and leavenleſs bread
Unto his brethren brought:
And thus the law obeyed
Of old time to the Fathers taught.

[p] *From S. Thomas Aquinas.*

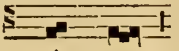
Poſt agnum typicum,
Expletis epulis,
Corpus Dominicum
Datum diſcipulis:
Sic totum omnibus
Quod totum ſingulis,
Ejus ſatemur manibus.

Dedit fragilibus
Corporis ferculum,
Dedit et triſtibus
Sanguinis Poculum:
Dicens, Accipite
Quod trado vaſculum,
Omnes ex eo bibite.

Sic Sacrificium
Iſtud inſtituit:
Cujus officium
Committi voluit
Solis preſbyteris:
Quibus ſic congruit
Ut ſumant et dent ceteris.

Panis Angelicus
Fit panis hominum:
Dat Panis Cœlicus
Figuris terminum;
O res mirabilis!
Manducat Dominum
Pauper ſervus et humilis.

Te, Trina Deitas,
Unaque! poſcimus
Sicut nos viſitas
Sicut Te colimus:
Per tuas ſemitas
Duc nos quo tendimus
Ad lucem quam Tu habitas!



A - men.

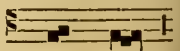
The lamb of types o'erpaſt,
The banquet now complete,
To his diſciples laſt
The Lord his Fleſh to eat:
The whole to all, no leſs
The whole to each, doth mete
With his own hand, as we confeſs.

He gave the weak and frail
His Body for their food:
The ſad, for their regale,
The Goblet of His Blood:
And ſaid, Take ye of this
My Cup, with life imbued,
O drink ye all this draught of bliſs!

That Sacrifice ſo He
To inſtitute did will:
And by his ſure decree
That office to fulfil,
To Prieſts alone confide:
To whom pertaineth ſtill
To take and to the reſt divide.

Lo! Angels' bread is made
The bread of mortal man:
Shews forth this Heavenly Bread
The end which types began;
O wondrous boon indeed!
Upon his Lord now can
A poor and humble ſervant feed!

Thee, Deity Triune
Yet One! we meekly pray
O viſit us right ſoon!
As we our homage pay:
And by thy paths ſo bright
Conduct us on our way,
To where Thou dwell'ſt in cloudleſs light!



A - men.

AT COMPLINE.

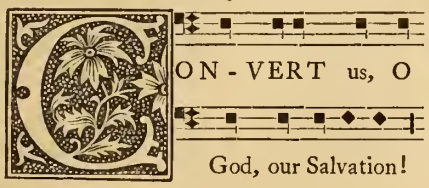
IN The Name of The Father, and of The Son, and of The Holy Ghoſt, *(with the ſign of the Croſs)*. ✠

OUR Father *(ſecretly)*.

HAIL Mary *(ſecretly)*.

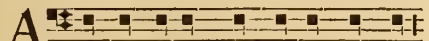
After Our Father *and* Hail Mary *are ſaid,*[q] *let the Hebdomadary, or officiating Prieſt, begin Compline thus,* [*in a low voice*] :—[r]

Prieſt.



CON-VERT us, O God, our Salvation!

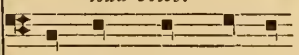
Choir.



AND turn away thine anger from us.

[*This ℣. and ℟. are omitted from Compline on Eaſter-Eve and Eaſter-Day, ſee Compline XII., XIII.*]

The officiating Prieſt in a loud voice.



GOD! make ſpeed to ſave me.

Choir. O Lord! make haſte to help me.

GLORY be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

ALLELUYA. *or, from the Maſs immediately preceding Sunday in Septuageſima, until Thurſday in The Supper of The Lord*

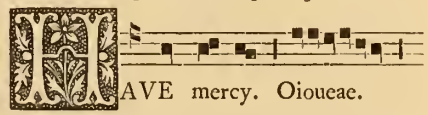
PRAISE to Thee, O Lord! we ſing,

Of Glory The Eternal King *according to the difference of the ſeaſon.*

[Alleluya *is omitted from the Veſpers preceding Sunday in Septuageſima, to the Maſs on Eaſter-Eve.*]

¶ COMPLINE I.

[*Let one of the Clerks of the Second Form begin the Antiphon.*]



HAVE mercy. Oioueae.

[*And let the Pſalm be intoned by ſome one of the higher Grade.*][s]

il

[q] *It will be remembered that the aſpiration "In the Name," the Croſſing, "Our Father" and "Ha Mary" are repeated before every Compline, without exception: ſecretly, ſtanding.*

[r] *"Compline is the Seventh and laſt Hour of Divine Service, and it is as much to ſay as a fulfilling: for, in the end thereof, the Seven Hours of Divine Service are fulfilled; and therewith alſo is ended and fulfilled ſpeaking, eating, and drinking, and labouring, and all bodily buſineſſes; ſo that after that time ought to be kept great ſtillneſs and ſtrait ſilence, not only from words but alſo from all noiſes and deeds, ſave only privy and ſoft prayer, and holy thinking, and bodily ſleep. For Compline betokeneth the end of man's life, or the end of the world, when the choſen of our Lord ſhall be delivered from all travail and woe, and be brought to endleſs quiet and reſt."—Myrroure, lxxix.*

[s] *From the Rubric for the Firſt Sunday in Advent.—The "intonatio" ſeems to have been this: one of the Clergy began the Pſalm by ſinging through the firſt half of the verſe by himſelf, after which precantation the Choir took up the reſt of the verſe, and followed with the reſt of the Pſalm.*

Psalm IV.

[To the end, in verſes, a Pſalm of David. A Pſalm for Prayer. This Pſalm appertains to the Miniſtry of Bread and Wine.]

Cum invocarem.

HEN I called, The God of my righteouſneſs heard me: in my tribulation Thou haſt enlarged me.

Have mercy upon me: and hearken unto my prayer.

O ye ſons of men, how long will ye be dull of heart?: Why do ye love vanity, and ſeek after lying?

And know ye that The Lord hath made wondrous His Holy One: The Lord will hear me when I cry unto Him.

Be ye angry, and ſin not: be ye grieved for what ye ſay in your hearts, and in your chambers.

Offer the ſacrifice of righteouſneſs, and put your truſt in The Lord: many ſay Who ſhoweth us good?

There is ſhown forth upon us the light of thy countenance, O Lord!: Thou haſt put gladneſs in my heart.

In the fruit of their corn, and wine, and oil: they are multiplied.

In peace in the very ſame: I will ſleep and take my reſt.

For Thou, O Lord! ſpecially in hope: haſt eſtabliſhed me.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

[Hear us, O Lord! we beſeech Thee, and in our tribulations pity us; and do Thou, Who art alone magnified among the Gentiles, grant to us ſpiritual gladneſs, give us everlaſting peace, and ſtabliſh us in the hope of future joys, through Chriſt our Lord. Amen.]

Psalm XXX. [Ps. xxxi. e. v.]

(To Verſe vii. only.)

[To the end, a Pſalm of David for Deliverance. A Pſalm for Prayer. The Voice of Chriſt on the Croſs.]

In Te, Domine, ſperavi.

IN Thee, O Lord! have I put my truſt, I ſhall never be confounded: deliver me in thy righteouſneſs.

Bow down thine ear to me: make haſte to deliver me.

Be Thou unto me a God protector, and a houſe of refuge: that Thou mayſt ſave me.

For Thou art my ſtrength and my refuge: and becauſe of Thy Name Thou wilt guide me and nouriſh me.

Thou ſhalt draw me out of the ſnare that they have laid privily for me: for Thou art my protector.

Into thy hands I commend my ſpirit: for Thou haſt redeemed me, O Lord! Thou God of truth!

Glory be to The Father.

As it was in the beginning.

[Moſt Gracious God! we humbly intreat the abundance of thy goodneſs; that, while we ſearch for thy truth, we may tread under foot the hateful ſwellings of pride, through our Lord Jeſus Chriſt. Amen.]

Psalm XC. [Ps. xci. e. v.]

℣ [*This Pſalm is omitted from Compline, from Thurſday in The Supper of The Lord, incluſive, to the Saturday before The Octave of Eaſter, excluſive. See Compline X. to XIV.*]

[A Pſalm of Song on the day of the Sabbath. A Pſalm for praiſing God. Voice of The Lord to believers.]

Qui habitat.

WHOSO dwelleth under the help of The Moſt High: ſhall abide under the protection of The God of Heaven.

He will ſay unto The Lord, Thou art my upholder and my refuge: my God! I will put my truſt in Him.

For He hath delivered me from the ſnare of the hunter: and from the harſh word.

He will overſhadow thee with his ſhoulders: and under his wings thou ſhalt truſt.

His truth ſhall compaſs thee with a buckler: and thou ſhalt not be afraid of terror by night.

Of the arrow that flieth by day, of that which walketh about in darkneſs: of any aſſault, or of the demon of noonday.

A thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand: but it ſhall not come nigh thee.

Nevertheleſs, with thine eyes ſhalt thou conſider: and behold the recompenſe of ſinners.

For Thou, Lord! art my hope: Thou haſt made The Moſt High thy refuge.

There ſhall no evil thing approach thee: neither ſhall the ſcourge come nigh thy dwelling.

For He hath given his Angels charge over thee: to keep thee in all thy ways.

They ſhall bear thee in their hands: leſt haply thou hurt thy foot againſt a ſtone.

Thou ſhalt walk upon the aſp and the baſiliſk: thou ſhalt tread down under foot the lion and the dragon.

Becauſe he hath truſted in Me, I will deliver him: I will protect him, becauſe he hath known My Name.

He hath called unto Me, and I will hearken unto him: yea, I am with him in trouble, I will deliver him, and will glorify him.

With length of days will I fulfil him: and I will ſhew him my ſalvation.

[Grant us, O Lord! we intreat Thee, through the invocation of Thy Name, to tread under foot the noiſome poiſon of the aſp and the dragon; ſo that thy ſalvation may be ſhewn forth unto us, and that we may be ſheltered by the defence of thy ſpiritual ſhield from all the wiles of the enemy, through Chriſt our Lord. Amen.]

Psalm CXXXIII. [Ps. cxxxiv. e. v.]

[A Song of Degrees. A Pſalm exhorting to praiſe God. Thirteenth Degree: the Apoſtle tells the ſervants of God, I would that all lift up holy hands.]

Ecce nunc.

BEHOLD now, bleſs ye The Lord: all ye ſervants of The Lord.

Ye that ſtand in the Houſe of The Lord: in the courts of the Houſe of our God.

By night lift up your hands in the Sanctuary: and bleſs ye The Lord.

The Lord give thee bleſſing out of Syon: Who made Heaven and Earth.

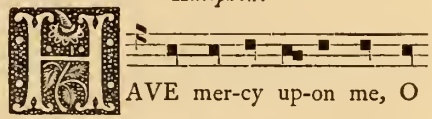
Glory be to The Father.

As it was in the beginning.

[O Almighty Lord! we thy ſervants bleſs and intreat Thee, that Thou wouldeſt bleſs us who are now enveloped in the night of this Earth; ſo that we may lift up our hands in good works, and from Thee obtain a plenteous bleſſing, through our Lord Jeſus Chriſt. Amen.]

℣ *The above Pſalms are ſaid daily at Compline throughout the whole year, whatever be the Service, except from Thurſday in The Supper of The Lord, to the Octave of Eaſter,* [*and are ſaid in a low voice, without exalting any Pſalm.*][t]

Antiphon.



℣ *This Antiphon is ſaid upon theſe Pſalms throughout Advent, and from the mor-*

[t] *Arundel MSS.*, 130. *Exaltando.*—*This perhaps may refer to the Neuma or Cadence which ſometimes concluded the Antiphon or "Gloria," but which was not uſed at Compline; or to the Intonation* (*ſee p.* 353).

row of the Octave of The Epiphany to Quadrageſima, and from Sunday in The Paſſion of The Lord up to The Supper of The Lord, and from the morrow of the Feaſt of Trinity to Advent, except in Feaſts, and in the Octave of The Bleſſed Mary, and in the Feaſt of The Relics, (i. e. of the particular Church), and of All Saints.

Chapter. Jeremiah xiv.

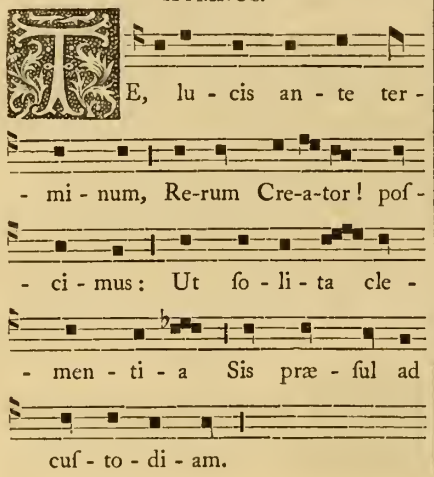
THOU, O Lord! art in us: and we are called by Thy Holy Name; forſake us not, O Lord our God!

Thanks be to God.

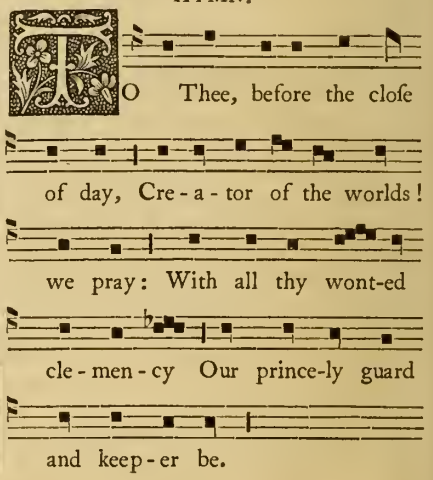
¶ *This Chapter is ſaid at Compline throughout the whole year, except from Thurſday in The Supper of The Lord, to the Octave of Eaſter.*

Whenever the Choir has Conductors.

Hymnus.[u]

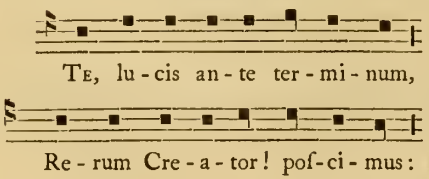


Hymn.

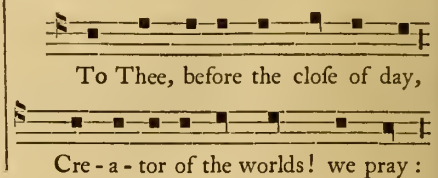


In all Week-days and Feaſts without Conductors of the Choir.

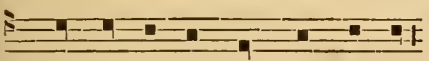
Hymnus.



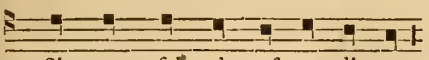
Hymn.



[u] *From S. Ambroſe, or of his School.*



Ut ſo - li - ta cle - men - ti - a

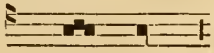


Sis præ - ſul ad cuſ - to - di - am.

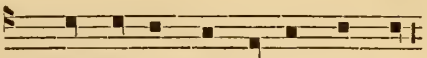
Te, lucis ante terminum,
Rerum Creator! poſcimus:
Ut ſolita clementia
Sis præſul ad cuſtodiam.

Procul recedant ſomnia,
Et noctium phantaſmata:
Hoſtemque noſtrum comprime,
Ne polluantur corpora.

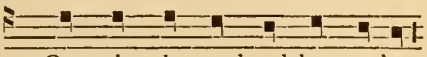
Præſta Pater Omnipotens!
Per Jeſum Chriſtum Dominum,
Qui Tecum in perpetuum,
Regnat cum Sancto Spiritu.



A - men.



With all thy wont-ed cle - men - cy

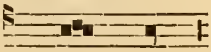


Our prince-ly guard and keep-er be.

To Thee, before the cloſe of day,
Creator of the worlds! we pray:
With all thy wonted clemency
Our princely guard and keeper be.

Far may unholy viſions fly,
No midnight phantoms venture nigh:
Thine arm the infernal foe repel,
No ſin within our bodies dwell.

Almighty Father! hear our cry,
Through Jeſus Chriſt our Lord Moſt High,
Who with The Holy Ghoſt and Thee,
Doth reign through all eternity!

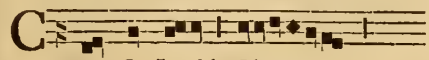


A - men.

℣. PRESERVE us, O Lord!

℟. As the apple of an eye, protect us under the ſhadow of thy wings.

THE CANTICLE OF SIMEON.



OME, O Lord! Oioueae.

Nunc dimittis. Luke ii.

NOW letteſt Thou, O Lord! thy ſervant depart: in peace, according to thy word.

For mine eyes have ſeen: thy Salvation.

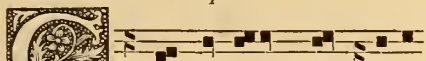
Which Thou haſt prepared: before the face of all people.

To be a Light to lighten the Gentiles: and the Glory of thy people Iſrael.

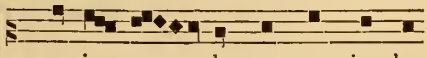
Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Antiphon.



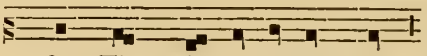
COME, O Lord! and vi-ſit



us in peace, that we may joy be-

¶ [*This Hymn is ſaid at Compline throughout the whole year, except in Double Feaſts and their Octaves when there are Conductors of the Choir, and from Quadrageſima up to the morrow of The Holy Trinity.*] [v]

[v] *From the Rubric for the Firſt Sunday in Advent.*



- fore Thee with a perfect heart.

[O Lord! Who didſt fulfil the expectation of the righteous Simeon, perfect, we beſeech Thee, thy grace in us; that, as he ſaw not death until he was worthy to behold The Lord Chriſt, ſo we may obtain eternal life, through The Same our Lord Jeſus Chriſt, Who liveth and reigneth with The Father in the Unity of The Holy Ghoſt, God, for evermore. Amen.]

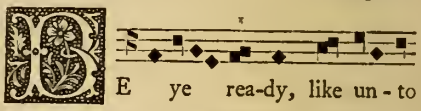
℣ *Here follow the Petitions and Oriſons appropriate to Compline* [*with proſtration of the Choir*].

℣ *This Compline is not changed in Advent, except in Double Feaſts which happen within Advent, and then the Hymn only is changed, and the Hymn* Salvator mundi Saviour of man *is ſaid (ſee below); and except in the Conception of The Bleſſed Mary, when it is celebrated within Advent, for then at the end of the Hymn is ſaid—*

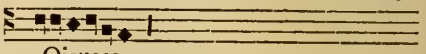
Lord! Holy Virgin-born! to Thee
Eternal Praiſe and Glory be,
With Father and with Holy Ghoſt,
Long as exhauſtleſs ages laſt.

℣ COMPLINE II.

In the VIGIL of THE NATIVITY of THE LORD let one of the Clerks of the Superior grade begin upon the Pſalms this Antiphon.



BE ye rea-dy, like un - to men ex-pect-ing their Lord, when he ſhall return from the wed-ding.



Oioueae.

PSALM IV.
Cum invocarem.

WHEN I called.

And the other Pſalms aforeſaid.

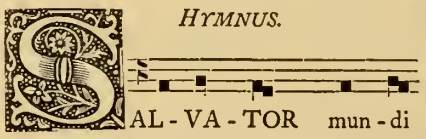
CHAPTER. Jeremiah xiv.

THOU, O Lord! art in us, and we are called by Thy Holy Name; forſake us not, O Lord our God!

Thanks be to God.

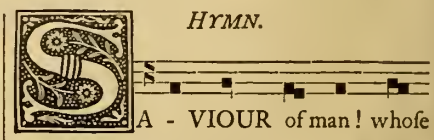
This Melody may be uſed at any time.

HYMNUS.



SAL - VA - TOR mun - di Do - mi - ne! Qui nos ſal - vaſ - ti ho- - di - e: In hac noc - te nos pro - te - ge, Et ſal - va om - ni tem - po - re.

HYMN.



SA - VIOUR of man! whoſe kind-ly care Hath kept us in the day that's paſt: Pro-tect us through the coming night, And ſave us long as time ſhall laſt.

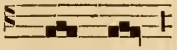
Salvator mundi Domine!
Qui nos ſalvaſti hodie:
In hac nocte nos protege,
Et ſalva omni tempore.

Adeſto nunc propitius,
Et parce ſupplicantibus:
Tu dele noſtra crimina,
Tu tenebras illumina.

Ne mentem ſomnus opprimat,
Nec hoſtis nos ſurripiat:
Nec ullis caro, petimus,
Commaculetur ſordibus.

Te, reformator ſenſuum!
Votis precamur cordium,
Ut puri caſtis mentibus
Surgamus a cubilibus.

Deo Patri ſit Gloria!
Ejusque Soli Filio!
Cum Spiritu Paraclito,
Et nunc et in perpetuum.



A - men.

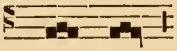
Saviour of Man! whoſe kindly care
Hath kept us in the day that's paſt:
Protect us through the coming night,
And ſave us, long as time ſhall laſt.

Thy gracious preſence now vouchſafe,
And mercy to our prayers accord:
O blot out all our paſt offence,
And lighten Thou our darkneſs, Lord!

May ſlumber ne'er the ſoul oppreſs,
No vexing foes our reſt invade:
And by no ſpot of ſin, we pray,
The guarded fleſh impure be made.

Reſtorer of our every ſenſe!
Our hearts we lift in prayer to Thee,
That when again from ſleep we riſe,
Our ſouls devout and pure may be.

Glory to God The Father give!
And to His One begotten Son!
With Thee, Bleſt Spirit Paraclete!
Now and while endleſs ages run.



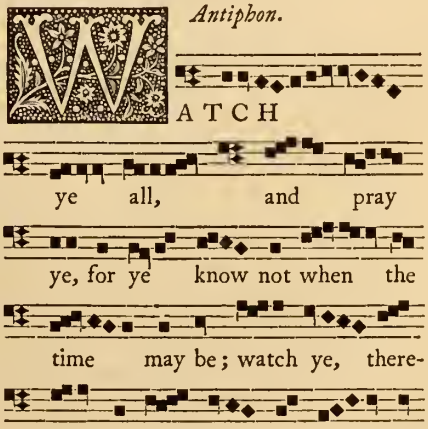
A - men.

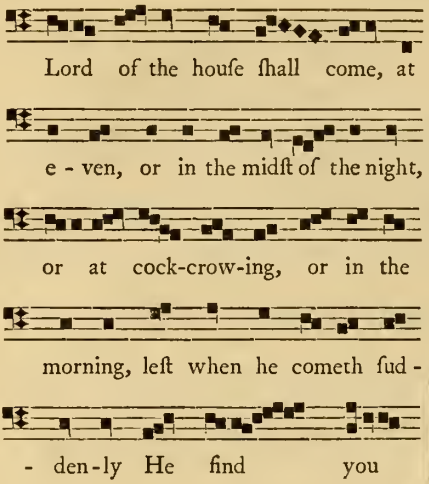
℣. Preſerve us, O Lord!

℟. As the apple of an eye protect us under the ſhadow of thy wings.

℄ *This Hymn is ſaid at Compline daily to the Octave of The Epiphany, and in the Octave; and in all Double Feaſts from the Octave of The Epiphany to the Firſt Sunday in Quadrageſima; and in all Double Feaſts, from Pentecoſt to the Feaſt of The Nativity of The Lord. It is ſaid alſo in the Vigil of Pentecoſt, and in the week of the ſame, that is, on Thurſday, Friday, and Saturday; and daily throughout the Octave and in the Octave of The Aſſumption and Nativity of The Bleſſed Mary, and of the Dedication of The Church, whether the Service be for the Octave or for ſome Saint, of* ix. *Leſſons; and throughout the Octave of Corpus Chriſti, whenever the Choir has Conductors.*

Antiphon.





PSALM.

THE CANTICLE OF SIMEON.

Nunc dimittis.

NOW letteſt Thou, O Lord! thy ſervant.

Then let the Petitions and Oriſons appropriate to Compline be gone through.

[*In the York Breviary, from the Vigil of The Nativity of The Lord incluſive, continually up to the Octave of The Epiphany, complete; alſo, in the Feaſt of The Purification of The Bleſſed Mary (except that in that Feaſt, if it fall within Septuageſima,* Alleluya *is to be omitted) the Antiphons, Hymns, and Verſicles, are as follows.*

Antiphon upon the Pſalms.

THE Word was made Fleſh. Alleluya. And dwelt among us. Alleluya.

HYMNUS.[w]

CORDE natus ex parentis
Ante mundi exordium!
Alpha et Ω cognominatus!
Ipſe Fons et Clauſula
Omnium quæ ſunt, fuerunt,
Quæque poſt futura ſunt
Seculorum ſeculis!

Ecce! Quem Vates vetuſtis
Concinebant ſeculis:
Quem Prophetarum fideles
Paginæ ſpoponderant,
Emicat promiſſus olim:
Cunctaque collaudent Deum
Seculorum ſeculis.

HYMN.

BEGOTTEN of The Father's boſom
Ere the worlds to being roſe!
Alpha and Omega His Name!
He, the Fount! the wondrous Cloſe!
Of things that paſt or preſent be,
Of all that time unborn ſhall ſee,
From age to age!

Lo! He Whom Seers primeval ſung
In glad uniſon of old:
Whom Prophets in their truthful page
With preſaging lips foretold:
Shines forth on his long promiſed road:
Creation! hail thy coming God!
From age to age.

[w] *From Prudentius.*

O beatus Ortus ille!
Virgo cum puerpera
Edidit noſtram Salutem,
Fœta Sancto Spiritu;
Et Puer Redemptor orbis
Os ſacratum protulit,
Seculorum ſeculis.

Pſallat altitudo Cœli,
Pſallant omnes Angeli:
Quicquid eſt Virtutis uſquam
Pſallat in laudem Dei:
Nulla linguarum ſileſcat,
Vox et omnis conſonet,
Seculorum ſeculis.

Te ſenes, et Te juventus,
Parvulorum Te chorus,
Turba matrum virginumque,
Simplices puellulæ,
Voce concordes pudicis
Perſtrepant concentibus,
Seculorum ſeculis.

Tibi, Chriſte! ſit cum Patre
Agioſque Spiritu,
Hymnus, Melos, Laus perennis,
Gratiarum actio;
Honor, Virtus, et Victoria,
Regnum eternaliter,
Seculorum ſeculis. Amen.

Bleſt Sunriſe! when the Virgin womb
Teeming with a noble birth,
Rich with The Holy Spirit's grace,
Brought forth Salvation to the Earth;
The world's Redeemer, Child benign!
Revealed his countenance divine!
From age to age.

Heaven utters forth a Pſalm on high,
All Angels wake the Pſalm of praiſe:
All Virtues, Powers, in one to God,
Loud the adoring anthem raiſe:
No voice be mute His Name to tell,
All tongues the mighty chorus ſwell,
From age to age.

Thee, hoary age, Thee, gentle youth,
Thee, the liſping infant throng,
The matron train, the virgin troop,
Guileleſs maidens in their ſong
Extol; and with meek-ſounding voice
Harmonious, in thy praiſe rejoice,
From age to age.

To Thee, O Chriſt! Father, to Thee!
And The Holy Spirit, be
Hymns, Worſhip, Laud, and Melody,
Thankſgiving everlaſtingly,
Honour, and Power, and Victory,
Kingdom, and Might, eternally.
From age to age. Amen.

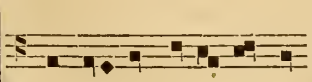
℣. Bleſſed is He Who cometh in The Name of The Lord.
℟. God is The Lord, and He hath ſhewn us light.

Antiphon to the Goſpel. [*See Compline XXII.*]

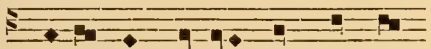
We glorify thee, O Mother of God! becauſe Chriſt was born of thee: ſave all who glorify thee.]

ℂ COMPLINE III.

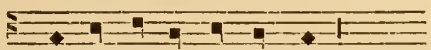
In the DAY of THE NATIVITY of THE LORD, at COMPLINE, the Antiphon



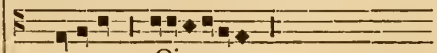
HERE is born to us this day



a Saviour, Who is Chriſt The Lord,



in the Ci-ty of Da-vid.



Oioueae.

PSALM IV. *Cum invocarem.*

WHEN I called.
And the reſt, as above.

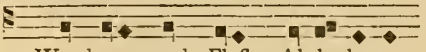
CHAPTER. THOU, O Lord!

HYMN. SAVIOUR of man!

℣. Preſerve us.
℟. As the apple of an eye *as above.*

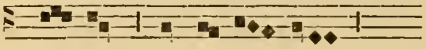
Antiphon.

L - LE - LU - YA. The



Word was made Fleſh. Al-le-lu-ya.

And dwelt a - mong us. Al-le-



- lu - ya. Al - le - lu - ya.

PSALM. *Nunc dimittis.*

NOW letteſt Thou, O Lord! thy ſervant.

Then the Petitions and Oriſons appropriate to Compline.

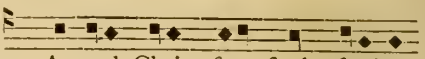
This Compline is not changed until The Circumciſion.

¶ *The Antiphon upon* Nunc dimittis *is ſaid up to the Vigil of The Epiphany.*

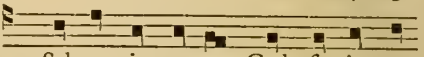
¶ COMPLINE IV.

In the DAY of THE CIRCUMCISION of THE LORD, at COMPLINE, the Antiphon is

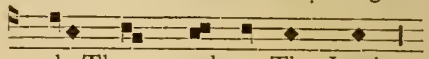
H E Lord being born, the



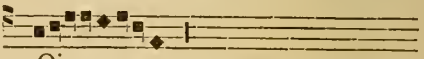
An - gel Choirs ſang forth, ſay-ing,



Sal-va-tion to our God, ſit-ting on



the Throne, and to The Lamb.



Oioueae.

PSALM IV. *Cum invocarem.*

WHEN I called.
And the reſt, as above.

CHAPTER. THOU, O Lord!

HYMN. SAVIOUR of man!

℣. Preſerve us.
℟. As the apple of an eye *as above.*

Antiphon.

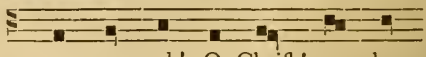
ALLELUYA The Word was made fleſh *repeated again, as above.*

Then follow the Petitions and Oriſons appropriate to Compline.

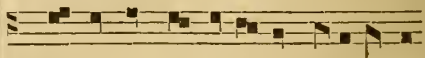
¶ COMPLINE V.

In the VIGIL of THE EPIPHANY, at COMPLINE, upon the Pſalms is ſung this Antiphon.

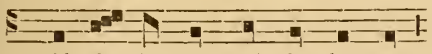
IGHT of Light! Thou haſt



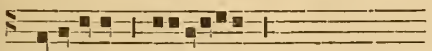
ap - pear - ed! O Chriſt! to whom



Ma-gi their gifts do of-fer. Al-le-lu-ya.



Al - le - lu - ya. Al - le - lu - ya.



Pſalm. Oioueae.

PSALM IV. *Cum invocarem.*

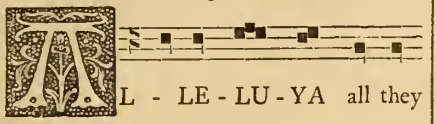
WHEN I called.
And the reſt, as above.

CHAPTER. THOU, O Lord!

HYMN. SAVIOUR of man!

℣. Preſerve us.
℟. As the apple of an eye *as above.*

Antiphon.



AL - LE - LU - YA all they from Sa-ba ſhall come, Al-le-lu-ya bring - ing gold and frank-in-cenſe. Al - le - lu - ya. Al - le - lu - ya.

Pſalm. Oioueae.

PSALM. *Nunc dimittis.*

NOW letteſt Thou, O Lord! thy ſervant.

Then the Petitions and Oriſons for Compline.

This Compline is not changed throughout the whole Octave.

¶ COMPLINE VI.

In the MORROW of THE EPIPHANY [i. e., of the OCTAVE]. Antiphon.

Miſerere.

AVE mercy upon me, O Lord! and hearken unto my prayer.

PSALM IV. *Cum invocarem.*

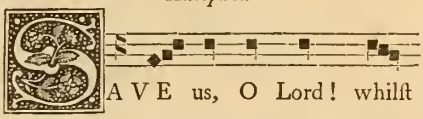
WHEN I called.
And the reſt, as above.

CHAPTER. THOU, O Lord!

HYMN. TO Thee, before the cloſe of day
[*See above, Compline I.*]

℣. Preſerve us.
℟. As the apple of an eye *as above.*

Antiphon.



SAVE us, O Lord! whilſt waking, and keep us ſleeping, ſo that we may watch with Chriſt, and may repoſe in peace. Oioueae.

PSALM. *Nunc dimittis.*

NOW letteſt Thou, O Lord! thy ſervant.

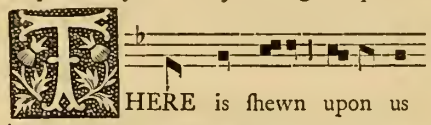
Then let the Petitions and Oriſons appropriate to Compline be gone through.

This Compline is ſaid from the Morrow of the Octave of The Epiphany to Quadrageſima; and from the Morrow of the Feaſt of The Holy Trinity to The Advent

of The Lord, except in Double Feaſts,[x] *and except throughout the Octave of The Viſitation, Aſſumption, and Nativity of The Bleſſed Mary, and of the Dedication of The Church; and except in the Commemorations of The Bleſſed Mary.*[y]

ℂ COMPLINE VII.

In the FIRST SUNDAY in QUADRAGESIMA upon the Pſalms, the following Antiphon.



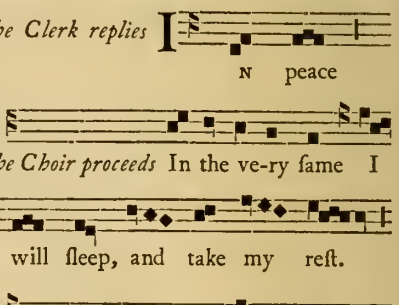
PSALM IV. *Cum invocarem.*

WHEN I called.
And the reſt, as above.

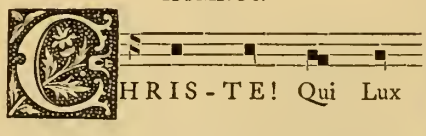
CHAPTER.

THOU, O Lord! art in us, and we are called by Thy Holy Name; forſake us not, O Lord our God!

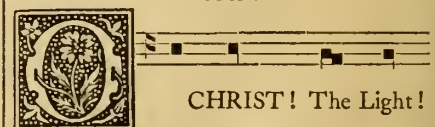
℟. Thanks be to God.



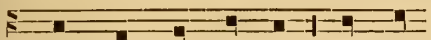
HYMNUS.



HYMN.[z]

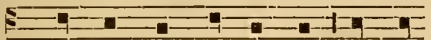


[x] *See Compline XVIII., XXII.* [y] *See Note, p.* 181. [z] *From S. Ambroſe, or of his School.*



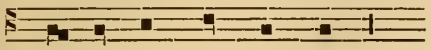
- ne - bras de - te - gis: Lu - cif -

night's dark ſhades a-way: Who art



- que Lu - men cre - de - ris, Lu - men

Thyſelf The Very Light, Proclaimed



be - a - tum pre - di - cans.

by Thee, moſt bleſt and bright.

Christe! Qui Lux es et Dies!
Noctis tenebras detegis:
Luciſque Lumen crederis,
Lumen beatum predicans.

O Christ! The Light! the cloudleſs Day!
Thy beams chaſe night's dark ſhades away:
Who art Thyſelf The Very Light,
Proclaim'd by Thee, moſt bleſt and bright.

Precamur, Sancte Domine!
Defende nos in hac nocte:
Sit nobis in Te requies,
Quietam noctem tribue;

We pray, O Holy Lord! thy power,
May ſhield us in the midnight hour:
O grant us calm repoſe in Thee,
A quiet night from terrors free;

Ne gravis ſomnus irruat,
Nec hoſtis nos ſurripiat,
Nec caro illi conſentiens
Nos Tibi reos ſtatuat.

May deadly ſlumbers ne'er oppreſs,
No ſecret foes our ſouls diſtreſs,
Nor Satan's wiles the fleſh allure,
And make us in thy ſight impure.

Oculi ſomnum capiant,
Cor ad Te ſemper vigilet:
Dextera tua protegat
Famulos qui Te diligunt.

Grant that our eyes due ſleep may take,
Our hearts to Thee be e'er awake;
May thy right arm defend and guide
Thy ſervants, who in Thee confide.

Defenſor noſtri, aſpice!
Inſidiantes reprime:
Guberna tuos famulos
Quos ſanguine mercatus es.

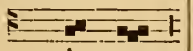
Look down, O Thou! our ſtrong defence,
And quell our foes' proud inſolence:
Direct thy people in all good,
The purchaſe of thy precious blood.

Memento noſtri, Domine!
In gravi iſto corpore:
Qui es defenſor animæ
Adeſto nobis Domine!

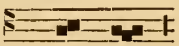
Remember, Lord! our griefs we pray,
Pent in this cumbering corſe of clay:
Thou Who doſt e'er our ſouls defend,
Be with us! our Eternal Friend.

Deo Patri ſit Gloria!
Ejuſque Soli Filio!
Cum Spiritu Paraclito,
Et nunc et in perpetuum.

To God The Father Glory be!
And Only Son! alike to Thee!
And to The Spirit Paraclete!
Now and for ever, as moſt meet.



A - men.



A - men.

℣. Preſerve us, O Lord!
℟. As the apple of an eye protect us under the ſhadow of thy wings.

Antiphon.

Pſalm. Oioueae.

Psalm *Nunc dimittis.*

NOW letteſt Thou, O Lord! thy ſervant.

The aforeſaid Antiphon, viz., There is ſhewn upon us *and the* ℟. In peace *and the Hymn* O Chriſt! The Light *are ſaid daily at Compline up to The Paſſion of The Lord, whatever be the Service. The Antiphon to* Nunc dimittis *for fifteen days.*

Then the Petitions and Oriſons for Compline.[a]

ℂ COMPLINE VIII.

In the THIRD SUNDAY in QUADRAGESIMA, at COMPLINE. Antiphon.

THERE is ſhown upon us the light of thy countenance, O Lord God! Thou haſt given joy to my heart.

Psalm IV. *Cum invocarem.*

WHEN I called.
And the reſt, as above.

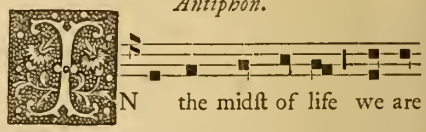
Chapter. THOU, O Lord!

℟. In peace.
℣. Preſerve us *as above.*

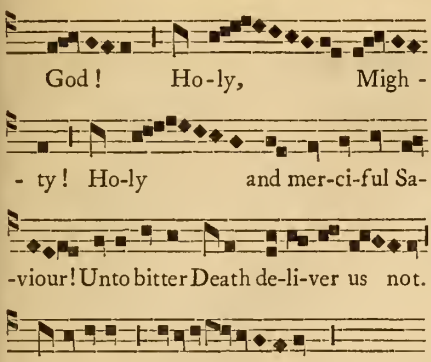
Psalm. *Nunc dimittis.*

NOW letteſt Thou, O Lord! thy ſervant.

Antiphon.



[a] *In the York Office, Compline VII. is ſaid for three weeks. The Reſponſories and the Antiphons to "Nunc dimittis," with their Verſicles, are the ſame with thoſe which in the Sarum Breviary belong to Compline IX., except that the Reſponſory is divided equally—Clerk, "Into thy hands, O Lord!" Reſponſe, "I commend my ſpirit;" and two or three other verbal differences.*



Pſalm. Oioueae.

℣. Caſt us not away in the time of our old age, when our ſtrength faileth. Forſake us not, O Lord! Holy God! Holy Mighty! Holy and Merciful Saviour! Unto bitter Death deliver us not!

℣. Be not willing to ſhut thine ears to our prayers, Holy Mighty! Holy and Merciful Saviour! Unto bitter Death deliver us not!

℣. Thou, Who haſt known the ſecrets of our hearts, ſpare our ſins, Holy and Merciful Saviour! Unto bitter Death deliver us not!

℄ *This Antiphon is ſaid upon the Pſalm* Nunc dimittis *for fifteen days, but the Verſes are not ſaid except on Saturdays and Sundays, and on Feaſts of* ix. *Leſſons. In Double Feaſts let them be ſaid at both Complines (i. e., of the Vigil and of the Feaſt) in the Superior Grade, without changing veſtment or place.*

Then the Petitions and Oriſons for Compline.[b]

℄ COMPLINE IX.

SUNDAY in THE PASSION of THE LORD, at COMPLINE.

Antiphon.

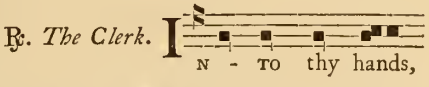
HAVE mercy upon me, O Lord! and hearken unto my prayer.

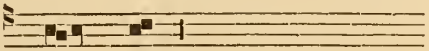
Psalm IV. *Cum invocarem.*

WHEN I called.

And the reſt, as above.

Chapter. THOU, O Lord!

℟. *The Clerk.* 



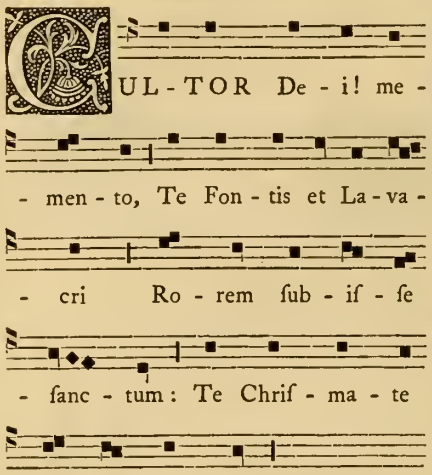
Choir. I commend my ſpirit.

Gloria Patri Glory be to The Father *is not ſaid, but the Clerk repeats again*

Into thy hands, O Lord! I commend my ſpirit.

[b] *In the York Office this Compline VIII. is divided between VII. and IX.*

HYMNUS.[c]



CULTOR Dei! memento
Te Fontis et Lavacri,
Rorem ſubiſſe ſanctum:
Te Chriſmate innovatum.

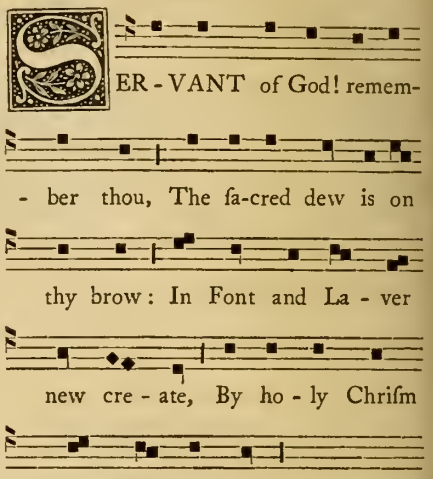
Fac, cum vocante ſomno
Caſtum petis cubile,
Frontem locumque cordis
Crucis figura ſignet.

Crux pellit omne crimen,
Fugiunt Crucem tenebræ;
Tali dicata ſigno
Mens fluctuare neſcit.

Procul, ô procul vagantum
Portenta ſomniorum!
Procul eſto pervicaci
Præſtigiator aſtu!

O tortuoſe Serpens!
Qui mille per mæandros,
Fraudeſque flexuoſas,
Agitas quieta corda:

HYMN.



SERVANT of God! remember thou,
The ſacred dew is on thy brow:
In Font and Laver new create,
By holy Chriſm thou'rt renovate.

Think! when ſleep calls thee, ere thy head
Upon thy pallet chaſte is laid,
Forehead and boſom duly ſign
With the figured Croſs divine.

The Croſs from all pollution ſhields,
To the bright Croſs the darkneſs yields;
And hallowed by the ſymbol bleſt
The ſtabliſhed ſoul abides at reſt.

Ye vexing dreams, far diſtant fly!
Viſions of evil, rove not nigh!
Thou Archdeceiver, hence avaunt!
Ceaſe with thy craft our paths to haunt.

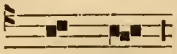
Serpent of old! by many a wile
And winding fold of mazy guile,
Who wouldſt with fraudful art deceive,
And pious hearts with terrors grieve:

[c] *From Prudentius.*

Diſcede! Chriſtus hic eſt!
Chriſtus hic eſt! liqueſce;
Signum quod ipſe noſti,
Damnat tuam catervam.

Corpus licet fatiſcens
Jaceat reclive paulum:
Chriſtum tamen ſub ipſo
Meditabitur ſopore.

Gloria Eterno Patri!
Et Chriſto Vero Regi!
Paraclitoque Sancto,
Et nunc et in perpetuum.

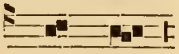


A - men.

Depart! for Chriſt Himſelf is near;
Begone! Lo! Chriſt The Lord is here;
The Sign, which ye of old time knew,
Condemns thee and thy rebel crew.

Though now the body, ſpent with toil
Sink to its wonted reſt awhile:
To Chriſt our thoughts ſhall faithful keep,
E'en in the languid hours of ſleep.

Eternal Father! unto Thee
And Chriſt, True King, all Glory be!
And to the Holy Paraclete,
Now and through ages infinite.



A - men.

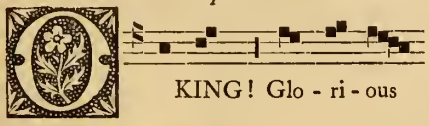
℣. Preſerve us, O Lord!

℟. As the apple of an eye protect us under the ſhadow of thy wings.

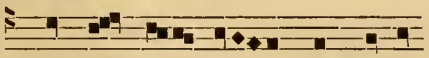
Psalm. *Nunc dimittis.*

NOW letteſt Thou, O Lord! thy ſervant.

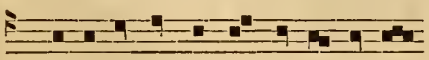
Antiphon.



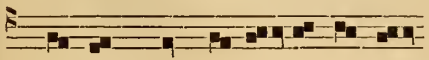
O KING! Glo - ri - ous



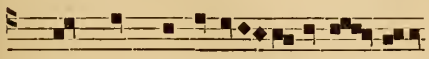
a - mong thy Saints! Who e-ver



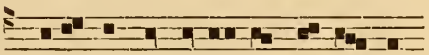
art to be praiſed, and yet art in - ef -



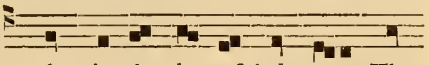
- fa - ble. Thou art in us, O Lord!



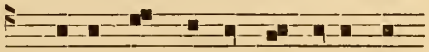
and Thy Ho-ly Name is call - ed



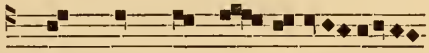
upon us! forſake us not, O our God!



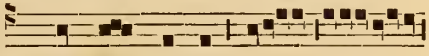
that in the day of judgement Thou



mayeſt vouchſafe to place us a - mong



thy Saints and thine e - lect, O



King Moſt Bleſſed! *Pſ.* Oioueae.

℣. O King Moſt Bleſſed! direct thy ſervants into proſperity.

℟. Among thy Saints and thine elect, O King Moſt Bleſſed!

It is ſaid to the end of the Antiphon.

Another.

℣. By pious faſts to wipe out their ſad offences.

℟. O King Moſt Bleſſed! direct thy ſervants into proſperity.

Another.

℣. And may we celebrate purely the ſolemn myſteries of Eaſter.

℟. Among thy Saints and thine elect, O King Moſt Bleſſed!

To the end of the Antiphon.

Then the Petitions and Oriſons for Compline.

¶ *This Compline is ſaid daily up to Thurſday in The Supper of The Lord, in the manner above-mentioned, whatever be the Service, except that in Week-days the Verſes after* Nunc dimittis *are not ſaid, but ſo as that on the Saturday the Verſes are ſaid in the Superior Grade, and on the Sunday in the Second Form. In Sunday in the Palm Branches they are ſaid at each Compline in the Superior Grade. So alſo in the Double Feaſts which happen below Paſſion Sunday; and they are ſaid on the Wedneſday before Eaſtertide in the Second Form.*[d]

¶ COMPLINE X.

In THURSDAY in THE SUPPER of THE LORD, at COMPLINE, [*after dinner, all thoſe matters having been performed which appertain to the Commandment (i. e., the Waſhing of feet, the Cup of love, &c., ſee The Proceſſional,) let them enter the Choir, and ſay Compline without note, ſecretly,*] *firſt of all let this Antiphon be commenced*[e] *by the Officiating Miniſter, without note.*

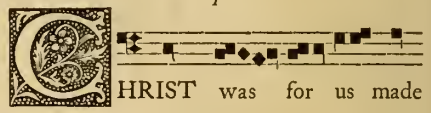
Antiphon.

CHRIST was for us made.

Psalm IV. *Cum invocarem.*

WHEN I called. Ps. XXX. *In Te Domine.* IN Thee, O Lord! have I put my truſt. Ps. CXXXIII. *Ecce nunc* BEHOLD, now. Ps. *Nunc dimittis.* NOW letteſt Thou, O Lord! thy ſervant *without* Gloria Patri.

After the Pſalms is ſaid the whole Antiphon.



Then let the Prieſt ſay

The Lord be with you.
And with thy ſpirit.

Oriſon.

REGARD, we beſeech Thee, O Lord! this thy family, for which our Lord Jeſus Chriſt was contented to be given up into the hands of injurious men, and to undergo the pain of the Croſs, Who with Thee liveth and reigneth in the Unity of The Holy Ghoſt God, world without end. Amen.

[d] *In the York Office, Compline IX. begins on the Fourth Sunday in Quadrageſima. The Antiphon before the Pſalms is "Signatum eſt. There is ſhewn forth the light," as in Sar. Compline VII. and VIII. The Reſponſories, however, are nearly the ſame as here.*

[e] *It will be remembered that every Compline, without exception, is commenced privately by the aſpiration "In The Name," with the ſign of the Croſs, "Our Father," and "Hail Mary."*

The Lord be with you.
And with thy ſpirit.
Bleſs we The Lord.
Thanks be to God.[f]

[*The York Compline X. is thus:—*

Thurſday in The Supper of The Lord, at Compline. Antiphon.

There is ſhewn forth.

Psalm iv. *Cum invocarem* When I called.
Ps. xxx. *In Te Domine* In Thee, O Lord!
Ps. xc. *Qui habitat* Whoſo dwelleth.
Ps. cxxxiii. *Ecce nunc* Behold now.

Chapter. Thou, O Lord! art in us.

℟. In peace *as above with three verſicles.*

℣. Caſt us not away.
℣. Thou Who haſt known.
℣. Be not willing [*ſee Sarum Compline VIII.*] *ſhould be ſaid.*

Lord have mercy [*i. e. the Petitions,*] *without proſtration and without* Miſerere.

And this Compline is to be ſaid after the Firſt Veſpers of Thurſday in The Supper of The Lord, and Compline XI. after both Veſpers of the Day of Preparation.]

¶ COMPLINE XI.

In FRIDAY the DAY of PREPARATION, at COMPLINE, let the Prieſt begin, without note, the Antiphon Chriſt was for us made [*as above*], *and in the mean time let there be kneeling in the Choir.*

Let the Antiphons and all other things be done as on the Day of The Supper, without The Lord be with you, *and without* Let us pray. *After the Pſalms and Antiphon, is ſaid* Our Father *and* Hail Mary, *and the Pſalm* Miſerere Have mercy upon me *without* Gloria Patri *with proſtration.*

And let the Compline be finiſhed by the Prieſt ſaying the Oriſon Regard, we beſeech Thee, O Lord! this thy family [*as above, Compline X.*] *without* The Lord be with you *and without* Let us pray *and without* Who with Thee and The Holy Ghoſt *and without* Bleſs we *and ſo let it be finiſhed.*

[*The York Compline XI. is as follows:—*

In Friday the Day of Preparation, at Compline, after dinner, let them ſay, two and two, privately, the Antiphon

The Lord as a ſheep was led to the ſlaughter, and He opened not his mouth.

Psalm iv. *Cum invocarem* When I called.
Ps. xxx. *In Te Domine* In Thee, O Lord!
Ps. cxxxiii. *Ecce nunc* Behold now.

℣. Chriſt was for us made obedient unto death.

℟. Even the death of the Croſs.

Our Father *ſecretly.*
Hail Mary *ſecretly.*
And lead us not into temptation: But deliver us from evil. Amen.

Pſalm Ego dixi I ſaid in the midſt of my days [*p.* 193], *with the Pſalm* Miſerere

[f] *By reference to the Rubrics to the Petitions it will be ſeen, that on this day, and ſo on to the Octave of Eaſter (Compline XIV.), the ordinary Petitions were omitted; and, from the Proper of the Time, it appears that the Antiphon in the Pſalms was to be begun, and the Reſponſe ſaid, in the Second Form; the Antiphon upon "Nunc dimittis" was to be begun in the Superior Grade; and that there was no proſtration; and the Pſalm "Miſerere" was not ſaid; and that, on account of the ſolemnity of The Supper, the Pſalm "Ad Te levavi" "Unto Thee have I lifted up mine eyes," with what follows, was omitted, and ſo on till the Octave of Eaſter.*

Have mercy upon me, O God! *and after the Pſalms is immediately added the Oriſon* Regard we beſeech Thee, O Lord! [*Compline X.*] *Prefacing it only with* Let us pray.

The bells ſhould not be ſounded.]

¶ COMPLINE XII.

In HOLY SATURDAY, in the VIGIL of EASTER, after ringing the bells[g] with two ſtrokes twice or thrice, let the Prieſt begin as uſual

GOD! make ſpeed to ſave me.

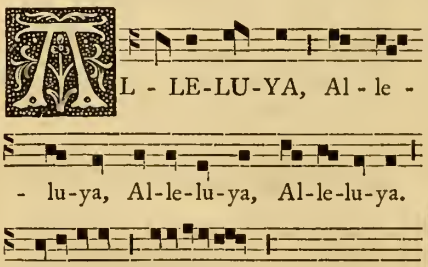
O Lord! make haſte to help me.

GLORY be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

And the reſt as uſual, but without Converte nos Convert us.

Let the Antiphon be begun in the Superior Grade.



Pſalm. Oioueae.

PSALM IV. *Cum invocarem.*

WHEN I called. Ps. XXX. *In Te Domine* IN Thee, O Lord! Ps. CXXXIII. *Ecce nunc* BEHOLD now. Ps. *Nunc dimittis* NOW letteſt Thou, O Lord!

And theſe aforeſaid Pſalms are ſaid in one tone without exalting any Pſalm, which ſhall be obſerved daily at Compline until the Octave of Eaſter.

The Pſalms being finiſhed with Gloria Patri *then the entire Antiphon is repeated.*

Then is ſaid,

The Lord be with you.
And with thy ſpirit.

Let us pray,

POUR into us, O Lord! The Spirit of thy Charity, ſo that us, whom Thou haſt ſatiated with thy Paſchal ſacraments, Thou mayeſt keep in concord by thy goodneſs, through our Lord Jeſus Chriſt Thy Son, Who with Thee liveth and reigneth in the Unity of The Same Spirit God, world without end. Amen.

With The Lord be with you *and* Bleſs we The Lord *without* Alleluya *by the officiating Miniſter.*

And it is to be remarked that this Oriſon is ſaid daily at Compline up to the Octave of Eaſter.

[*The York Compline XII. is as follows*:—

In Holy Saturday in the Vigil of Eaſter, at Compline.

O God! make ſpeed to ſave me.
O Lord! make haſte to help me.
Glory be to The Father.

[g] *Signis.*

Antiphon.

Alleluya *four times repeated.*

Psalm iv. *Cum invocarem* When I called.
Ps. xxx. *In Te Domine* In Thee, O Lord!
Ps. cxxxii. *Ecce nunc* Behold now.

And let Alleluya *follow immediately.*

℣. Let us confeſs unto The Lord, for He is good.

℟. Becauſe his mercy endureth for ever.

Alleluya *is not begun again: nor let the Verſicle* [*ſee Compline XIII.*] In thy Reſurrection, O Chriſt! *be ſaid before the Day of The Reſurrection. The Collect follows* The Lord be with you. And with thy ſpirit. *Oriſon.* Pour into us, O Lord! Amen. [*as above.*]

The Lord be with you.
And with thy ſpirit.
Bleſs we The Lord *without* Alleluya.]

¶ COMPLINE XIII.

On EASTER-DAY at COMPLINE.

GOD! make ſpeed to ſave me.

O Lord! make haſte to help me.

GLORY be to The Father.

As it was in the beginning.

Antiphon and Pſalms as on Holy Saturday.

ALLELUYA *four times. And let the Antiphon be begun in the Upper Grade.*

When the Antiphon after the Pſalms has been repeated, immediately ſhall be begun by the Precentor

℟. THIS is the day which The Lord hath made.

℣. We will rejoice and be glad in it. *without muſic* (neumate).

Then let the Prieſt ſay, without changing his veſtment or place, but turned to the Altar,[h]

℣. IN Thy Reſurrection, O Chriſt.

℟. Let The Heavens and The Earth rejoice. Alleluya.

The Lord be with you.
And with thy ſpirit.

Let us pray,

POUR into us, O Lord! The Spirit of thy Charity; ſo that us, whom Thou haſt ſatiated with thy Paſchal Sacraments, Thou mayeſt keep in concord by thy goodneſs, through our Lord. In the Unity of The Same Spirit. *With* The Lord be with you, *and* Bleſs we The Lord *without* Alleluya.

In this ſame mode Compline is ſaid throughout the whole of this week until the Saturday.

¶ COMPLINE XIV.

On SUNDAY in the OCTAVE of EASTER at COMPLINE.

[*After* In The Name of The Father *the Sign of The Croſs* Our Father *and* Hail Mary *as uſual*]

CONVERT us, O God our Saviour!

℟. And turn away thine anger from us.

[h] *Chevallon, Paris,* 1531.

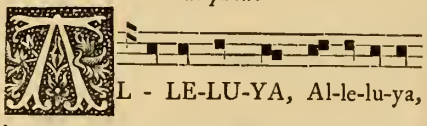
O GOD! make ſpeed to ſave me.

O Lord! make haſte to help me.

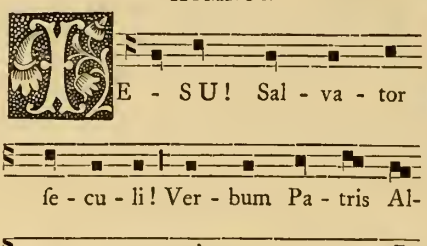
GLORY be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

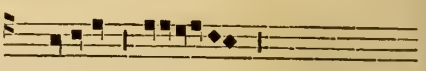
Antiphon.



HYMNUS.



Jesu! Salvator ſeculi!
Verbum Patris Altiſſimi!
Lux lucis inviſibilis!
Cuſtos tuorum pervigil!



Pſalm. Oioueae.

PSALM IV. *Cum invocarem.*

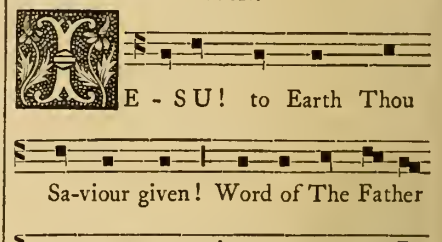
WHEN I called. Ps. XXX. *In Te Domine* IN Thee, O Lord! Ps. XC. *Qui habitat* WHOSO dwelleth. Ps. CXXXIII. *Ecce nunc* BEHOLD now [*as in Compline I.*]

CHAPTER. Jeremiah xiv.

THOU, O Lord! art in us: and we are called by Thy Holy Name; forſake us not, O Lord our God!

Thanks be to God.

HYMN.



Jesu! to Earth Thou Saviour given!
Word of The Father Lord of Heaven!
Light of The Light inviſible!
True Shepherd of thine Iſrael!

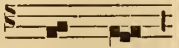
Tu, Fabricator omnium,
Diſcretor atque temporum,
Feſſa labore corpora
Noctis quiete recrea.

Ut dum gravi in corpore
Brevi manemus tempore,
Sic caro noſtra dormiat,
Ut mens in Chriſto vigilet.

Te deprecamur ſupplices,
Ut nos ab hoſte liberes:
Ne valeat ſeducere
Tuo redemptos Sanguine.

Queſumus Auctor omnium!
In hoc Paſchali gaudio,
Ab omni Mortis impetu
Tuum defende populum.

Gloria Tibi Domine!
Qui ſurrexiſti a mortuis:
Cum Patre et Sancto Spiritu
In ſempiterna ſecula.



A - men.

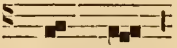
Thou Mighty Framer of the Spheres!
Divider of the times and years!
Our bodies worn with toil, once more
With night's ſoft quietude reſtore.

So while in theſe dull frames of clay,
Through life's ſhort ſeaſon here we ſtay,
The fleſh its due repoſe may take,
The ſoul in Chriſt be e'er awake.

Suppliants, thy mercies we invoke:
Free us from Satan's bitter yoke:
To him ne'er be the ſouls betrayed,
For which Thy ſacred Blood was ſhed.

Author of all things! Gracious Guide!
In this our joy of Eaſter-tide,
Oft as the aſſaults of death impend
Thy people ſtrengthen and defend.

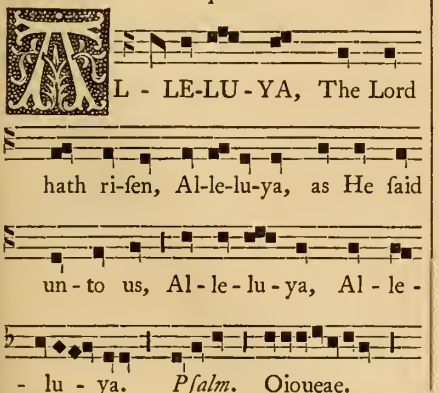
All Glory, Saviour Lord! to Thee,
Who roſe from death triumphant, be:
The Father and The Holy Ghoſt,
Long as eternity ſhall laſt.



A - men.

℣. Preſerve us, O Lord!
℟. As the apple of an eye protect us under the ſhadow of thy wings.

Antiphon.



AL - LE-LU-YA, The Lord hath ri-ſen, Al-le-lu-ya, as He ſaid un-to us, Al-le-lu-ya, Al-le-lu-ya. *Pſalm.* Oioueae.

Psalm. *Nunc dimittis.*

NOW letteſt Thou, O Lord! thy ſervant.

Let the Petitions and the other things which appertain to Compline be completed.

℄ *This Compline is not changed up to The Aſcenſion of The Lord, whatever be the Service, unleſs when reference is made to S. Mary, for then is ſaid at the end of the Hymn* Author of all things *the Verſe*

Gloria Tibi Domine!
Qui natus es de Virgine!
Cum Patre et Spiritu Sancto,
In ſempiterna ſecula. Amen.

Lord, Holy Virgin born! to Thee,
Eternal Praiſe and Glory be!
The Father and The Holy Ghoſt,
Long as eternity ſhall laſt. Amen.

But ſo alſo that the Antiphon on the

Psalms is repeated to the Feast of The Holy Trinity.

[*In the York Breviary, after the Hymn the remainder of Compline XIV. proceeds thus:—Let these two Verses be said at the end of all the Hymns, whose metre is suitable to The Ascension of The Lord, except in the Hymn* Ye choirs of New Jerusalem [*said at Vespers on Saturdays between Easter and The Ascension of our Lord*] *and whenever there is the Service of S. Mary, then at the end of the Hymns of the same metre shall be said* Author of all things, *with* Lord! Holy Virgin-Born! to Thee. ℣. *and* ℟. In thy Resurrection. Alleluya. *Antiphon* Alleluya. *Psalm* Nunc dimittis Now letteſt Thou, O Lord! *and* Lord, have mercy [*Petitions as usual*]; *and so let Compline in general be said to The Ascension of The Lord.*

After this day, let there be said the Chapters, Hymns, Versicles, and Antiphons, with music; the Responsories to the Hours, and Petitions at Prime and Compline: and May the souls of the faithful.]

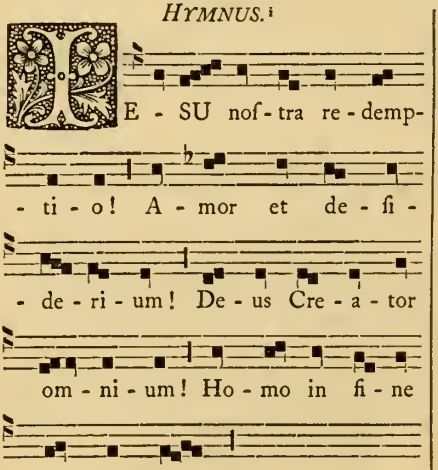
¶ COMPLINE XV.

In the VIGIL of THE ASCENSION of THE LORD, at COMPLINE, the Antiphon on the Psalms is the same as in the Octave of Easter, viz.,—

ALLELUYA *four times.*

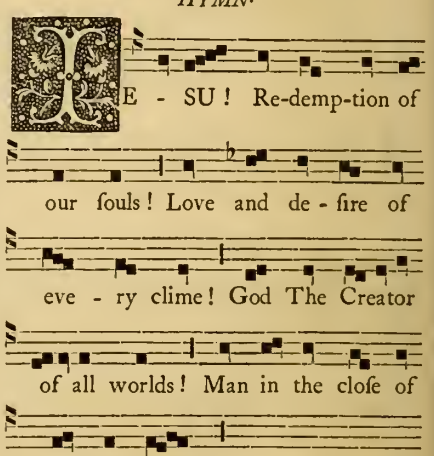
CHAPTER. THOU, O Lord!
as above, Compl. I.

HYMNUS.[1]



IESU nof-tra re-demp-ti-o! A-mor et de-fi-de-ri-um! De-us Cre-a-tor om-ni-um! Ho-mo in fi-ne tem-po-rum!

HYMN.



IESU! Re-demp-tion of our souls! Love and de-ſire of eve-ry clime! God The Creator of all worlds! Man in the cloſe of wan-ing Time!

[1] *From S. Ambrose, or of his School.*

Quæ Te vicit clementia,
Ut ſerres noſtra crimina?
Crudelem mortem patiens,
Ut nos a morte tolleres.

Inferni clauſtra penetrans,
Tuos captivos redimens,
Victor triumpho nobili,
Ad dextram Patris reſidens.

Ipſa Te cogat Pietas,
Ut mala noſtra ſuperes;
Parcendo et voti compotes
Nos tuo vultu ſaties.

Tu eſto noſtrum gaudium,
Qui es futurus præmium;
Sit noſtra in Te gloria,
Per cuncta ſemper ſecula.

Gloria Tibi Domine!
Qui ſcandis ſuper ſidera,
Cum Patre et Spiritu Sancto,
In ſempiterna ſecula. Amen.

Thy kind compaſſion, O how great!
To take our hateful ſins on Thee:
A cruel death of woe to endure,
Our ranſomed ſouls from death to free.

Hell's priſons Thou didſt penetrate,
Thy longing captives to redeem;
Triumphant victor! ſeated now
At God's right hand, o'er all Supreme.

O let thy loving care prevail
Our ſins and ſickneſſes to heal; [hearts
Spare them: our prayers perform: our
With thy kind countenance fulfil.

Be Thou our only hope and joy,
Who art our future great reward;
In Thee be all our glorying,
Throughout eternity, O Lord!

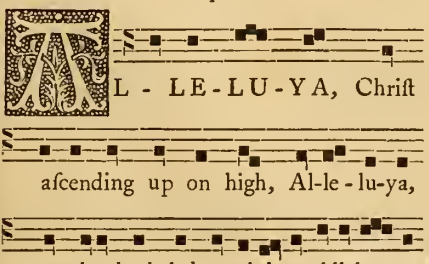
Glory and worſhip unto Thee,
Aſcending o'er the ſtars of Heaven:
Father and Holy Ghoſt, to Ye,
Through ages evermore be given. Amen.

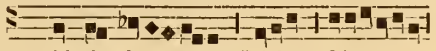
℣. Preſerve us.
℟. As the apple of an eye.

[*In Compline XV. the four firſt ſtanzas of the York Hymn are the ſame with thoſe in Compline XIV, the Verſicle is*—

The Lord hath gone up with a merry noiſe,
℟. And The Lord with the ſound of the trump. Alleluya.]

Antiphon.





Psalm. *Nunc dimittis.*

NOW letteſt Thou, O Lord! thy ſervant.

After this, the uſual Petitions and Oriſons.

After the ſame manner is ſaid Compline daily to Pentecoſt, whatever be the Service, except when it is ſaid with Commemoration of the Bleſſed Virgin, for then after the verſe Tu eſto Be Thou, *is ſaid,* ℟.

Gloria Tibi Domine!
Qui natus es de Virgine:
Cum Patre et Spiritu Sancto,
In ſempiterna ſecula. Amen.

All Glory be to Thee, O Lord!
Of Virgin-Mother purely born;
Father and Holy Ghoſt, to Ye!
Until Eternity be gone. Amen.

¶ COMPLINE XVI.

In the VIGIL of PENTECOST, at COMPLINE, the Antiphon is

ALLELUYA *four times repeated, as above in the Octave of Easter.*

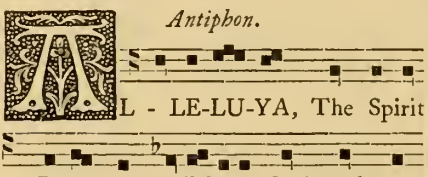
CHAPTER. THOU, O Lord!

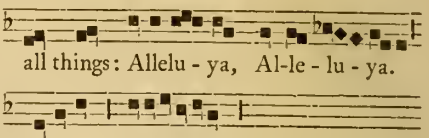
HYMN. SAVIOUR of man!

℣. Preserve us.
℟. As the apple of an eye *as above.*

[*In the York Breviary, instead of the Hymn* Saviour of Man *is said the Hymn* Jesu to Earth Thou Saviour [*Compline XIV.*] *The* ℣. *is* The Holy Spirit shall teach you. ℟. All truth. Alleluya.]

Antiphon.





PSALM. *Nunc dimittis.*

NOW letteſt Thou, O Lord! thy ſervant.

Let the Petitions and the other matters which pertain to Compline be fulfilled.

¶ COMPLINE XVII.

In the DAY of PENTECOST, at COMPLINE, the Antiphon is

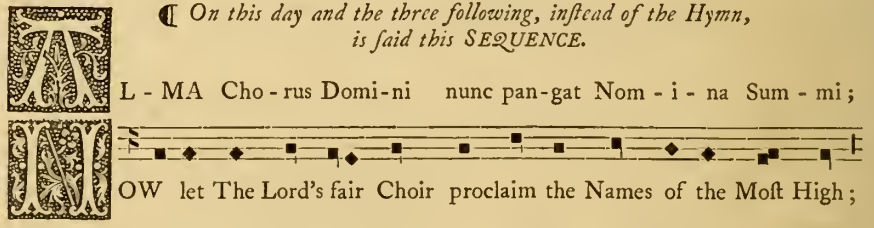
ALLELUYA *four times repeated as above.*

PSALM IV. *Cum invocarem.*

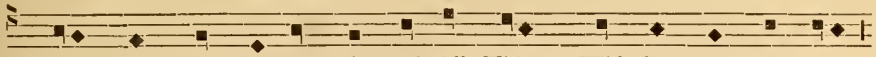
WHEN I called.
And the reſt, as above.

CHAPTER. THOU, O Lord!

¶ *On this day and the three following, inſtead of the Hymn, is ſaid this* SEQUENCE.

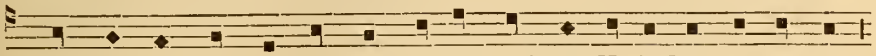


Prin ci - pium, Pri-mo - gen - i - tus, Sa - pi - en - ti - a Vir - tus :



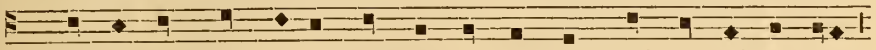
Firſt - born, The Be - gin - ning of All Things, Wiſ - dom and Vir - tue :

Al - pha, Ca - put Fi - niſ - que ſi - mul vo - ci - ta - tur et eſt Ω :



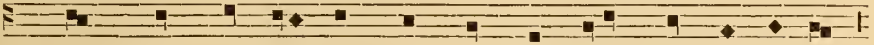
Al - pha, The Head and The End He is called, and He is Great O - me - ga :

Fons et o - ri - go bo - ni Pa - ra - cli - tus ac Me - di - a - tor :



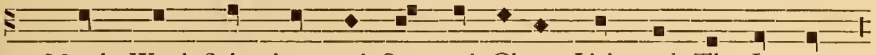
Fountain and Source of all Goodneſs, Pa - ra - clete and Me - di - a - tor :

Agnus, Ovis, Vi - tu - lus, Ser - pens, A - ries, Le - o, Vermis :



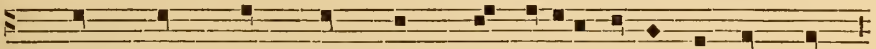
Lamb, Sheep, Calf, Ser - pent, The Ram, The Worm, and The Li - on :

Os, Ver - bum, Splen-dor, Sol, Glo - ri - a, Lux et I - ma - go :



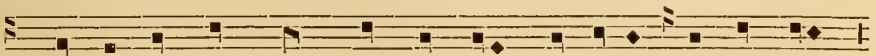
Mouth, Word, Splen-dour, and Sun, and Glory, Light and The I - mage :

Pa - nis, Flos, Vi - tis, Mons, Ja-nua, Pe-tra La - piſ - que :



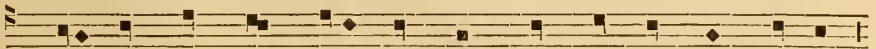
Bread, Flower, Vine, Moun - tain, Gate, Rock, al - ſo the Great Stone :

An - ge - lus et Spon - ſus, Paſ - torque, Pro-pheta, Sa - cer - dos :



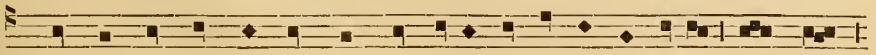
An - gel and Bride - groom, and Shep - herd, Pro - phet, and High Prieſt :

Atha - na - tos, Ky - ri-os, The - os, Pon - ton - cra - ton Je - ſus :



Im - mor - tal, Lord God Al - migh - ty Rul - er and Je - ſus :

Sal - vi - fi - cet nos Sit Cui ſe - cla per om-ni - a dox-a. A - men.



O may He ſave us! to whom be Glory for e - ver and ever. A - men.

[*In the York Breviary the Sequence* Alma Chorus *is only said on the Day of Pentecost and on the Tuesday, but on Monday and Thursday the following—*

Laudes Deo devotas
Dulci voce ac sonora,
Plebs resultet Catholica;
Spiritus Sancti gratia
Apostolis die hodierna,
In igneis linguis est infusa.

Paracleti præsentia,
Emundet nos a peccati macula,
Pura Sibi aptans habitacula;
Charismatum et munera
Pectoribus nostris pius infundat,
Vita nostra ut Ei complaceat.

Per seculorum secula,
Conclamemus Alleluya,
Sit Deo Laus, Potestas,
Honor, Virtus, et Gloria!

All laud and worship o'er the Earth,
Let the Church Catholic pour forth,
With sweet and solemn voice to God;
This day to the Apostles given,
The Holy Spirit's grace from Heaven,
In tongues of fire was shed abroad.

Now present be the Paraclete,
To cleanse our souls from every stain of sin,
And fit us for his mansion pure within,
And gifts and graces ever meet,
May He unto our bosoms kindly pour,
That so our lives may please Him evermore.

Now for eternal ages long,
Alleluya be our song,
To God all Praise and Majesty,
Honour, and Might, and Glory be.]

℣. Preserve us.
℟. As the apple of an eye *as above.*

On other days is said the Hymn Saviour of man [*see Compline II.*]

℣. Preserve us *as above.*

[*In the York Breviary the Hymn* Jesu, to Earth [*see Compline XIV.*] *with the verses—*

Dudum sacrata pectora,
Tua repleti gratia,
Dimitte nunc peccamina,
Et da quieta tempora.

Sit Laus Patri cum Filio,
Sancto simul Paraclito:
Nobisque mittat Filius,
Charisma Sancti Spiritus.

Their bosoms in that festal tide,
By thy sweet grace were sanctified;
Now our transgressions, Lord! forgive,
And grant us in thy peace to live.

Praise be to Father and to Son,
And Holy Comforter, in One,
So may The Son to every heart,
The Holy Spirit's gifts impart.

Let these two verses be subjoined [*i. e., in the room of* Author of all things *and* All Glory, Mighty Lord, to Thee!] *to all Hymns within the Octave of Pentecost, to whose metre they suit.*

The ℣. *is the same throughout the Octave as in the Vigil of Pentecost.*]

Antiphon.

ALLELUYA, The Spirit Paraclete, Alleluya: shall teach you all things: Alleluya, Alleluya [*as above, in the Vigil*].

Psalm. *Nunc dimittis.*

NOW lettest Thou, O Lord! thy servant.

Petitions and Orisons, as usual.

¶ COMPLINE XVIII.

In the FEAST *of* THE HOLY TRINITY, *at* COMPLINE, *one of the Clerks begins the Antiphon*

AVE mercy upon me, O Lord! and hearken unto my prayer.

PSALM IV. *Cum invocarem.*

WHEN I called.

And the reſt, as above.

CHAPTER.

HOU, O Lord! art in us: and we are called by Thy Holy Name; forſake us not, O Lord our God!

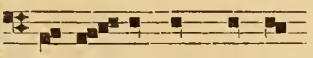
Thanks be to God.

HYMN. SAVIOUR of man!

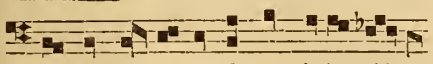
℣. Preſerve us, O Lord!

℟. As the apple of an eye protect us under the ſhadow of thy wings.

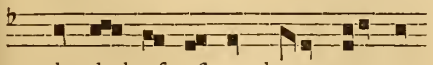
Antiphon.



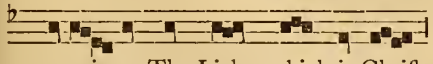
HY Light, O Lord! do Thou



be-ſtow up-on us, ſo that, being rid of



the darkneſs of our hearts, we may



at-tain to The Light, which is Chriſt.

Pſalm. Oioueae.

[*The York and Hereford Anthem is the ſame as Compline VI.*]

PSALM. *Nunc dimittis.*

NOW letteſt Thou, O Lord! thy ſervant.

Petitions and Oriſons as uſual.

This Compline is ſaid in all Double Feaſts from this day to The Advent of The Lord; and from the Octave of The Epiphany to the Firſt Sunday in Quadrageſima, except in the Feaſts of The Name of Jeſus and of the Bleſſed Mary, and throughout their Octaves; and in the Feaſts of Relics and of All Saints. It ſhall be ſaid alſo in the Feaſt of The Dedication of the Church, and its Octave, whatever be the Service, if it happen without Advent and Quadrageſima and Eaſtertide, and if it happen in the Summer, or at other times, where there can be had the Octave with Conductors of the Choir, as in the Feaſt of the ſame; but on Simple Feaſts and Week-days Compline VI. is ſaid.

[*The Hereford Rubric is:—And ſo Compline is ſaid in all principal Feaſts, Double and Semi-double, from this day up to The Advent of The Lord; and after the Octave of The Epiphany up to the Firſt Sunday in Quadrageſima, except in the Feaſt of Corpus Chriſti, and throughout the Octave of the ſame; and except in the Feaſts of the Bleſſed Mary, and throughout their Octaves. It ſhall be ſaid alſo throughout all the ſolemn Octaves throughout that time.*]

[*In the York and Hereford Breviaries, the Feaſts of Relics and All Saints are not omitted from Compline XVIII. The following, however, muſt be omitted from both, and alſo, as appears from the Proper of The Time, from the Sarum Breviary:—I. The Feaſt of* CORPUS CHRISTI, *wherein the York Breviary*

directs that the verse All Glory be to Thee, O Lord! *is to be said at the end of all the Hymns whose metre suits, throughout the Octave, even if it relate to the Saints, except to the Hymn* The Word Supernal forth proceeds [*according to the Sarum Rubric, whenever it is the Service of Corpus Christi*].

According to the Hereford Breviary, in the Feast of Corpus Christi, at Compline, the Antiphon Have mercy; *Psalms* Cum invocarem When I called, *and the rest; Chapter* Thou, O Lord! art in us; *Hymn* Saviour of man! *to be finished with this* All Glory be to Thee, O Lord! ℣. Preserve us, O Lord! *Antiphon* My flesh is meat indeed, Alleluya, and My Blood is drink indeed, Alleluya, Alleluya. *Psalm* Nunc dimittis Now lettest Thou, O Lord! *In this manner is Compline said throughout the whole Octave, whether it be the Octave Service or no; this excepted, that on other days within the Octave* [*i. e., when the Corpus Christi Service is not said*] *let the Hymn* Saviour of man! *be finished with the verses (vide p. 275)* O salutaris Hostia! O healthful saving Sacrifice! *and* Uni Trinoque Domino To The Triune and Only Lord!

II. The FEAST of The NAME of JESUS, in which, as well in the Sarum as in the York and Hereford Breviaries.

Antiphon upon the Psalms.

Have mercy upon me, O Lord! according to thy judgement of them that love Thy Name.

HYMN (*instead of* Saviour of Man) Let the fair Choir of The Lord! *substituting for the final verse* O may He save us *the following*

Nominibus his signatur Jesus: sint Domino laudes. Amen.

With these Names is Jesus distinguished: Praise be to The Lord. Amen.

PSALM. *Nunc dimittis.*

NOW lettest Thou, O Lord! thy servant.

Antiphon.

O KING, Glorious among thy Saints, Who ever art to be praised, and yet art ineffable. Thou art in us, O Lord! and Thy Holy Name is called upon us; forsake us not, O our God! that in the Day of Judgement Thou mayest vouchsafe to place us among thy Saints and thine elect, O King most Blessed!

[*See Compline IV.*]

In the York, which agrees with the Proper of the Time of the Sarum Breviary, is this Rubric:—"This Compline is not changed throughout the Octave, when it is the Octave Service." In the Hereford Breviary:—"This Compline shall not be changed throughout the whole Octave, whatever be the Service."]

ℂ COMPLINE XIX.

In the FEAST of RELICS and of ALL SAINTS, at COMPLINE, upon the Psalms this Antiphon.

BY the prayers of all thy Saints grant health of body and of soul, O Christ! unto thy servants.

PSALM IV. *Cum invocarem.*

WHEN I called.

And the rest, as above.

CHAPTER. THOU, O Lord!

Hymn. SAVIOUR of man!

℣. Preſerve us.
℟. As the apple of an eye *as above.*

Antiphon.

THY light, O Lord, beſtow upon us, ſo that being rid of the darkneſs of our hearts we may attain unto The Light, which is Chriſt.

[*See Compline XVIII.*]

Psalm. *Nunc dimittis.*

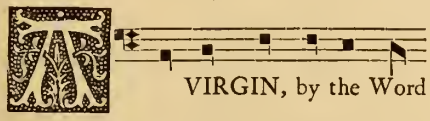
NOW letteſt Thou, O Lord! thy ſervant.

Petitions and Oriſons [*as hereafter given at the end of Compline.*]

¶ COMPLINE XX.

In the PURIFICATION of the BLESSED MARY, at COMPLINE, upon the Pſalms.

Antiphon.



Psalm IV. *Cum invocarem.*

WHEN I called.

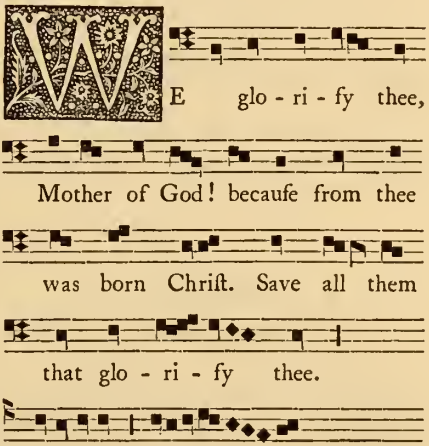
And the reſt, as above.

Chapter. THOU, O Lord!

Hymn. SAVIOUR of man.

℣. Preſerve us.
℟. As the apple of an eye *as above.*

Antiphon.



Psalm. *Nunc dimittis.*

NOW letteſt Thou, O Lord! thy ſervant.

Then the Petitions and Oriſons appropriate to Compline.

¶ COMPLINE XXI.

At the VISITATION and ASSUMPTION of the Same at COMPLINE upon the Pſalms. Antiphon.

HOLY Mary Virgin, intercede for the whole world, for thou didſt bring forth The King of the Globe.[j]

[j] *See Common Memorials, Monday at Veſpers.*

PSALM IV. *Cum invocarem.*

WHEN I called.
And the reſt, as above.

CHAPTER. THOU, O Lord!

HYMN. SAVIOUR of man!

℣. Preſerve us.
℟. As the apple of an eye *as above.*

Antiphon.

HOLY Mary Virgin! *as above.*

PSALM. *Nunc dimittis.*

NOW letteſt Thou, O Lord! thy ſervant.

Petitions and Oriſons.

¶ COMPLINE XXII.

In the NATIVITY of the Same at COMPLINE upon the Pſalms. Antiphon.

O BLESSED Mother, yet undefiled Virgin! Thou glorious Queen of the World, intercede for us unto The Lord![k]

PSALM IV. *Cum invocarem.*

WHEN I called.
And the reſt, as above.

CHAPTER. THOU, O Lord!

HYMN. SAVIOUR of man!

℣. Preſerve us.
℟. As the apple of an eye *as above.*

Antiphon.

WE glorify thee, Mother of God! becauſe from thee was born Chriſt. Save all them that glorify thee.

[*See Compline XX.*]

PSALM. *Nunc dimittis.*

NOW letteſt Thou, O Lord! thy ſervant.

The aforeſaid Antiphon, viz., Glorificamus We glorify Thee *is ſaid in all Feaſts and throughout the Octave of the Bleſſed Mary, and in Commemorations of the Same throughout the whole year, except in Advent, and in the Annunciation, and in Eaſter-tide.*

Petitions and Oriſons as next follow.

[*Inſtead of Compline XX.—XXII., The York Breviary has this—*

In the Commemoration of the Bleſſed Mary Virgin at Compline. Antiphon.

With joy we celebrate the Commemoration of the Bleſſed Mary, that ſhe may intercede for us unto The Lord our God!

Pſalm iv. *Cum invocarem* When I called *and the reſt, as above.*

Chapter. Thou, O Lord! art in us.

Hymn. To Thee, before the cloſe of day *with* Gloria Tibi. Lord! Holy Virgin-born to Thee.

℣. Preſerve us.
℟. As the apple of an eye *as above.*

Antiphon.

We take refuge under thy guardianſhip, O Holy Mother of God! deſpiſe not our entreaties in our neceſſities, but ever from dangers deliver us, O Bleſſed Virgin!

Pſalm. *Nunc dimittis* Now letteſt Thou, O Lord! thy ſervant.

Lord have mercy [*the uſual Petitions*] *in all Commemorations.*

In the Commemoration of the Bleſſed Mary in Eaſter-tide.

Antiphon. Alleluya *four times repeated.*

Pſalm iv. *Cum invocarem* When I called *and the reſt.*

[k] *See Common Memorials, Monday at Lauds.*

Chapter. Thou, O Lord!

Hymn. Jesu! Earth's Saviour.

This Compline is not changed except only in the Verse Gloria Tibi All Glory be to Thee *after the Verse* Quesumus Auctor Author of all things [*see Compline XIV.*]

In the Purification of the Blessed Mary at Compline

Antiphon. The Word was made Flesh.

[*See Compline III.*]

Psalm iv. *Cum invocarem* When I called *and the rest.*

Chapter. Thou, O Lord!

Hymn. Begotten of The Father's Bosom.

If it happen below Septuagesima let it be without Alleluya.

In the Feast of the Annunciation of the Blessed Virgin Mary at Compline as the Time may require. And note that at Easter-tide at the end of the Hymns whose metre is suitable, is said the Verse Quesumus Auctor Author of all things Gloria Tibi All Glory be to Thee *which in the York Breviary is said also below The Passion.*

In the Feast of The Assumption of the Blessed Virgin Mary at Compline.

Antiphon.

With joy we celebrate The Assumption of the Blessed Mary, that she may intercede for us unto The Lord our God!

In the other Feasts of the Blessed Mary the word Assumption is changed into Nativity, Conception, Visitation, as the Feast requires.]

[*In the Hereford Breviary in the Commemoration of the Blessed Mary throughout Advent, except the last Verse of the Hymn, the Advent Compline is not changed. After the Epiphany, however, and (except Easter-tide) throughout the year, on* Nunc dimittis *is said the Antiphon* We glorify Thee, Mother of God! *In Easter-tide, however, as in Advent, it is not used.*

In The Assumption and Nativity of the Same and throughout the Octaves, is said on the Psalms the Antiphon Have mercy [*Compline I.*]

Hymn. Saviour of man!

℣. Preserve us.

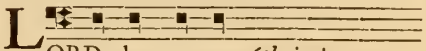
Antiphon on Nunc dimittis We glorify Thee.

With respect to The Visitation this Breviary is silent.]

Here follow PETITIONS

With prostration of the Choir

[*To be begun on the part of the Choir*[1] *thus*]

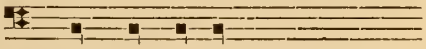


LORD, have mercy *(thrice).*

[*Let the Choir reply,*]

Christ, have mercy *(thrice).*

[*So that the last be said thus,*]



Lord, have mercy *(thrice).*

[1] *From the Arlyngham and other MSS. The expression "ex parte Chori," "on the part of the Choir," will, according to the Consuetudinary, mean "By the Officiating Priest from that side on which the Choir is for that day stationed."*

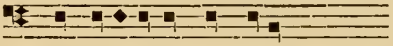
[*Let the Prieſt ſay*]

OUR FATHER *(ſecretly)* *and*

HAIL Mary *(ſecretly)*

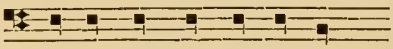
Then aloud

Prieſt. And lead us not into temptation.



Choir. But deliver us from evil.

Prieſt. IN peace, in the very ſame

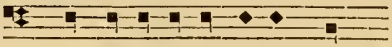


Choir. I will ſleep and take my reſt.

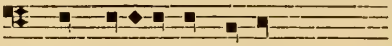
Then

BELIEVE in God [m]

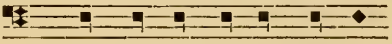
(ſecretly, afterwards aloud)



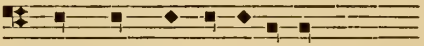
Prieſt. The Reſurrection of the Fleſh.



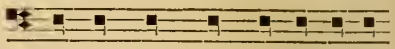
℟. And Life eternal. Amen.



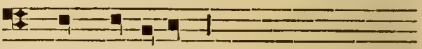
℣. Bleſs we The Father, and The



Son, with The Holy Spirit.



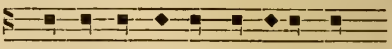
Let us praiſe and highly ex-tol



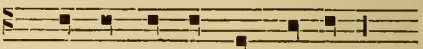
Him, for ever.

Bleſſed art Thou, O Lord! in the firmament of Heaven.

And greatly to be praiſed, and Glorious, and highly exalted for ever.



The Almighty and merciful Lord,



bleſs and preſerve us. Amen.

℄ *The Confeſſion, The* Miſereatur, *and The Abſolution, are ſaid by the Prieſt of greateſt dignity, throughout the whole year at Prime and at Compline, when the* Confiteor *ſhould be ſaid,*[n] *and that in a low voice, ſo as ſcarcely to be heard by the Choir, thus*

℣. [LET us confeſs unto The Lord, for He is good.

℟. And his mercy endureth for ever.][o]

The Prieſt, looking towards the Altar

CONFESS to God, The Bleſſed Mary, and all the Saints, [*turning to the Choir*] and to you, I have ſinned exceedingly, in thought, word, and deed, of my own fault. [*looking back to the Altar*] I beſeech Holy Mary, all the Saints of God, and [*looking back to the Choir*] ye, to pray for me.

[m] *See pp.* 15 *and* 118.

[n] *For from Thurſday in The Supper of The Lord, incluſive, to Monday after the Octave of Eaſter, excluſive, there are no Petitions at Compline.—Vide Compline X. — XIII.*

[o] *From the York Breviary, and Sarum Miſſal.*

The Choir replies turning to the Prieſt

ALMIGHTY God, have mercy upon you, and forgive you all your ſins, deliver you from all evil, preſerve and ſtrengthen you in all goodneſs, and bring you to everlaſting life. Amen.

Then the Choir turning to the Altar

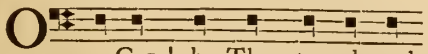
I CONFESS to God, The Bleſſed Mary, all the Saints and [*turning to the Prieſt*] to you, I have ſinned exceedingly, in thought, word, and deed, of my own fault, [*looking back to the Altar*] I beſeech Holy Mary, all the Saints,and [*turning to the Prieſt*] you, to pray for me.

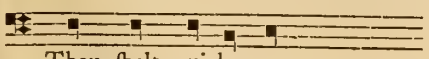
Then let the Prieſt ſay to the Choir in the firſt perſon if neceſſary

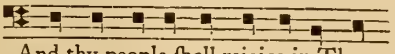
ALMIGHTY GOD, have mercy upon you, and forgive you all your ſins, deliver you from all evil, preſerve and ſtrengthen you in all goodneſs, and bring you to everlaſting life. Amen.

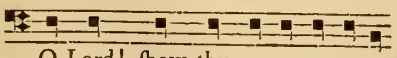
The Almighty and Merciful Lord grant you Abſolution and Remiſſion of all your ſins, ſpace for true penitence, amendment of life, and the grace and conſolation of The Holy Spirit. Amen.

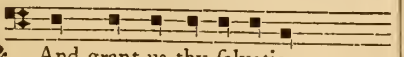
Then follow Petitions, by the officiating Prieſt, after this manner.







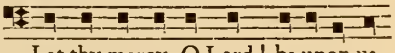


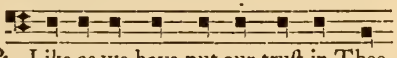


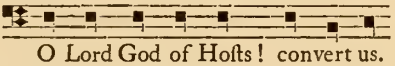
Vouchſafe, O Lord! in this night to keep us without ſin.

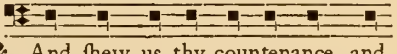
Have mercy upon us, O Lord!

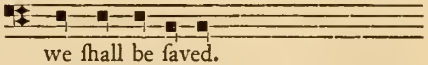
Have mercy upon us.

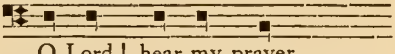


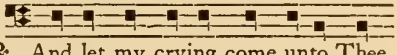


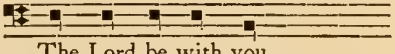


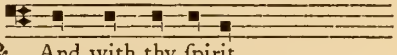


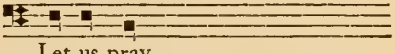


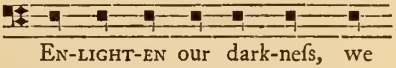


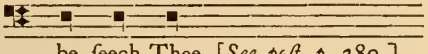












[*See poſt p.* 389.]

¶ *Theſe aforeſaid Petitions are ſaid in this form throughout the whole year at Compline, as well in Double Feaſts as in Simple, even when there are no Conductors of the Choir; ſo in ordinary Week-days, except from Thurſday in the*

Supper of The Lord to the Octave of Easter;[p] *so, nevertheless, that in all Week-days throughout Advent, and from the First Sunday after the Octave of The Epiphany to Thursday in The Supper of The Lord, and from the First Sunday after Trinity to the Advent of The Lord, in the ordinary Week-day Service, after the* ℣. Let Thy mercy, O Lord! be upon us *let this immediately follow*

O Lord! hear my voice wherewith I have cried unto Thee.

Have mercy upon me, and hear me.

Then let the Psalm Miserere *follow without note.*

HAVE mercy upon me, O God!: according to thy great mercy.

And according to the multitude of thy compassions: blot out mine iniquity.

Wash me throughly from mine iniquity: and cleanse me from my sin.

For I acknowledge mine iniquity: and my sin is ever before me.

Against Thee only have I sinned and done evil before Thee: that Thou mayest be justified in thy sayings, and overcome when Thou art judged.

For behold I was conceived in iniquities: and in sin hath my mother conceived me.

But lo! Thou hast loved truth: the uncertain and hidden things of thy wisdom hast Thou manifested to me.

Thou shalt sprinkle me with hyssop and I shall be cleansed: Thou shalt wash me and I shall be made whiter than snow.

To my hearing Thou shalt give joy and gladness: and the bones which are humbled shall rejoice.

Turn thy face away from my sins: and blot out all my misdeeds.

Create in me a clean heart, O God!: and renew a right spirit within me.

Cast me not away from thy face: and take not Thy Holy Spirit from me.

Restore to me the joy of thy salvation: and stablish me with Thy Chief Spirit.

I will teach the wicked thy ways: and the impious shall be converted unto Thee.

Deliver me from blood-guiltiness, O God! The God of my salvation: and my tongue shall rejoice in thy righteousness.

O Lord! Thou shalt open my lips: and my mouth shall shew forth thy praise.

For if Thou hadst desired sacrifice I would have given it: but Thou wilt not be delighted with burnt-offerings.

The sacrifice of God is a troubled spirit: a contrite and humbled heart, O God! shalt Thou not despise.

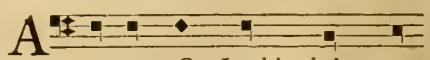
Do kindly, O Lord! in thy good pleasure unto Syon: that the walls of Jerusalem may be built.

Then shalt Thou accept the sacrifice of righteousness, oblations, and burnt-offerings: then shall they lay young bullocks upon thine altar.

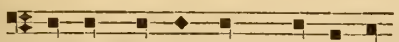
Glory be to The Father, and to The Son: and to The Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

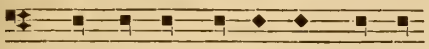
Let the whole of this Psalm be said with Gloria *and* Sicut erat *without note. And then let every thing be done kneeling prostrate, from the beginning of the first* Lord have mercy *until after the* Orison, *and the* Confession, *and the* Misereatur, *and the Absolution, so as nevertheless that immediately after the Psalm, the Priest stand up alone and say the following*



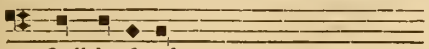
[p] *Compline X., et seq.*



O Lord God of Hoſts! convert us.



Shew us thy countenance, and we

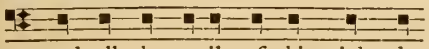


ſhall be ſaved.

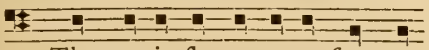
O Lord! hear my prayer.
And let my crying come unto Thee.
The Lord be with you.
And with thy ſpirit.

Let us pray.

ENLIGHTEN our darkneſs, we beſeech Thee, O Lord God!

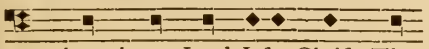


and all the perils of this night do

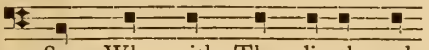


Thou graciouſly turn away from us,

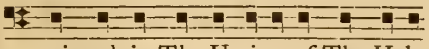
[Save us, O Almighty God! and grant us thy perpetual light,][q]



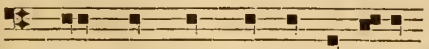
through our Lord Jeſus Chriſt, Thy



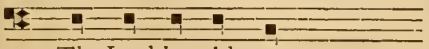
Son, Who with Thee liveth and



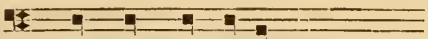
reigneth in The U-ni-ty of The Holy



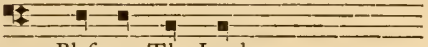
Ghoſt, God, world without end. Amen.



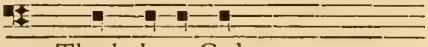
The Lord be with you.



And with thy ſpirit.



Bleſs we The Lord.



Thanks be to God.

℣ *The aforeſaid Oriſon, with the Chapter* Thou, O Lord! *and the Verſe* Preſerve us *are ſaid at Compline throughout the whole year, except from Thurſday in The Supper of The Lord to the Octave of Eaſter.*

℣ *The Oriſons at the Hours, viz.: Prime, Terce, Sext, None, and Compline, are ſaid and finiſhed in one tone throughout the year, except from Thurſday in The Supper of The Lord to the Vigil of Eaſter, and except in The Day of Souls.*

℣ *Every day throughout the year, after Compline for the day and after Matins for the day, (i. e. Lauds,) [except in Double Feaſts, and throughout the Octave of Corpus Chriſti, and of The Viſitation, Aſſumption, and Nativity, of The Bleſſed Mary, and of The Dedication of The Church, and of The Name of Jeſus, and in The Day of Souls, and in the Vigil of The Nativity of The Lord, and from thence to the Firſt Sunday after the Octave of The Epiphany,] is ſaid for the Peace of The Church, without note, the following.*[r]

Ad Te levavi. PSALM CXXII.

UNTO Thee have I lifted up mine eyes: O Thou that dwelleſt in the Heavens

Behold as the eyes of ſervants: look unto the hand of their maſters,

[q] *Hereford Breviary.*

[r] *From the Rubrics for the Proper of the Time in Advent; Breviar: ad us: Sar. ed: Chevallon, Paris,* 1531. *Morin, Rouen, no date.*

And as the eyes of a maiden unto the hands of her miſtreſs: even ſo our eyes unto The Lord our God, until He have mercy upon us.

Have mercy upon us, O Lord! have mercy upon us: for we are greatly filled with contempt.

Our ſoul is greatly filled with the ſcorning of the wealthy: and with the deſpiteſulneſs of the proud.

Glory be to The Father.

As it was in the beginning.

The Pſalm being finiſhed, then follows,—

Lord, have mercy.
Chriſt, have mercy.
Lord, have mercy.

OUR FATHER *(ſecretly).*

[*Then let the Prieſt ſay aloud, but without note*]

And lead us not into temptation.

[*The Choir replying*]

But deliver us from evil.

Arife, O Lord! and help us. And deliver us for Thy Name's ſake.

O Lord God of Hoſts! convert us. And ſhew us thy countenance, and we ſhall be ſaved.

O Lord! hear my prayer. And let my crying come unto Thee.

The Lord be with you.
And with thy ſpirit.

[*Then let the Prieſt ſay aloud but without note*]

Let us pray.

O LORD, favourably receive the prayers of thy Church; that, being delivered from all adverſity and error, it may ſerve Thee in ſafety and freedom; and grant us thy peace in our time, through our Lord Jeſus Chriſt, Thy Son, Who with Thee liveth and reigneth in the Unity of The Holy Ghoſt, God, world without end. Amen.

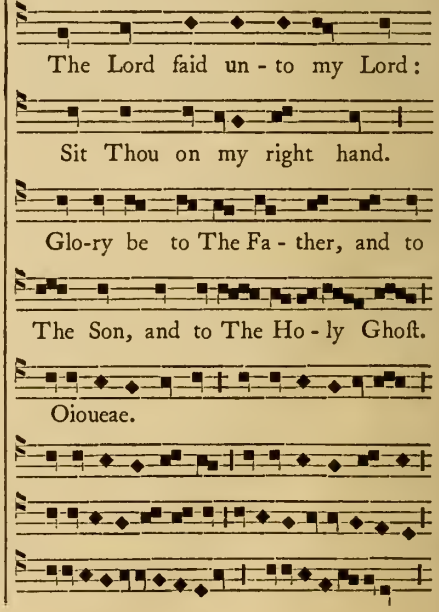
After Compline is ſaid this Prayer only

May the ſouls of the faithful, through the mercy of God, reſt in peace. Amen.

The Lord be with you.
And with thy ſpirit.
Bleſs we The Lord.
Thanks be to God.

This being concluded, let the Prieſts and all the Clerks riſe from their proſtrate poſture, kiſſing the Forms.[s]

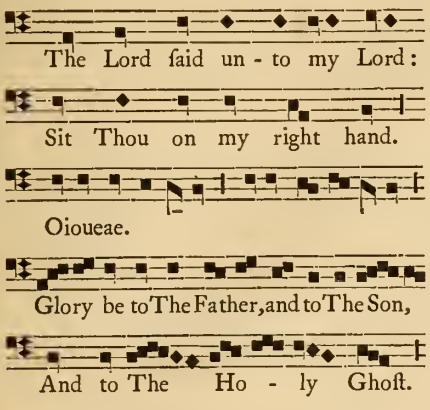
¶ *The* INTONATION OF THE PSALMS *in the* FIRST TONE *is thus:*—[t]



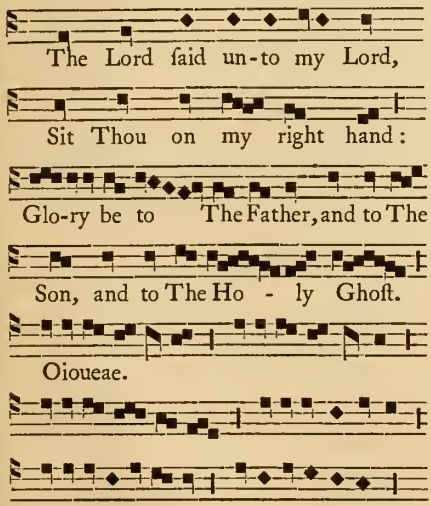
[s] *Theſe Petitions are repeated at every Compline except X., XI., XII., and XIII.*

[t] *From the Arundel and Arlyngham MSS.*

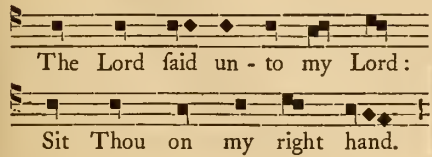
¶ *The Second Tone.*

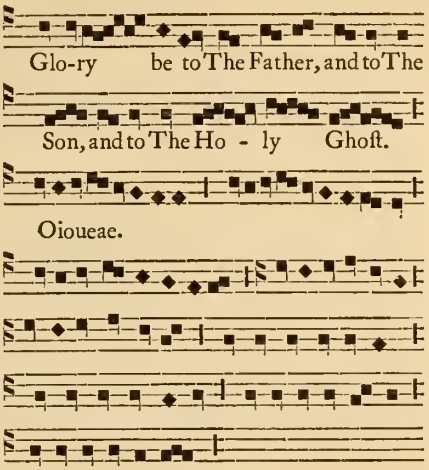


¶ *The Third Tone.*

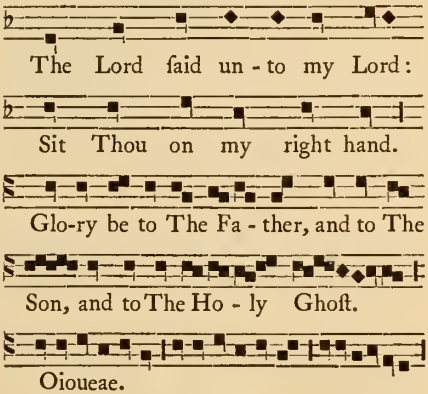


¶ *The Fourth Tone.*

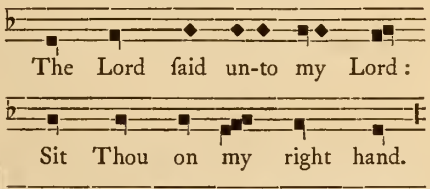


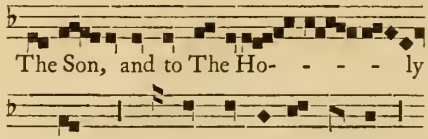


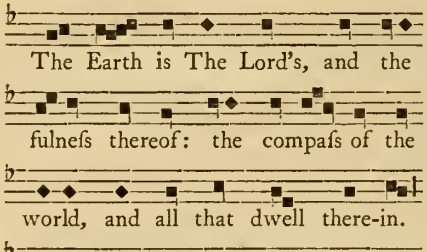
¶ *The Fifth Tone.*



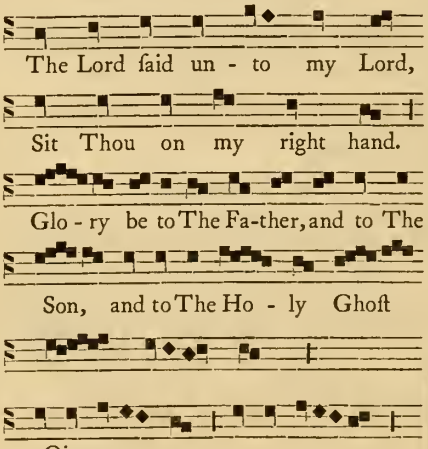
¶ *The Sixth Tone.*

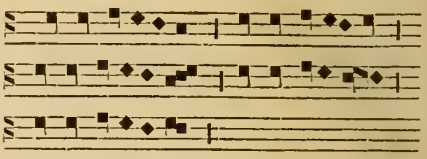




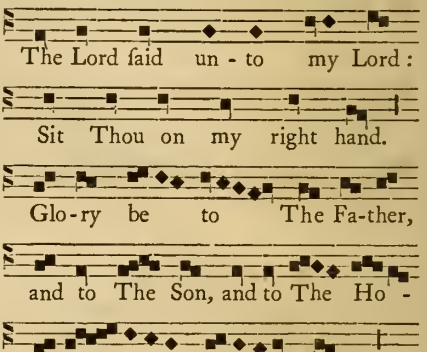


ℂ *The Seventh Tone.*

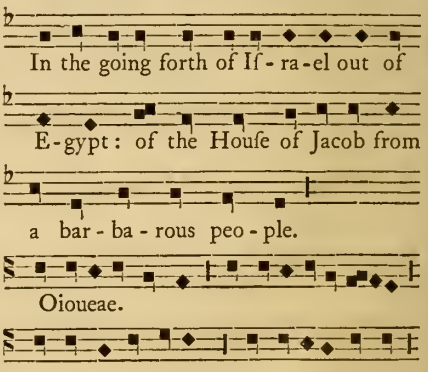




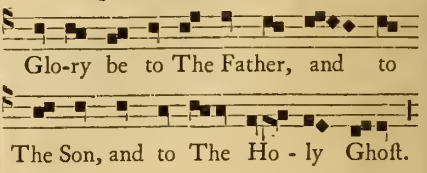
ℂ *The Eighth Tone.*



The Fifth difference of the Eighth Tone.



ℂ *On S. Andrew's Day.*



¶ THE COLLECTS OR ORISONS

FOR THE SUNDAYS AND PRINCIPAL SEASONS THROUGHOUT THE YEAR.

¶ *The FIRST SUNDAY in ADVENT.*

RAISE up, we beſeech Thee, O Lord! thy power, and come: that from the perils of our ſins, which threaten us, we, through thy protection, may be refcued, by thy deliverance may be faved, Who liveſt and reigneſt with God The Father, in the Unity of The Holy Ghoſt, God, world without end. Amen.

The Second Sunday in Advent.

STIR up, O Lord! our hearts, to make ready the ways of Thy Only Begotten: ſo that by His Coming we may be enabled to ſerve Thee with pure minds, Who with Thee liveth and reigneth in the Unity of The Holy Ghoſt, God, world without end. Amen.

The Third Sunday in Advent.

O LORD! we beſeech Thee lend thine ear to our prayers: and enlighten the darkneſs of our minds by the grace of thy viſitation; Who liveſt and reigneſt.

[*Friday in the Third Week in Advent, at Lauds.*

GRANT, we beſeech Thee, Almighty God, that the coming Solemnity of our Redemption may both afford us ſuccour in this preſent life, and beſtow on us the rewards of eternal bleſſedneſs, through The Same our Lord Jeſus Chriſt, Who with Thee.]

The Fourth Sunday in Advent.

RAISE up, we beſeech Thee, O Lord! thy power, and come, and with great might ſuccour us: that through the help of thy grace, what our ſins do hinder the favour of thy loving-kindneſs may haſten, Who liveſt and reigneſt.

¶ *In the VIGIL of THE NATIVITY, at MATINS and VESPERS.*

O GOD! who makeſt us year by year to rejoice in the expectation of our Redemption: Grant that Thy Only Begotten, whom we joyfully receive as our Redeemer, we may alſo without fear behold coming as our Judge, our Lord Jeſus Chriſt, Thy Son, Who with Thee liveth and reigneth, in the Unity of The Holy Ghoſt, God, world without end. Amen.

In the DAY of THE NATIVITY.

GRANT, we beſeech Thee, Almighty God: that the new birth of Thy Only Begotten through the fleſh, may deliver us whom the ancient ſervitude detaineth under the yoke of ſin, Who with Thee liveth and reigneth.

In the Sunday within the Octave.

ALMIGHTY and Everlaſting God, direct our actions according to thy good pleaſure: ſo that in The Name of Thy Beloved Son we may be enabled to abound in good works, Who with Thee liveth and reigneth.

In the OCTAVE of THE NATIVITY, The DAY of THE CIRCUMCISION.

GOD, who permitteſt us to celebrate the Octave of The Saviour Who was born for us; cauſe us, we beſeech Thee, to be ſtrengthened by His everlaſting Divinity, through whoſe converſe with the fleſh we were reſtored, Who with Thee liveth and reigneth.

In the VIGIL of THE EPIPHANY.

O LORD! we beseech Thee, let the brightness of the coming Festival enlighten our hearts: so that we may be enabled to be quit of the darkness of this world, and may attain to the land of eternal clarity, through The Same our Lord Jesus Christ, Who with Thee.

In THE EPIPHANY, and the SUNDAY within the OCTAVE.

GOD, Who as on this day, by the leading of a Star, didst manifest Thy Only Begotten to the Gentiles: mercifully grant that we, Who have known Thee now by faith, may at length be brought even to behold the beauty of Thy Majesty, through The Same our Lord Jesus Christ Thy Son, Who with Thee liveth and reigneth in the Unity of The Holy Ghost, God, world without end. Amen.

In the Octave of The Epiphany.

GOD, whose Only Begotten hath appeared in the substance of our flesh: grant, we beseech Thee, that by Him, Whom we confess to have been like unto us outwardly, we may desire to be reformed inwardly, through our Lord, Jesus Christ, Thy Son, Who with Thee liveth and reigneth.

In the First Sunday after the Octave of The Epiphany.

O LORD! we beseech of thy celestial goodness, to fulfil the desires of thy suppliant people: that they may both perceive what things ought to be done, and may have power to perform what they have perceived, through our Lord Jesus Christ Thy Son, Who with Thee.

In the Second Sunday after the Octave of The Epiphany.

ALMIGHTY and Everlasting God, Who dost govern things in Heaven, as well as those that are on Earth: mercifully hearken to the supplications of thy people, and grant us thy peace in our times, through our Lord Jesus Christ.

In the Third Sunday after the Octave of The Epiphany.

ALMIGHTY and Everlasting God, graciously look upon our infirmities; and stretch forth the right hand of Thy Majesty to protect us, through Our Lord Jesus Christ Thy Son, Who.

In the Fourth Sunday after the Octave of The Epiphany.

O God! Who knowest us to be set amidst such great dangers, that by reason of human frailty we cannot continue upright: grant to us health of mind and of body, that so those things which for our sins we suffer, by thy help we may overcome, through Christ our Lord. Amen.

In the Fifth Sunday after the Octave of The Epiphany.

O LORD! we beseech Thee, with thy continual kindness keep thy family: and because it leaneth only on the hope of thy heavenly grace, may it ever be defended by thy protection, through Our Lord.

In SUNDAY in SEPTUAGESIMA.

O LORD! we beseech Thee favourably hearken to the prayers of thy people: that we, who are justly afflicted for our sins, through the Glory of Thy Name may mercifully be delivered, through our Lord.

In Sunday in Sexagesima.

O LORD! Who seest that we put not trust in any of our doings: mercifully grant that by the protection of The Teacher of the Gentiles, we may be defended against all adversities, through our Lord.

In Sunday in Quinquagesima.

O LORD! we beseech Thee favourably hearken to our petitions: and being absolved from the chains of our sins, keep us from all adversity, through our Lord.

℣ *In WEDNESDAY THE HEAD OF THE FAST.*

GRANT, we beseech Thee, O Lord, to thy faithful people: that they may undertake with suitable piety the reverend solemnities of The Fast, and also perform them in peace and devotion, through our Lord.

HEARKEN, we beseech Thee, O Lord! to the prayers of thy suppliants, and spare the sins of those who confess unto Thee: so that of thy goodness Thou mayst bestow upon us pardon as well as peace, through our Lord.

[*In Thursday in Quadragesima.*

O GOD! Who art offended by guilt, but appeased by penitence: graciously regard the prayers of thy suppliant people, and avert from us the scourges of thy wrath, which for our sins we deserve, through our Lord.]

[*In Saturday in Quadragesima.*

BE present, O Lord! with our supplications: and grant that this solemn Fast, which hath been healthfully appointed for the cure of our souls and bodies, we may celebrate with a devout service, through our Lord.]

In the FIRST SUNDAY in QUADRAGESIMA.

O GOD! Who purifiest thy Church by the yearly observance of Lent: grant to thy family, that what it strives to obtain from Thee by abstinence, the same it may perform in good works, through our Lord.

[*In Monday in the First Week.*

ABSOLVE us, we beseech Thee, O Lord! from the chains of all our offences: and whatever on their account we deserve, do Thou mercifully turn away from us, through our Lord.]

[*In Wednesday in the First Week.*

O LORD! we beseech Thee, enlighten our hearts with the light of thy clarity: that we may have power to perceive what things ought to be done, and may be enabled to do those which are right, through our Lord.]

[*In Friday in the First Week.*

O LORD! be favourable unto thy people: and whom Thou makest to be devoted to Thee, do Thou in pity cherish with thy kind help, through our Lord.]

The Second Sunday in Quadragesima.

O GOD! Who seest that we are destitute of all strength, keep us both inwardly and outwardly: that we may be defended from all adversities in the body, and cleansed from all evil thoughts in the soul, through our Lord.

[*In Tuesday in the Second Week.*

O LORD! we beseech Thee, be favourable to our supplications, and heal the diseases of our souls: so that having received remission of sin, we may rejoice in the hope of thy benediction, through our Lord.]

[*In Wednesday in the Second Week.*

O GOD! The restorer and lover of innocence, direct unto Thyself the hearts of thy servants: that having received the fervours of thy Spirit, they may be found both stable in faith and fruitful in works, through our Lord.]

The Third Sunday in Quadragesima.

WE beseech Thee, Almighty God, look upon the vows of thy humble servants, and stretch forth the right hand of Thy Majesty for our defence, through our Lord.

[*In Wednesday in the Third Week.*

GRANT, we beseech Thee, Almighty God! that we who seek the grace of thy protection, delivered from all evils, may serve Thee with a quiet mind, through our Lord.]

[*In Friday in the Third Week.*

O LORD! we beseech Thee, accompany, with thy kind favour, our Fasts: so that as we abstain from food in the body, so we may also fast from vices in the soul, through our Lord.]

The Fourth Sunday in Quadragesima.

GRANT, we beseech Thee, Almighty God, that we who are afflicted according to the desert of our actions, by the grace of thy consolation may be relieved, through our Lord.

[*In Wednesday in the Fourth Week.*

LET the ears of thy mercy, O Lord, be open to the prayers of thy suppliant people: and that Thou mayest grant what they desire to their petitions, make them to ask such things as please Thee, through our Lord.]

[*In Thursday in the Fourth Week.*

GRANT, we beseech Thee, Almighty God, that us, whom prayer and fasting doth chasten, holy devotion may make glad: so that, earthly passions being assuaged, we may the more easily attain unto things heavenly, through our Lord.]

¶ *In SUNDAY in THE PASSION of THE LORD.*

WE beseech Thee, Almighty God, graciously look upon thy family; that through thy bounty it may be guided in body, and by thy keeping be preserved in mind, through our Lord.

[*In Monday in The Passion.*

GIVE, we beseech Thee, O Lord! unto thy people, the spirit of truth and peace: that they may know Thee with an entire mind, and with pious devotion practise those things which are pleasing unto Thee, through our Lord.]

[*In Wednesday in The Passion.*

O GOD of pity! enlighten the hearts of thy faithful ones by sanctifying this Fast: and to thy suppliants, to whom Thou dost grant devout affections, of thy kindness afford a gracious hearing, through our Lord.]

[*In Friday in The Passion.*

O LORD, we beseech Thee, of thy goodness pour into our hearts the help of thy grace: so that restraining our

sins by voluntary chastisement, we may rather be afflicted for a time, than given over to eternal punishments, through our Lord.]

[*In Saturday in the Passion.*

O LORD! we beseech Thee, may thy people, sanctified by the fervour of pious devotion, obtain favour with Thee: so that instructed in holy doings, as they become more acceptable to thy divine Majesty, so they may be enriched by thy choicest gifts, through our Lord.]

¶ *In SUNDAY in the PALM BRANCHES.*

ALMIGHTY and Everlasting God! Who didst cause our Saviour to take upon Him flesh and to endure The Cross as an example of humility for mankind to imitate: mercifully grant, that we may be enabled to give example of his patience, and of our fellowship with His Resurrection, through The Same our Lord Jesus Christ, Who with Thee.

[*In Wednesday in Holy Week.*

GRANT, we beseech Thee, Almighty God, that we who for our errors are continually afflicted, may by The Passion of Thy Only Begotten Son be delivered, Who with Thee.]

In Wednesday at Vespers, and on Thursday in The Supper of The Lord, and in Friday the Day of Preparation.

REGARD, we beseech Thee, O Lord! this thy family, for which our Lord Jesus Christ was content to be given up into the hands of injurious men, and to undergo the pain of The Cross, Who with Thee.

¶ *In THE HOLY DAY of EASTER.*

O GOD, Who hast willed that for our sakes Thy Son should undergo the suffering of The Cross, that Thou mightest expel from us the power of the enemy: grant to us, thy servants, that we may evermore live in the joys of His Resurrection, through The Same our Lord Jesus Christ, Who with Thee.

At LAUDS.

O GOD! Who, as on this day, through thine Only Begotten having overcome Death, hast opened unto us the Gate of Eternity; do Thou moreover make effectual by thy help, the prayers which by thy prevenient grace Thou dost inspire, through The Same our Lord.

At VESPERS.

GRANT, we beseech Thee, Almighty God! that we, who celebrate the solemnities of The Lord's Resurrection, by the invocation of Thy Spirit may rise again from the death of the soul, through The Same our Lord.

In MONDAY in EASTER WEEK.

GOD, Who in the Paschal Solemnities hast bestowed healing on the world: we beseech Thee accompany thy people with thy celestial gift: that they may be enabled to obtain perfect liberty, and go forward unto everlasting life, through our Lord.

In TUESDAY in EASTER WEEK.

GOD, Who dost ever multiply thy Church by new offspring, grant unto thy servants, that in their life they may hold fast that Sacrament which by faith they have received, through our Lord.

In WEDNESDAY in EASTER WEEK.

GOD, Who dost gladden us with the annual solemnity of The Lord's Resurrection: mercifully grant that, through the temporal feasts which we celebrate, we may be enabled to attain to eternal joys, through The Same our Lord Jesus Christ, Who.

In THURSDAY in EASTER WEEK.

GOD, Who hast united together the diversity of the Gentiles in the Confession of Thy Name: grant to us, born again in the Fount of Baptism, that there may be one Faith in our souls and piety in our actions, through our Lord.

In FRIDAY in EASTER WEEK.

GOD, through Whom both Redemption cometh and adoption is bestowed upon us, look upon the works of thy mercy; so that on us, who are born again in Christ, an eternal inheritance and also true liberty may be bestowed, through our Lord.

In the SUNDAY in the OCTAVE of EASTER.

GRANT, we beseech Thee, Almighty God: that we, who have completed the Festal solemnities of Easter, may, through thy bounty, hold them fast in our lives and behaviour, through our Lord.

In the Second Sunday after Easter.

GOD, Who by the humiliation of Thy Son, hast raised up the prostrate world: grant unto thy faithful ones perpetual gladness, that those whom Thou hast rescued from the danger of everlasting death, Thou mayest make partakers of eternal joys, through The Same our Lord.

In the Third Sunday after Easter.

O GOD! Who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness: grant unto all that are accounted of the Christian profession that they may eschew those things which are contrary to this name, and follow all such things as are agreeable to the same, through our Lord.

In the Fourth Sunday after Easter.

O GOD! Who makest the minds of the faithful to be of one will: grant unto thy people to love that which Thou dost command, and to desire that which Thou dost promise, that so among the changes of this world our hearts may there be fixed where true joys are to be found, through our Lord.

In the Fifth Sunday after Easter.

O GOD! from whom all good things do proceed, grant unto thy suppliants that by thy inspiration we may think those things that be right, and by thy governance may perform the same, through our Lord.

In the VIGIL of THE ASCENSION.

GRANT, we beseech Thee, Almighty God, that the desire of our minds may there be ever fixed where Thy Only Begotten Son, our Lord, the glorious Author of the coming Solemnity hath entered in: and may in conversation attain that end to which it hasteneth by faith, through The Same our Lord.

℣ *In the DAY of THE ASCENSION, and in the SUNDAY within the OCTAVE.*

GRANT, we beseech Thee, Almighty God, that we, who believe Thy Only Begotten Son as on this day to have ascended into The Heavens, may ourselves also in spirit dwell in the celestial Mansions, through The Same our Lord.

In SATURDAY in the VIGIL of PENTECOST.

GRANT, we beseech Thee, Almighty God, that the radiance of Thy Brightness may shine forth upon us: and that the light of Thy Light, by the illumination of The Holy Spirit, may confirm the hearts of all such as are born anew by thy grace, through our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the Unity of The Same Spirit.

In the DAY of PENTECOST.

GOD, Who as on this day didst teach the hearts of thy faithful people by the illumination of Thy Holy Spirit: grant to us by The Same Spirit to have right wisdom, and evermore to rejoice in His consolation, through our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the Unity of The Same Spirit.

[*In the Monday after Pentecost.*

O GOD, Who didst give Thy Holy Spirit to thine Apostles, grant to thy people the performance of their petitions: so that on them to whom Thou hast given faith, Thou mayest also bestow peace, through our Lord. In the Unity of The Same.

In the Tuesday after Pentecost.

WE beseech Thee, O Lord, let the virtue of Thy Holy Spirit ever be with us, both to amend and purge our hearts, and also to defend us against all adversities, through our Lord. In the Unity of The Same.]

[*In the Wednesday after Pentecost.*

O LORD, we beseech Thee, let The Comforter, Who proceedeth from Thee, enlighten our minds and lead us, as Thy Son hath promised, into all truth, Who with Thee liveth and reigneth in the Unity of The Same Spirit.]

In the FEAST of THE HOLY TRINITY.

LMIGHTY and Everlasting God, Who hast given unto us, thy servants, in the confession of a true Faith to acknowledge the Glory of The Eternal Trinity, and in the Power of The Majesty to worship The Unity: we beseech Thee, that by our steadfastness in the same Faith we may ever be defended from all adversities, Who liveth and reigneth God, world without end. Amen.

In the FEAST of CORPUS CHRISTI.

GOD! Who unto us in this wondrous Sacrament hast left the Memorial of Thy Passion: grant to us, we beseech Thee, so to revere the Sacred Mysteries of Thy Body and Blood, that we may evermore perceive in ourselves the fruit of Thy Redemption, Who livest and reignest with God The Father, in the Unity of The Holy Ghost, God, world without end. Amen.

In the First Sunday after Trinity.

O GOD! the strength of all such as put their trust in Thee, graciously assist our supplications; and because without Thee the infirmity of our mortal nature can do nothing, grant us the help of thy grace, that in fulfilling thy commandments we may please Thee both in will and deed, through our Lord Jesus Christ.

In the Second Sunday after Trinity.

O LORD! make us to have a perpetual fear as well as love of thy Holy Name: because Thou dost never leave destitute of thy governance them whom Thou dost nurture in the steadfastness of thy love, through our Lord.

In the Third Sunday after Trinity.

O LORD! we beseech Thee favourably hearken to our entreaties: and to them whom Thou dost endue with the grace of supplication, grant the help of thy defence, through our Lord.

In the Fourth Sunday after Trinity.

O GOD! the protector of all that trust in Thee, without whom nothing is strong, nothing is holy: multiply upon us thy mercy, that Thou being our Ruler and Guide, we may so pass through temporal good things as not to lose those which are eternal, through our Lord.

In the Fifth Sunday after Trinity.

GRANT to us, O Lord! we beseech Thee: that both the course of this world may be peaceably ordered for us by thy governance, and thy Church may also rejoice in tranquil devotion, through our Lord.

In the Sixth Sunday after Trinity.

O GOD! Who hast prepared for them that love Thee the good things which are invisible: pour into our hearts the affection of thy love: that loving Thee in all things and above all things, we may obtain thy promises, which exceed all our desires, through our Lord.

In the Seventh Sunday after Trinity.

O GOD of Virtues! of whom is all that is most excellent: graft in our breasts the love of Thy Name, and grant us increase of religion: so that Thou mayest nurture those things which be good, and by the care of thy loving-kindness, preserve what are nurtured, through our Lord.

In the Eighth Sunday after Trinity.

O GOD! whose providence in disposing is never deceived: we thy suppliants intreat Thee, to put away from us all hurtful things, and to grant all things which may be profitable for us, through our Lord.

In the Ninth Sunday after Trinity.

O LORD! we beseech Thee ever graciously bestow upon us the Spirit to think those things which be rightful, and to perform the same: that we who cannot exist without Thee may be enabled to live in accordance with Thee, through our Lord.

In the Tenth Sunday after Trinity.

LET the ears of thy mercy, O Lord! be open to the prayers of thy suppliant people; and that Thou mayest grant what they desire to their petitions, make them to ask such things as please Thee, through our Lord.

In the Eleventh Sunday after Trinity.

O GOD! Who declarest thy Almighty power most chiefly in sparing and shewing pity, multiply upon us thy grace; that so, running after thy promises, Thou mayest make us partakers of thy heavenly blessing, through our Lord.

In the Twelfth Sunday after Trinity.

ALMIGHTY and everlasting God! Who in the abundance of thy goodness dost exceed the deserts as well as desires of thy suppliants, pour forth upon us thy mercy; that Thou mayest forgive those things whereof our conscience is afraid, and add unto us those things which our prayer dareth not to ask, through our Lord.

In the Thirteenth Sunday after Trinity.

ALMIGHTY and merciful God! of whose gift it cometh that thy faithful people do unto Thee worthy and laudable service: grant to us, we beseech Thee, that we may run without stumbling to the obtaining of thy promises, through our Lord.

In the Fourteenth Sunday after Trinity.

ALMIGHTY and Everlasting God! grant unto us increase of Faith, Hope, and Charity: and that we may be able to obtain thy promises, make us to love that which Thou dost command, through our Lord.

In the Fifteenth Sunday after Trinity.

KEEP, we beseech Thee, O Lord! thy Church with thy continual favour; and because without Thee the mortal nature of man falleth, may it ever by thy help be delivered from all things hurtful, and guided to all things profitable to salvation, through our Lord.

In the Sixteenth Sunday after Trinity.

O LORD! may thy continual pity cleanse and defend thy Church, and because it cannot stand in safety without Thee, may it ever be governed by thy gifts, through our Lord.

In the Seventeenth Sunday after Trinity.

MAY thy grace, we beseech Thee, ever prevent and follow us: and make us continually to be intent upon good works, through our Lord.

In the Eighteenth Sunday after Trinity.

O LORD! we beseech Thee grant to thy people to avoid the pollutions of the Devil: and with pure minds to follow Thee, The Only God, through our Lord.

In the Nineteenth Sunday after Trinity.

O LORD! forasmuch as without Thee we are not able to please Thee: let the operation of thy compassion we beseech Thee, direct our hearts, through our Lord.

In the Twentieth Sunday after Trinity.

ALMIGHTY and merciful God! of thy goodness keep from us all kind of adversity: that we being ready in soul as well as body, may with free minds accomplish those things which are of Thee, through our Lord.

In the Twenty-first Sunday after Trinity.

O LORD! we beseech Thee bestow upon thy faithful people pardon, and of thy forgiveness, peace: that they may be cleansed from all their offences, and likewise serve Thee with quiet minds, through our Lord.

In the Twenty-second Sunday after Trinity.

KEEP, we beseech Thee, O Lord! thy family with thy continual goodness; that by thy protection it may be free from all adversities, and in well-doing may be devoted to Thy Name, through our Lord.

In the Twenty-third Sunday after Trinity.

O GOD! our refuge and strength, Who art Thyself The Author of piety, be present with the pious prayers of Thy Church, and grant that what we seek faithfully we may obtain effectually, through our Lord.

In the Twenty-fourth Sunday after Trinity.

ABSOLVE, we beseech Thee, O Lord! the offences of thy people: and by thy kindness may we be delivered from the snares of the sins, which through our frailty we have committed, through our Lord.

In the Twenty-fifth Sunday after Trinity.

STIR up, we beseech Thee, O Lord! the wills of thy faithful people: that they more zealously performing the fruit of divine works, may of thy goodness receive greater remedies for their sins, through our Lord Jesus Christ Thy Son, Who with Thee liveth and reigneth in the Unity of The Holy Ghost, God, world without end. Amen.

¶ THE SEVEN PENITENTIAL PSALMS.

[*The* PENITENTIAL PSALMS, *(as appears from the Manual and Proceſſional), with the Antiphon* Ne reminiſcaris Domine Remember not, O Lord! *followed by Petitions, Oriſons, and The Litany, (as in the Firſt Monday in Quadrageſima), were among the Offices of Monday in Rogations, at the end of the Proceſſion after None and before the Maſs, when all was to be ſaid without note. So the Seven Penitential Pſalms were ſaid after the Sermon, if there was one, which followed Sext on Aſh-Wedneſday or The Head of the Faſt.* [*the Clerks proſtrating themſelves in the Choir, but the Prieſt of greater dignity in a red ſilk Cope, the other Miniſters of the Altar clothed in Albs, who ſaid them at the ſtep of the Altar with proſtration, with* Gloria Patri *and the Antiphon* Remember not *all without note.*]

They were alſo with the ſame Antiphon in the office of Thurſday in The Supper of The Lord, after None, in the Reconciliation of Penitents, and before the Maſs. Alſo (as appears from the Proper of the Time) throughout the whole of Quadrageſima, whenever it was the ordinary Week-day Service, at each of the Hours, (except Sext) in the Petitions after Miſerere *was ſaid one of the Seven Penitential Pſalms in its order, viz.: at Lauds, Pſalm VI.; at Prime, Pſalm XXXI.; at Terce, Pſalm XXXVII.; at None, Pſalm CI.; at Veſpers, Pſalm CXXIX.; at Compline, Pſalm CXLII. But at Sext, in order that Pſalm L. ſhould not immediately follow itſelf, after that Pſalm was immediately ſaid Pſalm LXVI.* Deus Miſereatur God be merciful unto us. *If a Feſtival of* ix. *Leſſons intervened, then three only of the Seven were ſaid, and that after None.*]

PSALM IV.

[To the end in verſes, a Pſalm of David. In the Octave; a Penitential Pſalm for ſupplication.] Againſt Anger.

Domine, ne in furore.

O LORD! rebuke me not in thine indignation: neither chaſten me in thy diſpleaſure.

Have mercy upon me, O Lord! for I am weak: heal me, O Lord! for my bones are vexed.

My ſoul alſo is ſore troubled: but Thou, O Lord! how long?

Turn Thee, O Lord! and deliver my ſoul: O ſave me for thy mercy's ſake.

For in death there is no man who remembereth Thee: and in Hell who will give Thee thanks?

I am weary in my groaning: every night ſhall I waſh my bed: with my tears ſhall I water my couch.

Mine eye is vexed with fury: I have grown old among all mine enemies.

Away from me all ye that work vanity: for The Lord hath heard the voice of my weeping.

The Lord hath hearkened to my petition: The Lord hath received my prayer.

All mine enemies ſhall be aſhamed and ſore vexed: they ſhall be turned back and put to ſhame very ſpeedily.

Glory be to The Father, and to The Son: and to The Holy Ghoſt;

As it was in the beginning, is now and ever ſhall be: world without end. Amen.

[O Lord! hearer of all men, give ear to the ſuppliant voice of our weeping, and grant perpetual ſoundneſs to our infirmities; ſo that whilſt Thou doſt worthily receive the groans of our afflictions, Thou mayeſt comfort us by thy mercy, through Chriſt our Lord. Amen.]

Psalm XXXI. [Ps. xxxii. e. v.]

[To David himſelf. Underſtanding. A Pſalm of penitence, and inſtruction.] Againſt Pride.

Beati quorum.

BLESSED are they whoſe iniquities are forgiven: and whoſe ſins are covered.

Bleſſed is the man unto whom The Lord hath not imputed ſin: and in whoſe ſpirit there is no guile.

Becauſe I kept ſilence my bones grew old: while I cried out all the day long.

For thy hand is heavy upon me day and night: I turned myſelf in mine anguiſh, whilſt the thorn is faſtened.

I acknowledged my ſin unto Thee: and mine unrighteouſneſs have I not hid.

I ſaid, I will confeſs againſt myſelf mine unrighteouſneſs unto The Lord: and Thou forgaveſt the wickedneſs of my ſin.

For this every holy man ſhall pray unto Thee: in a ſeaſonable time.

But in the floods of great waters: they ſhall not come nigh unto Him.

Thou art my refuge from the tribulation which hath ſurrounded me: O Thou, my exultation! deliver me from them that compaſs me.

I will give thee underſtanding, and inſtruct thee in the way wherein thou ſhalt go: and I will fix upon thee mine eye.

Become not like to horſe and mule: which have no underſtanding.

With bit and bridle confine their mouths: who draw not nigh unto Thee.

Many are the ſcourges of the ſinner: but mercy ſhall embrace him that truſteth in The Lord.

Be glad, O ye righteous in The Lord, and rejoice: and glory all ye that are upright of heart.

Glory be to The Father.

As it was in the beginning.

[O Holy Lord! Who, forgiving iniquity, beſtoweſt benediction on them that confeſs Thee, give ear to the petitions of thy family who fall down before Thee: and breaking the ſting of ſin do Thou fulfil us with ſpiritual joy, through our Lord Jeſus Chriſt. Amen.]

Psalm XXXVII. [Ps. xxxviii. e. v.]

[A Pſalm of David, in remembrance of the Sabbath. A Penitential Pſalm for prayer.] Againſt Gluttony.

Domine, ne in furore.

O LORD! in thy wrath rebuke me not: neither in thine anger chaſten me.

For thine arrows are faſtened in me: and Thou haſt ſtrengthened thine hand upon me.

There is no health in my fleſh before the face of thy diſpleaſure: neither is there any peace to my bones before the face of my ſins.

For mine iniquities have gone over my head: and like a ſore burden they are preſſing heavily upon me.

My wounds have become putrid, and are corrupt: by reaſon of my fooliſhneſs.

I am become miſerable, and bowed down to the uttermoſt: I walked in ſadneſs all the day long.

For my loins are filled with illuſions: and there is no health in my fleſh.

I am afflicted and humbled exceedingly: I roared in the moaning of my heart.

Lord! before Thee is all my deſire: and my groaning is not hid from Thee.

My heart is troubled, my ſtrength hath failed me: and the very light of mine eyes is not with me.

My lovers and my neighbours: drew near againſt me and ſtood.

They alſo that were near me ſtood afar off: and they did violence that fought after my ſoul.

And they that fought evil to me ſpake vanities: and imagined deceits all the day long.

But I, like a deaf man, heard not: and like a dumb man opening not his mouth.

I became even as a man that heareth not: having no reproofs in his mouth.

In Thee, O Lord! have I put my truſt: Thou ſhalt hearken unto me, O Lord my God!

Becauſe I ſaid leſt at any time mine enemies rejoice over me: and when my feet are moved, they ſpake great things againſt me.

For I will declare mine iniquity: and I will think upon my ſin.

But mine enemies live and are ſtrengthened againſt me: and they are multiplied that have hated me wrongfully.

They alſo that reward evil for good detracted from me: becauſe I was following goodneſs.

Forſake me not, O Lord my God!: depart not from me.

Be intent unto my help: O Lord God of my ſalvation!

Glory be to The Father.

As it was in the beginning.

[O Lord! mighty Phyſician of the wounds and diſeaſes of mortals! beſtow thy health upon our infirmities; ſo that we, who pour out before Thee all our mourning and grief, may be enabled to overcome the aſſaults of the ſins which mock us, through our Lord Jeſus Chriſt. Amen.]

Psalm L. [Ps. li. e. v.]

Againſt Luxury.

Miſerere, mei Deus.

HAVE mercy upon me, O God!: according to thy great mercy.

[*See pp.* 121, 134, 164, 290.]

Psalm CI. [Ps. cii. e. v.]

[Prayer of the poor when he was in anxiety, and poured forth his prayer in the ſight of The Lord. A Penitential Pſalm for prayer.] Againſt Avarice.

Domine exaudi.

O LORD! hear my prayer: and let my crying come unto Thee.

Turn not away thy face from me: in what day ſoever I am in trouble incline thine ear unto me.

In what day ſoever I call upon Thee: O hear me ſpeedily!

For my days have vaniſhed like ſmoke: and my bones as it were a fire-brand are dried up.

I am ſmitten like graſs, and my heart is withered: for I forgot to eat my bread.

For the voice of my groaning: my bones cleaved to my fleſh.

I became like a pelican in the wilderneſs: I became as it were an owl that is in a dwelling.

I watched: and am even as it were a ſparrow, ſolitary upon the roof.

All the day long mine enemies reviled me: and they that praiſed me are ſworn together againſt me.

For I have eaten aſhes as it were bread: and I mingled my drink with weeping.

From before the face of thine indignation: for lifting me up Thou haſt caſt me down.

My days have fallen away like a ſhadow: and I am withered like the hay.

But Thou, O Lord! abideſt for ever: and thy remembrance from generation to generation.

Thou ariſing, O Lord, ſhalt have mercy

upon Syon: for it is time that Thou have mercy upon her; yea, the time is come.

For her ſtones have pleaſed thy ſervants: and they ſhall have pity on her land.

And the Gentiles ſhall fear Thy Name, O Lord!: and all the kings of the Earth Thy Glory.

For The Lord hath built up Syon: and He ſhall be ſeen in his Glory.

He hath had regard unto the prayer of the humble: and hath not deſpiſed their petition.

Let theſe things be written for another generation: and the people which ſhall be created ſhall praiſe The Lord.

For he hath looked forth from His lofty Sanctuary: The Lord from Heaven hath beheld the Earth.

That He might hear the moans of the bondmen: and looſe the children of them that are appointed unto death.

That they may declare in Syon The Name of The Lord: and his praiſe in Jeruſalem.

In the aſſembling of the people together: and the kings alſo to ſerve The Lord.

He anſwered him in the way of his might: declare unto me the fewneſs of my days.

Call me not away in the midſt of mine age: from generation to generation are thy years.

Thou, Lord! in the beginning haſt founded the Earth: and the Heavens are the works of thy hands.

They ſhall periſh, but Thou endureſt: they all ſhall wax old as doth a veſtment,

And as a garment ſhalt Thou change them, and they ſhall be changed: but Thou art the Very Same, and thy years ſhall not fail.

The children of thy ſervants ſhall dwell: and their ſeed ſhall be guided aright for ever.

Glory be to The Father.

As it was in the beginning.

[O Lord! Who heareſt prayer, give ear to the petitions of thy ſuppliants; ſo that we, who, taken captive by our ſins, are as it were withered like graſs, may be delivered by the regards of thy celeſtial mercy, through our Lord Jeſus Chriſt. Amen.]

Psalm CXXIX. [Ps. cxxx. e. v.]

[A Song of degrees. A penitential Pſalm for prayer.] Againſt Envy.

De profundis.

OUT of the depths I cried unto Thee, O Lord!: Lord! hear my voice.

O let thine ears be intent: unto the voice of my complaint.

If Thou, Lord, wilt mark iniquity: O Lord! who ſhall abide it?

For with Thee there is propitiation: and becauſe of thy law have I waited for Thee, O Lord!

My ſoul hath endured in his word: my ſoul hath truſted in The Lord.

From the morning watch, even to the night: let Iſrael truſt in The Lord.

For with The Lord is mercy: and with Him is plenteous redemption.

And He ſhall redeem Iſrael: from all his iniquities.

Glory be to The Father.

As it was in the beginning.

[Give ear, O Lord! we beſeech Thee, of thy goodneſs, to the prayers of thy ſuppliants, ſince with Thee is the propitiation for our ſins; and mark not our iniquities, but beſtow thy mercies upon us, through our Lord Jeſus Chriſt. Amen.]

Psalm CXLII. [Ps. cxliii. e. v.]

[A Pſalm of David when Abſalom, his ſon, purſued him. A Penitential Pſalm for prayer.] Againſt Sloth.

Domine exaudi.

O LORD! hear my prayer, give ear to my ſupplication: in thy truth hearken unto me, in thy righteouſneſs.

And enter not into judgment with thy ſervant: for in thy ſight ſhall no man living be juſtified.

For the enemy hath perſecuted my ſoul: he hath humbled my life in the duſt.

He hath laid me in the darkneſs as the men that have been long dead: and my ſpirit is anguiſhed within me, and my heart within me is troubled.

I remembered the ancient days; I muſed upon all thy works: I meditated on the doings of thy hands.

I ſtretched forth my hands unto Thee: my ſoul like a land without water unto Thee.

Hear me ſpeedily, O Lord!: for my ſpirit hath waxed faint.

Turn not away thy face from me: and I be like unto them that go down into the pit.

Make thy mercy heard of me betimes in the morning: for in Thee have I truſted.

Make known to me the way that I ſhould walk in: for unto Thee have I lifted up my ſoul, O Lord!

Deliver me from mine enemies, I have fled unto Thee: teach me to do thy will, for Thou art my God.

Let Thy Good Spirit lead me forth into the righteous land: for Thy Name's ſake, O Lord! Thou ſhalt quicken me in thine equity.

Thou ſhalt bring my ſoul out of trouble: and in thy mercy Thou wilt deſtroy all mine enemies.

Thou wilt cut off all them that vex my ſoul: for I am thy ſervant.

Glory be to The Father.

As it was in the beginning.

[O God! Who in the holy morning of Thy Reſurrection madeſt thy joy to be heard when returning from Hell, Thou didſt fill the Earth with gladneſs which Thou hadſt left in gloom: we beſeech the ineffable Majeſty of thy Power; that as Thou didſt cauſe the holy company of the Apoſtles to rejoice in thy riſing, ſo Thou wouldeſt vouchſafe to illumine this thy Church which with outſtretched hands doth beſeech Thee, with the radiance of thy celeſtial ſplendour, Who liveſt and reigneſt with The Father and The Holy Ghoſt, God, world without end. Amen.]

Antiphon.

REMEMBER not, O Lord! our offences, nor the offences of our forefathers, neither take Thou vengeance of our ſins.

It is not ſaid further when it is ſaid in the Choir.

Spare, O Lord! ſpare thy people whom Thou haſt redeemed with thy precious blood; be not angry with us for ever; and give not up thine heritage to perdition: be not forgetful of us for ever!

THE GREATER LITANY.

[*THE LITANY, preceded by the XV. Gradual Pſalms, viz., the CXIX. to the CXXXIII. incluſive,* [*CXX. to CXXXIV.* E. V.] *was ſaid for all the people of God, after Terce in the Week-days of Quadrageſima, i. e., from the Firſt Monday after the Firſt Sunday to Wedneſday before Eaſter incluſive, all without note.*[u] *But beſides this, on every Wedneſday and Friday in Quadrageſima, (i. e., from and after the Monday ſucceeding the Firſt Sunday, up to The Supper of The Lord, there was a Proceſſion after None and before The Maſs to one ſide Altar of the Church, (unleſs a Feaſt of* ix. *Leſſons intervened, which ſuperſeded it,) of the Prieſts and their Miniſters in Albs without The Croſs; and after ſaying the Petitions given in the Proper of The Time, in returning, Two Clerks of the Second Form, without changing their veſtments, ſaid THE LITANY, as far as* Holy Mary pray *before the Altar, and then proceeding, going round the Preſbytery, until it was finiſhed at the ſtep of the Choir, with note, as given below. On theſe occaſions, however, it was ſaid no further than* All ye Saints! pray *when*

[u] *From the Rubrics for Quadrageſima.*

the Prieſt, with his Miniſters, departed, and began the Maſs.

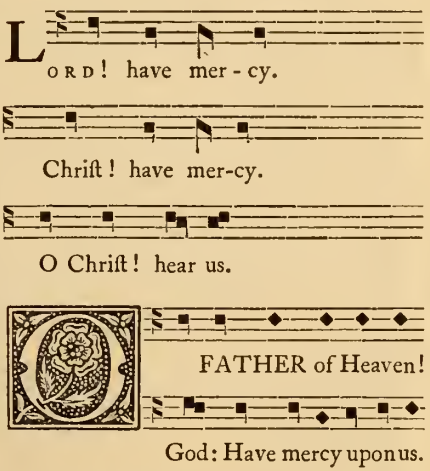
On Holy Saturday The Vigil of Eaſter, after None, and after the Benediction of the Wax, the officiating Prieſt ſtood at the Altar, and having kiſſed it, ſate down. His Two Miniſters remained ſtanding with two wax tapers on wands, at each corner of the Altar, until the Septiform Litany was finiſhed; the Leſſons were then read, and then the Septiform Litany proceeded, which was ſaid by ſeven Boys in ſurplices in the middle of the Choir. In the mean while the Prieſt put off his Chaſuble, and put on his red Cope, and ſtood before the Altar until the Litany was finiſhed. When that was ended the Quinqueform Litany was ſaid in like manner by five Deacons of the Second Form, in the midſt of the Choir, in Surplices, and when they came to Holy Mary! pray *the Proceſſion proceeded to the Fonts ("ad fontes"), for the benediction of them. In theſe two Litanies was not ſaid the Petitions* O Father of Heaven! *nor* O Son! Redeemer *nor* O Holy Spirit! *nor* Holy Trinity.

On Monday in Rogations, after None, the uſual Proceſſion took place from the Cathedral to ſome Church in the City; in the end of which, preceded by the Seven Penitential Pſalms, was ſaid the full Litany, with the Petitions and Oriſons, without note, unleſs it was a Feſtival, when it was otherwiſe. On Tueſday and Wedneſday in Rogations the ſame took place, except that the Litanies then uſed varied in the invocations and muſical notation, and were chanted.[v] *Beſides theſe, Litanies were chanted in proceſſion at other times: as for favourable weather, in time of peſtilence, for peace, in famine, or for other cauſes.*]

¶ *It is to be noted that on every Week-day throughout the whole of Quadrageſima the Litany is to be ſaid as on the Monday, up to the order of the Martyrs,* Be favourable unto us *and ſo on to the end. And whatever the Prieſt ſays of the Litany, let the Choir repeat the ſame fully and entirely up to the paſſage* That Thou wouldeſt grant us peace. *Then let the Choir reply* We beſeech Thee hear us *only: and in each caſe ſo reſpectively until* Son of God! we beſeech Thee hear us. *Then let the Choir reſpond the ſame; and ſo in each caſe reſpectively up to* [*the ſecond*] Lord, have mercy Chriſt have mercy Lord have mercy *as above.*

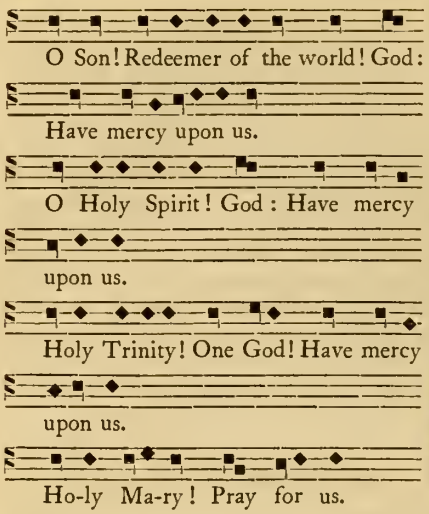
¶ *IN MONDAY, THE LITANY.*

[*If there be a Proceſſion after Maſs, let two Clerks of the Second Form, without changing their veſtments, ſay this Litany, and let them finiſh it on the Step of the Choir with its proper Chant.*[w]]



[v] *From the Proceſſionale ad uſum Sar. Valentin,* 1555.—*See alſo Arundel MS.,* 130.

[w] *The Muſical Notation and bracketed Rubrics are taken from the Arundel MS.,* 130, *Brit. Muſ.*—*See alſo the printed Sarum Proceſſionale,* 1555, *i. e., where a different Notation is found for the ſmaller and other Litanies.*



[*Here let the Proceſſion proceed, and let the aforeſaid Clerks follow, with all the orders, ſo many as may ſuffice, up to the pronouncing of this clauſe,* All ye holy Virgins.]

HOLY Mother of God	Pray for us.
Holy Virgin of virgins	Pray for us.
Holy Michael	Pray for us.
Holy Gabriel	Pray for us.
Holy Raphael	Pray for us.
All ye holy Angels and Archangels of God	Pray for us.
All ye holy orders of bleſſed Spirits	Pray for us.
Holy John Baptiſt	Pray for us.
All ye holy Patriarchs and Prophets	Pray for us.
Holy Peter	Pray for us.
Holy Paul	Pray for us.
Holy Andrew	Pray for us.
Holy John	Pray for us.
Holy James	Pray for us.
Holy Thomas	Pray for us.
Holy Philip	Pray for us.
Holy James	Pray for us.
Holy Matthew	Pray for us.
Holy Bartholomew	Pray for us.
Holy Simon	Pray for us.
Holy Thaddeus	Pray for us.
Holy Matthias	Pray for us.
Holy Barnabas	Pray for us.
Holy Mark	Pray for us.
Holy Luke	Pray for us.
All ye holy Apoſtles and Evangeliſts	Pray for us.
All ye holy diſciples of The Lord and Innocents	Pray for us.

So far is ſaid in every Litany.

In the Firſt Monday in Quadrageſima.

HOLY Stephen	Pray for us.
Holy Linus	Pray for us.
Holy Cletus	Pray for us.
Holy Clemens	Pray for us.
Holy Fabian	Pray for us.
Holy Sebaſtian	Pray for us.
Holy Coſma	Pray for us.
Holy Damian	Pray for us.
Holy Primus	Pray for us.
Holy Felicianus	Pray for us.
Holy Dionyſius, with thy companions	Pray for us.
Holy Victor, with thy companions	Pray for us.
All ye holy Martyrs	Pray for us.
Holy Sylveſter	Pray for us.
Holy Leo	Pray for us.
Holy Hierome	Pray for us.
Holy Auguſtine	Pray for us.
Holy Iſidore	Pray for us.
Holy Julian	Pray for us.
Holy Gildardus	Pray for us.
Holy Medardus	Pray for us.
Holy Albinus	Pray for us.
Holy Euſebius	Pray for us.
Holy Swithun	Pray for us.
Holy Birinus	Pray for us.
All ye holy Confeſſors	Pray for us.
All ye holy Monks and Hermits	Pray for us.
Holy Mary Magdelene	Pray for us.
Holy Mary of Egypt	Pray for us.
Holy Margaret	Pray for us.

Holy Scholaſtica Pray for us.
Holy Petronilla Pray for us.
Holy Genoveva Pray for us.
Holy Praxedis Pray for us.
Holy Soteris Pray for us.
Holy Priſca Pray for us.
Holy Thecla Pray for us.
Holy Afra Pray for us.
Holy Editha Pray for us.

All ye ho-ly Vir-gins, pray for us.

All ye Saints, pray for us.

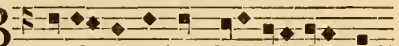
[*In the York Breviary the order and the form is thus, without diſtinction or Rubric.*

Holy Stephen, Linus, Cletus, Clemens, Cornelius, Cyprian, Sixtus, Thomas, Laurence, Vincent, Criſogomus, Fabian, Chriſtopher, George, Dionyſius with thy companions, Mauricius with thy companions, Euſtatius with thy companions, Blaſius, holy John and Paul, Coſmas and Damian, Marcellinus and Peter, holy Alban, Oſwald, Edmund, all ye holy Martyrs, holy Silveſter, Leo, Gregory, Ambroſe, Martin, Nicholas, Baſil, Germanus, Auguſtine, Paulinus, John, Wilfrid, Wilhelm, Cuthbert, Swithun, Sampſon, Edmund, Jerome, Edward, Leonard, Benedict, Eligius, Anthony, Hilarion, all holy Confeſſors, all ye holy Monks and Hermits, holy Anna, Mary Magdalene, Mary of Egypt, Pelagia, Felicitas, Perpetua, Agatha, Agnes, Cecilia, Lucia, Anaſtaſia, Sabina, Euphemia, Faith, Charity, Hope, Katherine, Margaret, Julian, Scholaſtica, Petronilla, Auſtreberta, Hilda, Eufrildis, Etheldreda, all ye holy Virgins, all ye Saints, pray for us.]

[*In the Hereford Breviary it ſtands thus:*—

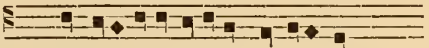
Holy Ethelbert, Stephen, Linus, Cletus, Clemens, Sixtus, Cornelius, Cyprian, Laurence, Vincent, Dionyſius with thy companions, Mauricius with thy companions, Thomas, Fabian, Sebaſtian, Gervaſius, Protaſius, George, Alban, Edmund, Ealkardus, all ye holy Martyrs, Thomas, Silveſter, Leo, Damaſus, Gregory, Ambroſe, Jerome, Auguſtine, Martin, Benedict, Nicolas, Edmund, Romanus, Audoenus, Dunſtan, Cuthbert, Guthlacus, all ye holy Confeſſors, Anna, Mary Magdalene, Mary of Egypt, Felicitas, Perpetua, Petronilla, Agatha, Lucia, Agnes, Cecilia, Katherine, Margaret, Etheldreda, Mulburga, Faith, Fredſlkyda, Oſytha, all ye holy Virgins, all ye Saints, pray for us.]

Then forthwith follows



Be favour-a-ble, ſpare us, O Lord!

The Choir of the Clergy the ſame.



From all evil deliver us, O Lord!

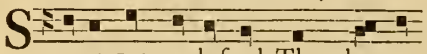
[*The Choir the ſame; and ſo on in each until pronouncing this clauſe* Sinners we.]

From the ſnares of the Devil Deliver us, O Lord!
From everlaſting damnation Deliver
From the perils of our ſins which threaten us Deliver
From the aſſaults of evil ſpirits Deliver
From the ſpirit of fornication Deliver
From the appetite of vain glory Deliver
From all impurity of mind and body Deliver
[From the peſtilence of pride Deliver
From carnal deſires Deliver
From the perſecution of the Pagans and all our enemies Deliver[x]]
From anger and hatred, and all ill will Deliver
[From the wrath to come Deliver[y]]
From unclean thoughts Deliver
From blindneſs of heart Deliver

[x] *From the York Breviary.*

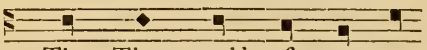
[y] *From the York Breviary.*

[From lightning and tempeſt Deliver
From ſudden and unforeſeen [and eternal[z]] death Deliver
By the myſtery of Thy Holy Incarnation Deliver
By Thy Nativity Deliver
By Thy Holy Circumciſion Deliver
By Thy Baptiſm Deliver
By Thy Faſting Deliver
By Thy Croſs and Paſſion Deliver
By Thy precious Death Deliver
By Thy glorious Reſurrection Deliver
By Thy wonderful Aſcenſion Deliver
By the grace of The Holy Ghoſt The Comforter Deliver
In the hour of death Succour us, O Lord!
[From the pains of Hell Deliver us, O Lord![a]]
In the Day of Judgement Deliver us, O Lord!

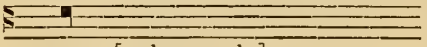


SINNERS, we beſeech Thee hear us.

[*The Choir of the Clergy the ſame.*]

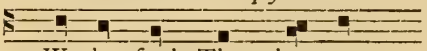


That Thou would-eſt grant us



peace [and concord.[b]]

Let the Choir reply thus.



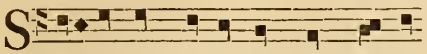
We be-ſeech Thee hear us.

And ſo in each up to the Petition Son of God.

That thy mercy and goodneſs may keep us We beſeech Thee hear us
That Thou wouldeſt vouchſafe to govern and defend thy [Holy[c]] Church We beſeech Thee
That Thou wouldeſt vouchſafe to preſerve our Apoſtolic Lord, and all orders of the Church in thy Holy Religion We beſeech Thee
That Thou wouldeſt vouchſafe to preſerve [our Archbiſhop and all the congregation committed to him[d]] [our Biſhop and prelates, and us the congregations committed to them[e]] in holy religion [in thy holy ſervice[f]] We beſeech Thee
That Thou wouldeſt vouchſafe to beſtow upon our king and princes peace and true concord and victory We beſeech Thee
[That Thou wouldeſt vouchſafe to viſit and comfort our habitation and all who dwell in it We beſeech Thee[g]]
That Thou wouldeſt vouchſafe to preſerve the congregations of all thy Saints in thy ſervice We beſeech Thee
That Thou wouldeſt vouchſafe to preſerve all Chriſtian people redeemed by Thy precious Blood We beſeech Thee
That Thou wouldeſt render to all our benefactors everlaſting benefits We beſeech Thee
[That Thou wouldeſt grant us remiſſion of all our ſins We beſeech Thee[h]]
That Thou wouldeſt deliver our ſouls and the ſouls of our forefathers from eternal condemnation We beſeech Thee
[That thy mercy and goodneſs may ever preſerve us We beſeech Thee
That Thou wouldeſt beſtow on us ſeaſonable weather We beſeech Thee[i]]
That Thou wouldeſt vouchſafe to give and preſerve the fruits of the earth We beſeech Thee]
[[j] That Thou wouldeſt vouchſafe to grant health of mind and body to all our brethren, and to all the faithful who are in ſickneſs We beſeech Thee]
[That Thou wouldeſt diſpoſe the way of thy ſervants in the proſperity of thy ſalvation We beſeech Thee[k]]
That Thou wouldeſt vouchſafe to caſt the eyes of thy mercy upon us We beſeech Thee

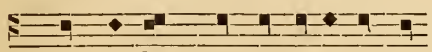
[z] *York Breviary.* [a] *York Breviary.* [b] *York Breviary.* [c] *York Breviary.*
[d] *York Breviary.* [e] *Hereford Breviary.* [f] *Hereford Breviary.* [g] *York and Hereford Breviaries.*
[h] *York Breviary.* [i] *York Breviary.* [j] *York Breviary.* [k] *Hereford Breviary.*

That Thou wouldeſt make reaſonable the obedience of our ſervice
We beſeech Thee
That Thou wouldeſt exalt our minds to heavenly deſires We beſeech Thee
That Thou wouldeſt vouchſafe to regard and relieve the miſeries of the poor and captives We beſeech Thee
That Thou wouldeſt grant to all the faithful departed eternal reſt
We beſeech Thee
[[l] That Thou wouldeſt vouchſafe to bring us to everlaſting joys
We beſeech Thee
That Thou wouldeſt vouchſafe to hearken unto us We beſeech Thee

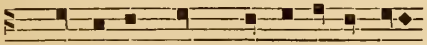


ON of God! we beſeech Thee hear us.

[*The Choir of the Clergy the ſame.*]



Lamb of God, Who tak-eſt a-way the



ſins of the world: Hear us, O Lord!

[*The Choir the ſame, and ſo of the two ſucceeding* Lamb of God *and* Lord have mercy *and* Chriſt have mercy.]

Lamb of God! Who takeſt away the ſins of the world. Spare us, O Lord!
Lamb of God! Who takeſt away the ſins of the world. Have mercy upon us.
[O Chriſt! hear us.[m]]
Lord, have mercy.
Chriſt, have mercy.

[*Let the Clerks with the whole Choir ſay the laſt*]

Lord, have mer - cy.

OUR Father *(ſecretly.)*
And lead us not into temptation.
℟. But deliver us from evil.

O LORD! ſhew thy mercy upon us.
And grant us thy ſalvation.
O Lord! let thy mercy come upon us.
Even thy ſalvation according to thy word.
[Be unto us, O Lord! a tower of ſtrength.
From the face of the enemy.[n]]
[Be mindful of thy congregation.
Which Thou haſt poſſeſſed from the beginning.[o]]
We have ſinned with our fathers.
We have done amiſs and dealt wickedly.
[Remember not our old ſins, O Lord!
Let thy mercies ſpeedily prevent us, for we are brought very low.
Help us, O God! our Salvation, and for the Glory of Thy Name deliver us.
And be merciful unto our ſins, for Thy Name's ſake.[p]]
O Lord! deal not with us according to our ſins.
Neither recompenſe us according to our iniquities.
Let us pray for every degree of the Church.
May thy Prieſts be clothed with righteouſneſs, and let thy Saints rejoice.
For our Brethren and Siſters.
O my God! ſave thy ſervants and handmaidens who put their truſt in Thee.
For all Chriſtian people.
Save thy people, O Lord! and bleſs thine inheritance: and govern them and lift them up even for evermore.
[O Lord! ſave the king.
And hear us in the day when we call upon Thee.[q]]

[l] *York Breviary.* [m] *Hereford Breviary.* [n] *Hereford Breviary.*
[o] *York and Hereford Breviaries.* [p] *York Breviary.* [q] *York and Hereford Breviaries.*

[Arife, O Lord! help us.
And deliver us for Thy Name's ſake.[r]]
O Lord! let there be peace in thy ſtrength.
And abundance in thy towers.
[Let us pray for the faithful departed.[s]]
May the ſouls of thy ſervants and hand-maidens reſt in peace. Amen.
[Eternal reſt, grant them, O Lord!
And may perpetual light ſhine upon them.[t]]
O Lord! hear my prayer,
And let my crying come unto Thee.
The Lord be with you.
And with thy ſpirit.

Let us pray.

GOD! whoſe property it is ever to have mercy and to ſpare, receive our entreaty: ſo that thoſe whom the chain of their ſins doth bind, the pitifulneſs of thy goodneſs may abſolve, through Chriſt our Lord.

[Let us pray.

STRETCH forth, O Lord! unto thy ſervants and hand-maidens the right hand of thy celeſtial help: that they may ſearch for Thee with their whole heart, and obtain what they worthily requeſt.[u]]

[*Oriſon.*

O GOD, the ſtrength of them that put their truſt in Thee, ſavourably be preſent with our ſupplications; and becauſe our mortal infirmity can, without Thee, do nothing: grant us the help of thy grace, that in fulfilling thy commandments we may pleaſe Thee both in will and deed.

Oriſon.

O GOD, the Protector of all that truſt in Thee: without Whom nothing is ſtrong, nothing is holy: multiply upon us thy mercy: that Thou being our Ruler, Thou our Guide, we may ſo paſs through temporal good things as not to loſe thoſe which are eternal.

Oriſon.

O GOD, to Whom every heart lieth open, every will ſpeaketh, and from Whom no ſecret is hid, purify the thoughts of our hearts by the infuſion of Thy Holy Spirit: that we may be enabled perfectly to love Thee and meetly to praiſe Thee.[v]]

Oriſon.

ALMIGHTY and everlaſting God, who alone doeſt great wonders: ſend forth upon thy ſervants the Biſhops, [our Archbiſhop,[w]] and upon all the congregations committed to them, The Spirit of thy ſaving grace; and that they may pleaſe Thee in very truth, pour into them the continual dew of thy bleſſing.

[*Oriſon.*

GOD, Who, through the Grace of Thy Holy Spirit, doſt pour the gifts of Charity into the hearts of thy faithful people: grant to thy ſervants and hand-maidens [our brethren and ſiſters[x]], for whom we beſeech thy clemency, health both of mind and body; that they may love Thee with all their whole ſtrength, and with entire affection may perform thoſe things which are pleaſing to Thee.[y]]

[*Oriſon.*

BE preſent, O Lord! with our ſupplications, and diſpoſe the way and actions of thy ſervants in the proſperity of thy ſalvation: that among all the changes of our way and of this life, they may ever be protected by thy help.[z]]

[r] *York Breviary.*
[s] *Hereford Breviary.*
[t] *Hereford Breviary.*
[u] *Hereford Breviary.*
[v] *York Breviary.*
[w] *York Breviary.*
[x] *Hereford Breviary only.*
[y] *York and Hereford Breviaries.*
[z] *York Breviary.*

Oriſon.

O GOD, of Whom are all holy deſires, all right counſels, and all juſt works: give unto thy ſervants that peace which the world cannot give; that both our hearts may be ſet to obey thy commandments, and we being freed from the fear of our enemies, may paſs our time in quietneſs under thy protection.

Oriſon.

O LORD, we beſeech Thee, of thy clemency ſhew us thine unſpeakable mercy: and both rid us of all our ſins, and mercifully deliver us from the puniſhments which we deſerve for them.

[*Oriſon.*

WE beſeech Thee, O Lord! humble the pride of our enemies, and overthrow them by the ſtrength of thy right hand.

Oriſon.

O LORD! we beſeech Thee [*as above*].

Oriſon.

BE preſent, O Lord! [*as above.*]

Oriſon.

ALMIGHTY and everlaſting God, the eternal Salvation of believers, hear us on behalf of thoſe thy ſervants, for whom we implore the help of thy compaſſion: that their health being reſtored to them they may return to Thee thankſgivings in thy Church.[a]]

Oriſon.

O GOD! the Creator and Redeemer of all the faithful: grant remiſſion of all their ſins to the ſouls of all the faithful departed: ſo that the pardon which they have ever deſired, by our pious ſupplications they may obtain.

Oriſon.

O LORD! we beſeech Thee let the prayer of thy ſuppliants profit the ſouls of thy ſervants and hand-maidens: that Thou mayeſt rid them of all their ſins, and make them partakers of thy redemption.[b]

Oriſon.

O LORD! we beſeech Thee of thy goodneſs looſe the chains of all our ſins: and the bleſſed and glorious ever Virgin Mother of God, Mary, interceding for us together with all thy Saints, keep us thy ſervants and all Catholic people in all ſanctity; and all who are conjoined to us by conſanguinity, friendſhip, or profeſſion, as well as all Chriſtian people, do Thou purge from ſin and enlighten with virtues; beſtow on us peace and health: baniſh our enemies, viſible and inviſible: drive away peſtilence, give charity to our friends and our enemies: and to all the faithful, living and departed, grant life and eternal reſt in the land of the living, through The Same our Lord Jeſus Chriſt. Amen.

[*Oriſon.*

O LORD! we beſeech Thee let thy grace, through the interceſſions of all thy Saints, ever protect us; extend thy mercy univerſally to all Chriſtians, living and departed: that the living, defended from all aſſaults, may be ſaved by thy help, and the departed may obtain remiſſion of all their ſins, through Chriſt, our Lord. Amen. May the ſouls of the faithful, through the mercy of God, reſt in peace. Amen.[c]]

[*Oriſon.*

O GOD! Who art the marvellous Brightneſs of thy Saints, and the ineffable lifter up of the fallen, cauſe us thy ſervants to be evermore defended by the

[a] *Hereford Breviary.* [b] *Hereford Breviary.* [c] *York Breviary.*

ſuccour of the holy Mother of God, ever Virgin, Mary, and of all thy Saints; and moreover to all who are conjoined to us by friendſhip, conſanguinity, or profeſſion, and to all Chriſtian people, do Thou, defeating all the ſnares of the deceitful enemy, grant an entrance of return into the heavenly country: and to the ſouls of all the faithful departed, renewed by the ſacred water of Baptiſm, the enjoyment of everlaſting reſt, through The Same Jeſus Chriſt our Lord. Amen.[d]]

On TUESDAY in QUADRAGESIMA.

The Order of Martyrs.

HOLY Thomas Pray for us.
Holy Sixtus Pray.
Holy Cornelius Pray.
Holy Cyprian Pray.
Holy John Pray.
Holy Paul Pray.
Holy Marcellinus Pray.
Holy Peter Pray.
Holy Vitus Pray.
Holy Modeſtus Pray.
Holy Adrian Pray.
Holy Nicaſius, with thy companions, Pray.
Holy Euſtachius, with thy companions, Pray.
All ye holy Martyrs Pray for us.
Holy Gregory Pray.
Holy Auguſtine Pray.
Holy Ambroſe Pray.
Holy Remigius Pray.
Holy Donatianus Pray.
Holy Eligius Pray.
Holy Andomarus Pray.
Holy Sulpicius Pray.
Holy Paternus Pray.
Holy Patrick Pray.
Holy Dunſtan Pray.
Holy Grimbald Pray.
All ye holy Confeſſors Pray for us.
Holy Felicitas Pray for us.
Holy Perpetua Pray.
Holy Columba Pray.
Holy Chriſtina Pray.
Holy Eulalia Pray.
Holy Euphemia Pray.
Holy Eugenia Pray.
Holy Gertrude Pray.
Holy Ragenflede Pray.
Holy Batildis Pray.
Holy Anaſtaſia Pray.
Holy Etheldreda Pray.
All ye holy Virgins Pray for us.
All ye Saints Pray for us.
Be favourable Spare us, O Lord!
From all evil Deliver us, O Lord!
From the ſnares of the Devil Deliver us, O Lord!
From everlaſting damnation Deliver.
From the dangers of our ſins which threaten us *and the reſt.*

On WEDNESDAY in QUADRAGESIMA.

HOLY Laurence Pray for us.
Holy Tyburtius Pray.
Holy Valerianus Pray.
Holy Prothus Pray.
Holy Hyacinthus Pray.
Holy Abdon Pray.
Holy Sennes Pray.
Holy Timothy Pray.
Holy Apollinaris Pray.
Holy Saturninus Pray.
Holy Mauricius, with thy companions, Pray.
Holy Gereon, with thy companions, Pray.
All ye Holy Martyrs Pray for us.
Holy Hilary Pray for us.
Holy Martin Pray.
Holy Briccius Pray.
Holy Amandus Pray.
Holy Vedaſtus Pray.
Holy Germanus Pray.

[d] *From the Hereford Breviary.*

Holy Auſbertus Pray.
Holy Volfranus Pray.
Holy Arnulphus Pray.
Holy Sylvinus Pray.
Holy Taurinus Pray.
Holy Cuthbert Pray.
All ye holy Confeſſors Pray for us.
All ye holy Monks and Hermits Pray for us.
Holy Agatha Pray for us.
Holy Suſanna Pray.
Holy Brigida Pray.
Holy Barbara Pray.
Holy Marina Pray.
Holy Martina Pray.
Holy Felicula Pray.
Holy Julita Pray.
Holy Sapientia Pray.
Holy Faith Pray.
Holy Hope Pray.
Holy Charity Pray.
All ye holy Virgins Pray for us.
All ye Saints Pray for us.
Be favourable Spare us, O Lord!
From all evil Deliver us, O Lord!
[*as above.*]

On THURSDAY *in* QUADRAGESIMA.

HOLY Vincentius Pray for us.
Holy Gervaſius Pray.
Holy Prothaſius Pray.
Holy Timothy Pray.
Holy Simphorianus Pray.
Holy Feliciſſimus Pray.
Holy Agapitus Pray.
Holy Albanus Pray.
Holy Gorgonius Pray.
Holy Achilleus Pray.
Holy Hippolytus with thy companions Pray.
Holy Lucian with thy companions Pray.
All ye holy Martyrs Pray for us.
Holy Nicolaus Pray for us.
Holy Audoenus Pray.
Holy Romanus Pray.
Holy Laudus Pray.
Holy Machutus Pray.
Holy Sanſon Pray.
Holy Placidus Pray.
Holy Columbanus Pray.
Holy Anthony Pray.
Holy Macharius Pray.
Holy Richard Pray.
Holy Ethelwold Pray.
All ye holy Confeſſors Pray for us.
All ye holy Monks and Hermits Pray for us.
Holy Cecilia Pray for us.
Holy Faith Pray.
Holy Auſtreberta Pray.
Holy Emerentiana Pray.
Holy Potentiana Pray.
Holy Opportuna Pray.
Holy Sophia Pray.
Holy Juliana Pray.
Holy Beatrix Pray.
Holy Creſcentia Pray.
Holy Walburgis Pray.
Holy Ermenildis Pray.
All ye holy Virgins Pray for us.
All ye Saints Pray for us.
Be favourable. Spare, *as above.*

On FRIDAY *in* QUADRAGESIMA.

HOLY Quintinus Pray for us.
Holy Chriſtopher Pray.
Holy Lambert Pray.
Holy George Pray.
Holy Marcellus Pray.
Holy Theodorus Pray.
Holy Valentinus Pray.
Holy Chryſogonus Pray.
Holy Felix Pray.
Holy Adauctus Pray.
Holy Boniface with thy companions Pray.
Holy Kylian with thy companions Pray.
All ye holy Martyrs Pray for us.
Holy Benedict Pray for us.
Holy Maurus Pray for us.

Holy Maiolus Pray.
Holy Egidius Pray.
Holy Wandregeſillus Pray.
Holy Wolmar Pray.
Holy Philibert Pray.
Holy Bertinus Pray.
Holy Winnocus Pray.
Holy Judocus Pray.
Holy Petrocus Pray.
Holy Botulph Pray.
All ye holy Confeſſors Pray for us.
All ye holy Monks and Hermits Pray for us.
Holy Lucia Pray for us.
Holy Catherina Pray.
Holy Sabina Pray.
Holy Juſtina Pray.
Holy Eufraxia Pray.
Holy Fauſta Pray.
Holy Monegundis Pray.
Holy Aldegundis Pray.
Holy Radegundis Pray.
Holy Pientia Pray.
Holy Benigna Pray.
Holy Walburgis Pray.
All ye holy Virgins Pray for us.
All ye Saints Pray for us.
Be favourable. Spare, *as above.*

On SATURDAY in QUADRAGESIMA.

HOLY Calixtus Pray for us.
Holy Urbanus Pray.
Holy Magnus Pray.
Holy Menna Pray.
Holy Rufus Pray.
Holy Valerius Pray.
Holy Proceſſus Pray.
Holy Martinianus Pray.
Holy Marcus Pray.
Holy Marcellinus Pray.
Holy Gordian with thy companions Pray.
Holy Pancras with thy companions Pray.
All ye holy Martyrs Pray for us.
Holy Aldhelm Pray for us.
Holy Anianus Pray.
Holy Enurcus Pray.
Holy Baſil Pray.
Holy Maurilius Pray.
Holy Germanus Pray.
Holy Auſbertus Pray.
Holy Mammertus Pray.
Holy Willbrord Pray.
Holy Leonard Pray.
Holy Athanaſius Pray.
Holy Oſwald Pray.
All ye holy Confeſſors Pray.
All ye holy Monks and Hermits Pray for us.
Holy Agnes Pray for us.
Holy Benedicta Pray.
Holy Martha Pray.
Holy Helena Pray.
Holy Euprepia Pray.
Holy Candida Pray.
Holy Baſiliſſa Pray.
Holy Balbina Pray.
Holy Urſula Pray.
Holy Victoria Pray.
Holy Corona Pray.
Holy Sexburgis Pray.
All ye holy Virgins Pray for us.
All ye Saints Pray for us.
Be favourable. Spare, *as above.*

END OF THE PSALTER ACCORDING TO THE USE OF SARUM.[e]

[e] *It may not be out of place here to add a notice of the extreme antiquity of this form of Litany in theſe Iſlands. Mabillon (Analect. Vetera* 168*) has tranſcribed a Litany from a very ancient MSS. at Rheims, (which he decides muſt have been uſed by the Anglo-Saxons in the ſeventh century, and which Dr. Lingard refers to the ſame era, but ſuppoſes to have belonged to a Welſh people in ſubjection to the Engliſh,) which in form and ſubſtance bears the cloſeſt reſemblance to that here tranſlated. The principal difference is that the petitions are ſomewhat fewer, and that the "ora pro nobis" is ſubjoined to the names of a large additional number of Welſh and Armorican Saints, and ſeveral of thoſe contained in the Sarum Litany are not mentioned in the other. Beda, in his commentary on S. Luke (Op. Col. v.* 260*), and Archbiſhop Theodore in his*

IN THE VIGILS OF THE DEAD.

AT VESPERS.

[*This Antiphon, without* O God! make ſpeed *ſhould be begun by ſome one of the Superior Grade.*[f]]

PSALM CXIV. (*p.* 285.)

I WILL pleaſe. Oioueae.

Dilexi quoniam exaudiet Deus.

I WAS well pleaſed, becauſe the Lord will hear.

Let not the laſt verſe of this Pſalm I will pleaſe *be ſung as part of the Pſalm, but forthwith let be chanted as an Antiphon according to Sarum Uſe*

I WILL pleaſe The Lord in the land of the liv-ing.

PSALM CXIX. (*p.* 287.)

WOE is me. Oioueae.

Ad Dominum cum tribularer.

WHEN I was in trouble I cried unto The Lord.

Antiphon.

WOE is me that my ſo-journ-ing is pro-long-ed.

PSALM CXX. (*p.* 287.)

THE Lord. Oioueae.

Penitential (xlviii. 1, 2), whilſt explaining the difference between the douleia *which is paid to God or man indifferently, and the* latreia *which is due to God only, write thus:* "*We ought to adore The Trinity alone, but to ſeek for the Saints as interceſſors for our ſins; hence the diſtinction between theſe two kinds of veneration is well written in the Litany. For in the firſt place it is ſaid* '*O Chriſt! hear us*' *and then* '*Holy Mary, pray for us;*' *and it is not ſaid* '*O Chriſt! pray for us*' *or* '*Holy Mary*' *or* '*Holy Peter pray for us,*' *but* '*O Chriſt! hear us,*' '*Son of God! we beſeech Thee, hear us.*'—*The Iriſh Antiphonary of Banchor, publiſhed by Muratori, and the very ancient Gallican Liturgy, publiſhed by Cardinal Bona, alſo contain the exact expreſſions above quoted. The ſame are to be found in Greek Litanies of far earlier date.*

[f] *It ſhould ſeem that every thing ſhould be omitted (as in the Office of the three days before Eaſter) which is before the firſt Antiphon: with the reſt of the Hymns, the* "*Gloria Patri,*" *the Benedictions of the Leſſons, and the concluſion* "*Tu autem*" "*But Thou.*" *And the ſame is the Uſe of the York and Hereford Breviaries.*

Levavi oculos meos.

I LIFTED up mine eyes.

Antiphon.

THE Lord keepeth Thee from all e-vil, The Lord pre-ſerve thy ſoul.

PSALM CXXIX. (*p.* 304.)

IF Thou, Lord! Oioueae.

De profundis clamavi ad Te.

OUT of the depths I cried unto Thee.

Antiphon.

IF Thou, Lord! wilt mark in-i-qui-ty, O Lord! who ſhall a-bide it?

PSALM CXXXVII. (*p.* 312.)

THE works. Oioueae.

Confitebor Tibi, Domine, in toto.

I WILL give thanks unto Thee, O Lord![g]

Antiphon.

THE works of thine own hands, O Lord! deſ - piſe not.

℣. From the gate of Hell.

℟. De-li-ver their ſouls, O Lord!

PSALM. (*p.* 281.)

I heard a voice. Oioueae.

Magnificat anima mea Dominum.

MY ſoul doth magnify The Lord.

Antiphon.

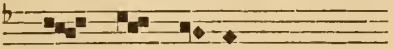
HEARD a voice from Hea-ven, ſay-ing, bleſſed are the dead which die in The Lord.[h]

LORD! have mer-cy.

[g] "*Gloria Patri*" *ſhould be omitted at the end of all the Pſalms, and the Antiphon chanted inſtead. But, according to York Uſe, it would ſeem that, inſtead of the Antiphon, was ſaid at the end of each Pſalm* Eternal reſt grant them, O Lord! *Reſponſe.* And may perpetual light ſhine upon them.

[h] "*It is to be obſerved that whenever the Corpſe is preſent, and in Anniverſaries and Trentals of the Biſhops of Saliſbury Church, and in the Day of Souls, all the Verſes, as well at* "Placebo" *(i.e., Veſpers), as at* "Dirige" *(i.e., Matins), ſhall be ſaid by two Boys ſtanding together turned to the Eaſt, without change of veſtment, in the above tone, and the Reſponſory ſhall be in ſilence; ſo that on Anniverſaries and Trentals of Biſhops, and in the Day of Souls, they be ſaid at the ſtep of the Choir in the midſt, and whenever the Corpſe is preſent at the head of the deceaſed.—But in all other Anniverſaries and Trentals, and when there is the Service of the Dead on the laſt day before Eaſter, all the Verſes ſhall be ſaid by ſome Prieſt of the Superior Grade, or by the Officiating Miniſter, without changing place or veſtment, and then the Reſponſory ſhall be in this tone.*"—*From the Sarum Manual, in loco.*

Chriſt! have mer-cy.



Lord! have mer-cy.

UR Father *(ſecretly).*

HAIL Mary *(ſecretly.)*

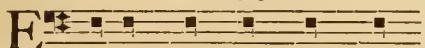
Then without pronouncing And lead us not into temptation *is ſaid*

PSALM CXLV. (*p.* 321.)

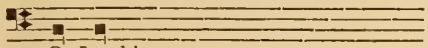
Lauda anima mea.

PRAISE, O my ſoul, the Lord!

The Pſalm being finiſhed, let the Officiating Miniſter ſay



- TER - NAL reſt, grant them,



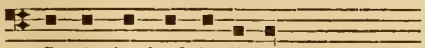
O Lord!

℟. And may perpetual light ſhine upon them.

From the gate of Hell

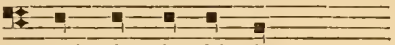
Deliver their ſouls, O Lord!

I believe to ſee the good things of The Lord,

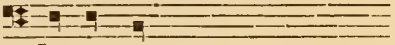


In the land of the living.

The Lord be with you.



And with thy ſpi - rit.

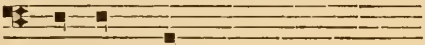


Let us pray.[i]

Over the Corpſe, when preſent, is ſaid this Oriſon, both in the Office Placebo *and in that of* Dirige.

Oriſon the Greater.

GOD! whoſe property it is ever to have mercy and to ſpare: we ſuppliants intreat Thee for the ſoul of thy ſervant, [or hand-maiden,] *N.*, which this day Thou haſt commanded to depart from this world: that Thou wouldeſt not deliver it into the hands of the enemy, nor forget it finally, but command it to be taken in charge by the holy Angels, and to be conducted to the region of the living, and becauſe it hoped and believed in Thee, may it be worthy to enjoy the ſociety



of thy Saints.

In the Trental for any perſon this Oriſon is ſaid at the Office Placebo.

O GOD! whoſe property it is ever to have mercy and to ſpare: be gracious to the ſoul of thy ſervant [or hand-

[i] "*It is to be known that whenever the Corpſe is preſent, unleſs it be of the King or Queen, or ſome other great perſon, the four Oriſons, as well at 'Placebo' (Veſpers) as at 'Dirige' (Matins), ſhould be ſaid under the following tone with one concluſion: the firſt for the Corpſe preſent, the ſecond for the Biſhops, the third for brothers and ſiſters, and the fourth general.*

"*But if on the ſame day be the Anniverſary or the Trental of ſome one not completed, then let the ſecond Oriſon be for that Anniverſary or Trental, the third for brothers and ſiſters, and the fourth general. But this is not the cuſtom in the Church of Sarum, for there theſe Solemnities are deferred, and each Solemnity is celebrated by itſelf, although this cannot be in Pariſh Churches.*

"*So on all Anniverſaries and Trentals four Oriſons are always ſaid with one concluſion, as well at 'Placebo' as at 'Dirige,' whereof the firſt ſhall be of that Anniverſary or Trental, the ſecond for the Biſhops, the third for brothers and ſiſters, and the fourth general.*"—*From the Manual.*

maiden] *N.*, and forgive all his [or her] ſins, that looſed from the bands of death, he [or ſhe] may be enabled to paſs into life.

In the Anniverſary of any perſon this Oriſon is ſaid at the Office Placebo.

O GOD! Lord of forgiveneſſes! grant unto the ſoul of thy ſervant [or handmaiden], the Anniverſary of whoſe burial we this day commemorate, an abode of refreſhment, the beatitude of repoſe, and the clearneſs of Light.

For deceaſed Biſhops is ſaid this Oriſon at the Office Placebo.

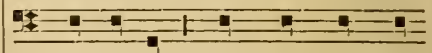
O GOD! Who haſt cauſed thy ſervants to be numbered among the Apoſtolic Prieſts of Pontifical dignity: grant, we beſeech Thee, that they may be rejoiced in Heaven by the everlaſting fellowſhip of thoſe whoſe office for a time they executed on earth.

For Brethren and Siſters this Oriſon is ſaid at the Office Placebo.

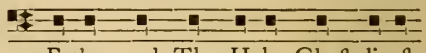
O GOD! the diſpenſer of pardon and The Author of Eternal Salvation, we beſeech thy clemency to permit the brothers and ſiſters of our congregation, who have paſſed out of this world, the Bleſſed Mary Ever Virgin and the Bleſſed Archangel Michael and all the Saints interceding for them, to attain the fellowſhip of everlaſting bleſſedneſs.[j]

General Oriſon at the Office Placebo.

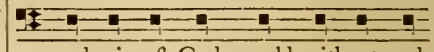
O GOD! The Creator and Redeemer of all the faithful: grant remiſſion of all their ſins to the ſouls of the faithful departed: ſo that the pardon which they have ever deſired, by our pious ſupplications they



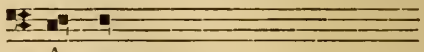
may obtain. Who with God The



Father and The Holy Ghoſt liveſt



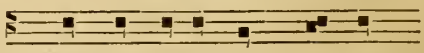
and reigneſt God, world without end.



A - men.

℣ *Let not* Dominus vobiſcum The Lord be with you *nor* Requieſcant May they reſt in peace *be ſaid when the Office of* Dirige [*i.e. Matins*] *follows immediately.*[k]

℣ *Let the Matins of the Dead be commenced without any interval as after ſet forth. Nevertheleſs, whenever* Dirige [*Matins*] *is not ſaid immediately after* Placebo [*Veſpers*] *as in the Day of Souls and Quadrageſima, and when the aforeſaid Oriſons are ſaid at Lauds, as from the Day of Souls to Wedneſday before Eaſter, then after the Oriſon* O God! the Creator *is finiſhed immediately let the officiating Prieſt ſay, without* The Lord be with you *thus*



May they reſt in peace. A - men.

[*In the daily obſequies of the Dead the Third Leſſon and Reſponſe is ever ſaid without note.*]

j "*In the Church of Sarum, where the Corpſe being preſent there was no thirty-day or Anniverſary celebration, of the firſt three Oriſons, in a Solemn Celebration one, but otherwiſe none, but all the reſt were ſaid.—In Pariſh Churches, either the ſame or the firſt with the ſecond, third, and the two laſt only, as occaſion demanded, were ſaid. And ſo in a Solemn Celebration always four, but without the Solemn Celebration—that is to ſay, in the daily obſequies of the Dead* [*ſee the Proper of the Time for Advent, in Rubric after quoted,*] *always three Oriſons only.*"—*From Note to edition of Sarum Pſalter, publiſhed by Leſlie,* 1842. *See alſo the Manual.*

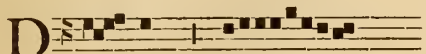
k *Becauſe in the Office for the Dead, inſtead of* "*Bleſs we The Lord,*" "*Thanks be to God,*" *is ſaid* "*May they reſt in peace. Amen.*"

AT MATINS.

[*At MATINS of the DEAD, neither* O Lord! open Thou my lips *nor* O God! make ſpeed *are ſaid, but without any Invitatory and without the Pſalm* Venite O come *let the Antiphon be begun by ſome of the Superior Grade, thus*]

In the FIRST NOCTURN.

PSALM V. (*p.* 165.)

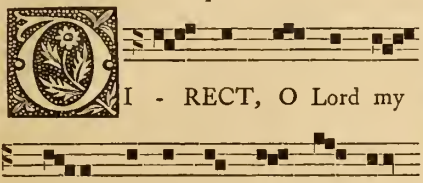


I - RECT. Oioueae.

Verba mea auribus.

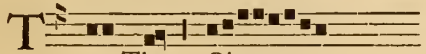
GIVE ear unto my words.

Antiphon.



DI - RECT, O Lord my God! before thy face, my way.

PSALM VI. (*p.* 34.)

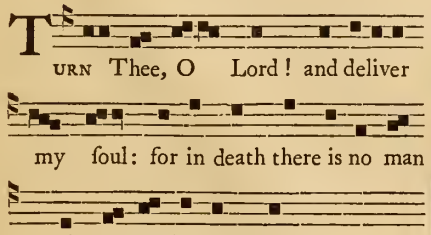


URN Thee. Oioueae.

Domine, ne in furore.

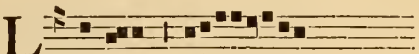
O LORD! rebuke me not.

Antiphon.



TURN Thee, O Lord! and deliver my ſoul: for in death there is no man who remembereth Thee.

PSALM VII. (*p.* 36.)

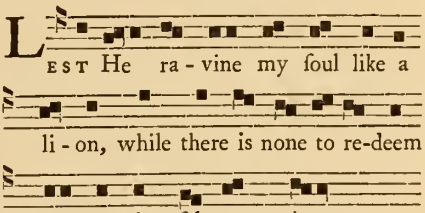


EST He. Oioueae.

Domine Deus meus.

O LORD, my God!

Antiphon.



LEST He ra - vine my ſoul like a li - on, while there is none to re-deem nor to give ſal - va - tion.

℣. From the gate of Hell
℟. Deliver their ſouls, O Lord!

OUR Father *(ſecretly).*

[*Then let the Prieſt ſay aloud in the uſual tone*]

And lead us not into temptation.

[*And let the Choir reply aloud in the ſame tone*]

But deliver us from evil.

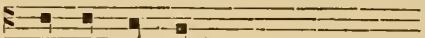
[*which is to be obſerved throughout the whole year in obſequies of the Dead, and in The Day of Souls.*]

℄ [*Let not* Jube O Lord! bid a bleſſing *nor* Tu autem But Thou O Lord! *be ſaid, but let the Reader end with the words of the Leſſon.*]

FIRST LESSON. Job vii. 16.

SPARE me, O Lord! for my days are nothing. What is man that Thou magnifieſt him? or why applieſt Thou thy heart unto him? Thou viſiteſt him early in the morning, and ſuddenly Thou proveſt him. How long doſt

Thou not ſpare me, nor ſuffer me to ſwallow my ſpittle! I have ſinned; what ſhall I do unto Thee? O Keeper of men! Wherefore haſt Thou ſet me over againſt Thee, and I am become burdenſome to myſelf? Why doſt Thou not take away my ſin, and wherefore doſt Thou not remove mine iniquity? Behold! now I ſleep in the duſt, and if early in the morning Thou ſhalt ſeek for me



I ſhall not be.

[*In the ſame tone are finiſhed all the Leſſons except the Second.*]

[*Let not* O Lord! bid *be ſaid.*]

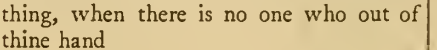
℟. I BELIEVE that my Redeemer liveth, and that in the laſt day I ſhall riſe again from the Earth. And in my fleſh I ſhall ſee God my Saviour.

℣. Whom I ſhall ſee myſelf, and not another, and mine eyes ſhall behold.

And in my fleſh I ſhall ſee God my Saviour.

SECOND LESSON. Job x. 1.

MY ſoul is weary of my life: I will let go my ſpeech againſt myſelf. I will ſpeak in the bitterneſs of my ſoul; I will ſay unto God, Do not Thou condemn me; tell me why Thou judgeſt me thus. Whether doth it ſeem good to Thee that Thou ſhouldeſt ſlander and oppreſs me, the work of thy hands: and help the counſel of the impious? Whether haſt Thou eyes of fleſh: and doſt Thou alſo ſee as man ſeeth? Whether are thy days as the days of man, and thy years as human times? that Thou ſhouldeſt inquire after mine iniquity and ſearch out my ſin, and ſhouldeſt know that I have done no wicked thing, when there is no one who out of thine hand



Can de-liver.

℟. 2. WHO didſt raiſe up again Lazarus, though ſtinking, from the tomb. Do Thou, O Lord! grant them reſt and a place of pardon.

℣. Who ſhall come to judge the living and the dead, and the world by fire.

Do Thou, O Lord! grant them reſt and a place of pardon.

THIRD LESSON. Job x. 8.

THINE hands have made me and faſhioned me wholly round about, and ſo ſuddenly doſt Thou caſt me down? Remember, I beſeech Thee, that Thou haſt made me as the clay, and Thou wilt bring me back to duſt. Haſt Thou not milked me as milk, and curdled me like cheeſe? Thou haſt clothed me with ſkin and fleſh; with bones and ſinews Thou haſt compacted me. Thou didſt beſtow on me life and mercy, and thy viſitation hath preſerved my ſpirit.

℟. 3. O LORD! when Thou ſhalt come to judge the Earth, where ſhall I hide me from the countenance of thine anger? For I have ſinned exceedingly in my life.

℣. I am afraid of my miſdeeds, and I bluſh before Thee. When Thou ſhalt come to judge do not Thou condemn me.

For I have ſinned exceedingly in my life.

℣ *Be it known that when the Corpſe of any one is actually preſent, and in the Anniverſary of Biſhops, only the* iii. vi. *and* ix. *Reſponſories ſhould be repeated.*

In the SECOND NOCTURN.

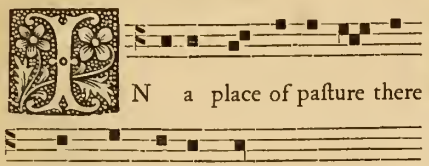
PSALM XXII. (*p.* 105.)

IN a place. Oioueae.

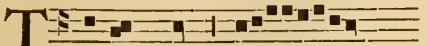
Dominus regit me.

THE Lord is my ſhepherd.

Antiphon.



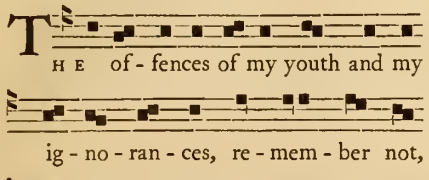
PSALM XXIV. (*p.* 106.)



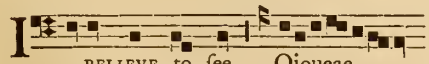
Ad Te, Domine, levavi.

UNTO Thee, O Lord! have I lifted up.

Antiphon.



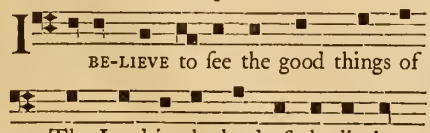
PSALM XXVI. (*p.* 154.)



Dominus illuminatio.

THE Lord is my Light.

Antiphon.



℣. The juſt ſhall be had in everlaſting remembrance.

℟. He ſhall not be afraid of evil report.

FOURTH LESSON. Job xiii. 23.

OW great iniquities and ſins have I! Shew unto me my crimes and offences. Why doſt Thou hide away thy face and eſteem me thine enemy? Againſt a leaf that is carried away by the wind Thou ſheweſt thy power, and purſueſt a dry ſtraw. For Thou doſt write bitterneſſes againſt me, and wilt conſume me for the ſins of my youth. Thou haſt ſet my feet in the ſtocks, and haſt obſerved all my paths, and conſidered the footſteps of my feet: who muſt be conſumed as rottenneſs, and like a garment that is moth eaten.

℟. WOE is me, O Lord! for I have ſinned exceedingly in my life. Miſerable! What ſhall I do? Whither ſhall I fly, unleſs unto Thee. My God! have mercy upon me. When Thou ſhalt come in the laſt day.

℣. My ſoul is greatly diſmayed; but do Thou, O Lord! ſuccour it.

When Thou ſhalt come in the laſt day.

FIFTH LESSON. Job xiv. 1.

MAN born of a woman, living for a ſhort time, is filled with many ſorrows; who as a flower cometh forth and is cruſhed, and fleeth like a ſhadow, and never abideth in the ſame ſtate. And doſt Thou think it meet to open thine eyes upon ſuch an one: and to bring him into judgment with Thee? Who can make him clean that is conceived of unclean ſeed? Is it not Thou, Who Alone art? Short are the days of man; the number of his months is with Thee. Thou haſt appointed his bounds which cannot be paſſed. Turn back, therefore, a little from him, that he may reſt, until his wiſhed-for day come as that of an hireling.

℟. 5. REMEMBER not my ſins, O Lord! When Thou ſhalt come to judge the world with fire.

℣. O Lord, my God! direct my way before thy face.

When Thou shalt come to judge the world with fire.

SIXTH LESSON. Job xiv. 13.

WHO will bestow this on me that Thou mayest protect me in Hell, and hide me until thy wrath passeth by, and appoint me a time wherein Thou wilt remember me? Thinkest Thou that a man who is dead can live again? All the days wherein I am now militant I wait until my change come. Thou shalt call me and I will answer Thee. Thou wilt stretch out thy right hand to the work of thine hands. Thou, indeed, hast numbered my steps; but spare Thou my sins.

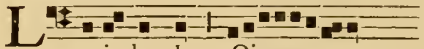
℟. O Lord! according to my misdeeds judge me not. I have done nothing worthy in thy sight. Wherefore I intreat Thy Majesty, that Thou, O God! mayest blot out mine iniquity.

℣. Wash me throughly from mine unrighteousness, O Lord! and cleanse me from my guilt: for against Thee only have I sinned.

Wherefore I intreat Thy Majesty, that Thou, O God! mayest blot out mine iniquity.

In the THIRD NOCTURN.

PSALM XXXIX. (*p.* 184.)

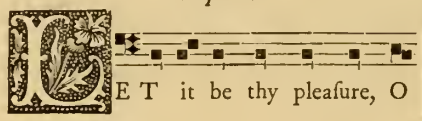


ET it be thy. Oioueae.

Expectans expectavi.

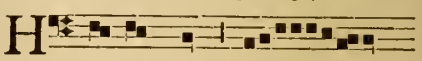
WITH expectation I awaited.

Antiphon.



ET it be thy pleasure, O Lord! to deliver me: O Lord! look down to help me.

PSALM XL. (*p.* 185.)

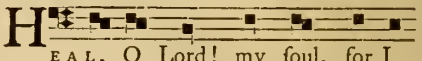


EAL, O Lord! Oioueae.

Beatus qui intelligit.

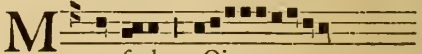
BLESSED is he that understandeth.

Antiphon.



EAL, O Lord! my soul, for I have sin-ned a-gainst Thee.

PSALM XLI. (*p.* 185.)

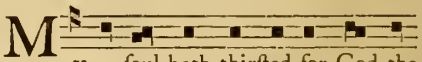


Y soul. Oioueae.

Quemadmodum.

LIKE as the hart.

Antiphon.



Y soul hath thirsted for God the living fountain: When shall I come and appear be-fore the face of The Lord!

℣. Eternal rest, grant them, O Lord!

℟. And may perpetual light shine upon them.

[℣. May their ſouls dwell in good things,

℟. And their ſeed inherit the Earth.][1]

SEVENTH LESSON. Job xvii. 1.

MY breath ſhall be waſted; my days ſhall be ſhortened; and the ſepulchre alone remaineth for me. I have not ſinned, yet mine eye abideth in bitterneſs: deliver me, O Lord! and ſet me beſide Thee, and let the hand of any one fight againſt me. (v. xi.) My days have paſſed away, my thoughts are diſordered, tormenting my heart. They have turned night into day; and after darkneſs I hope for light again. If I wait, Hell is my houſe; and in darkneſs have I made my bed. I have ſaid to corruption, thou art my father; and to the worms, thou art my mother and my ſiſter. Where is now, then, my expectation and my patience? Thou, O Lord, art my God!

℟. THE fear of death troubleth me, ſinning daily and impenitent. For in Hell there is no redemption; have mercy upon me, O God! and ſave me.

℣. O God! for Thy Name's ſake, ſave me, O Lord! and in thy might deliver me.

For in Hell there is no redemption; have mercy upon me, O God! and ſave me.

EIGHTH LESSON. Job xix. 20.

MY fleſh is conſumed: unto my ſkin my bones have cleaved, and my lips alone are left about my teeth. Have pity upon me, have pity upon me: at leaſt you my friends, for the hand of God hath touched me. Why do ye perſecute me as God, and glut yourſelves with my fleſh? Who will grant me that my words may be written? who will give me that they be marked down in a book with a pen of iron, or in a plate of lead, and with a tool be graven in the rock? For I know that my Redeemer liveth; and that in the laſt day I ſhall riſe again from the Earth. And again ſhall I be clothed around with my ſkin, and in my fleſh I ſhall ſee God my Saviour! Whom I ſhall ſee myſelf, and mine eyes ſhall behold and not another. This my hope, is laid up in my boſom.

℟. 8. ETERNAL reſt grant them, O Lord! And may perpetual light ſhine upon them.

℣. Who didſt raiſe up again Lazarus, though ſtinking, from the tomb. Do Thou, O Lord! grant them reſt.

And may perpetual light ſhine upon them.

[℟. 8.[m] O Eternal God! in Whoſe power the condition of mankind ſtandeth, abſolve, we beſeech Thee, the ſouls of all the faithful departed from all their ſins; ſo that although overtaken by death, they may not loſe the fruit of that penitence which their wills deſired.

℣. Thou, Who when hanging on The Croſs, didſt receive the thief, though late in his penitence: kindly blot out their ſins, we beſeech Thee.

So that although overtaken by death, they may not loſe the fruit of that penitence which their wills deſired.]

NINTH LESSON. Job x. 18.

WHEREFORE haſt Thou brought me forth out of the womb: who would that I had been conſumed, that the eye might not ſee me. I ſhould have been as though I were not: carried from the womb to the grave. Whether ſhall not the fewneſs of my days be finiſhed ſhortly? Let me go, therefore, that for a little while I may lament my grief before I go and return no more; to a land dark, and covered with the gloom of death: a land of miſery and darkneſs, where is the

[1] *From the York Breviary.*

[m] *From the York Manual.*

shadow of death, nor any order: but everlasting horror dwelleth.

℟. 9. Deliver me, O Lord! from death eternal in that tremendous day. When the Heavens must be removed and the Earth. When Thou shalt come to judge the world with fire.

℣. That day, a day of wrath and calamity; a great day, and very bitter.

When the Heavens must be removed and the Earth. When Thou shalt come to judge the world with fire.

℣. What therefore, most miserable! what shall I say or what shall I do, when I can bring forward nothing before so great a Judge?

When Thou shalt come to judge the world with fire.

℣. Now, O Christ! we seek Thee, have mercy, we beseech Thee. Thou, Who camest to redeem the lost, condemn not the redeemed.

When Thou shalt come to judge the world with fire.

Then let the Responsory Deliver me *be repeated, which should be observed throughout the whole year whenever this Responsory* Deliver me *is said.*[n]

℗ *In the* DAY OF SOULS.[o]

℣. The burning Souls walk ever through the darkness, and say, each of them, Woe! woe! woe! how great is this darkness!

When Thou shalt come to judge the world with fire.

℣. O God! Creator of all things, Who formedst me from the dust of the Earth, and hast wonderfully redeemed me with thine own blood, and wilt cause my body, corrupted though it be, to be raised again from the tomb in the Day of Judgement: hearken unto me! hearken unto me! and command my soul to be placed in the bosom of Abraham thy Patriarch.

When Thou shalt come to judge the world with fire.

Let the ℟. Deliver me, O Lord! *be repeated.*

℗ *In all the Tuesdays and Fridays throughout the year, when the Vigils of the Dead are observed with* ix. *Psalms and* iii. *Lessons only, in Feasts without Conductors of the Choir and in Week-days, then* ℟. 3. *shall be as follows*[p]

℟. Deliver me, O Lord! from the ways of death. Who didst break down the gates of brass, and visitedst Hell, and gavest light to behold Thee, to them that were in the pains of darkness.

℣. Crying out and saying, Thou our Redeemer hast arrived!

Who didst break down the gates of brass, and visitedst Hell, and gavest light to behold Thee, to them that were in the pains of darkness.

Let not this ℟. *be repeated.*

---

[n] *The Rubric of Manual is this:* "*Then let the Responsory* 'Deliver me, O Lord!' *be repeated, which should be observed throughout the whole year whenever the Corpse is present, and in Anniversaries and Trentals of Bishops, and of the four principal persons, namely, the Dean, Precentor, Chancellor, Treasurer, and in the Day of Souls only. In all other Vigils of the Dead in which the aforesaid Responsory is said, then, when the last verse is finished, let not* 'When Thou shalt come' *be said, but forthwith let the Responsory* 'Deliver me' *be again begun.*

"*Whenever the Corpse is present, and in all Anniversaries and Trentals, and when in the last place there is Service for the Dead, before Easter and even in the Day of Souls, the above Responsory* 'Deliver me' *should be the last, and is ever said with the three aforesaid verses, except only on the Day of Souls, for then it shall be said with these verses* 'That day,' 'When the Heavens.'"

[o] *From Sarum Breviary Chevallon, Paris,* 1531, *in loco. fo. liii.*

[p] *Ibid.*

BEFORE LAUDS.

[*Let the officiating Prieſt, without changing his place or veſtment ſay*[q]]

℣. MAY they reſt in peace.

A - men.

[*Let this ℣. be always ſaid before Lauds as above, except from the Day of Souls to Wedneſday before Eaſter, for then Lauds do not follow continuouſly after Matins.*[r]]

[*In the Daily Obſequies of the Dead when the Corpſe is not preſent*

℣. May it pleaſe Thee, O Lord! to deliver me.

℟. O Lord! look down to help me. *without note.*]

IN LAUDS.

PSALM L. (*p.* 64, 121, 165.)

THE bones. Oioueae.

Miſerere.

HAVE mercy upon me.

Antiphon 1.

THE bones which are hum-

- bled ſhall re-joice be-fore The Lord.

PSALM LXIV. (*p.* 206.)

HEARK - EN, O Lord! Oioueae.

Te decet hymnus.

A HYMN, O God! becometh Thee.

Antiphon 2.

HEARK - EN, O Lord! un - to my

prayer: un - to Thee ſhall all

fleſh come.

PSALMS LXII, LXVI. (*pp.* 58, 59.)

THY right hand. Oioueae.

Deus, Deus meus.

O GOD! Thou art my God.

Deus miſereatur.

GOD be merciful.

Antiphon 3.

THY right hand hath up-hold - en

me, O Lord.

PSALM (*p.* 193.)

CANTICLE OF HEZEKIAH.

Iſaiah xxxviii. 10.

FROM the gates of Hell. Oioueae.

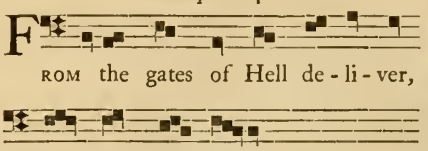
Ego dixi in dimidio.

I SAID, in the midſt of my days.

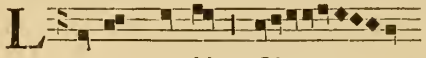
[q] *From the Sarum Manual.*

[r] *From the Rubrics for Advent.*

Antiphon 4.



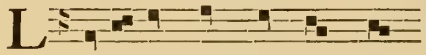
PSALMS CXLVIII. CXLIX. CL. (*p.* 60.)

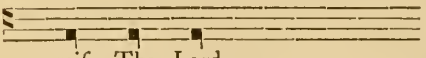


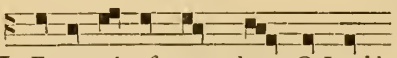
Laudate Dominum de Cœlis.

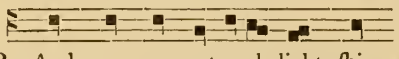
O PRAISE The Lord from the Heavens.

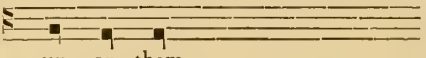
Antiphon 5.





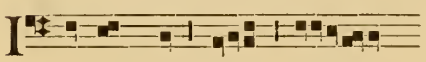






PSALM (*p.* 65.)

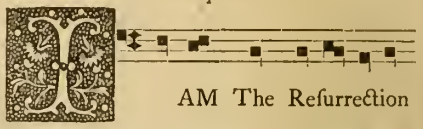
Luke i. 68.

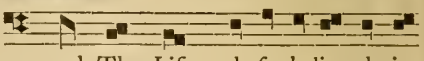


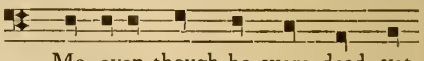
Benedictus Dominus.

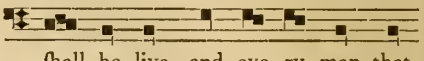
BLESSED be The Lord God.

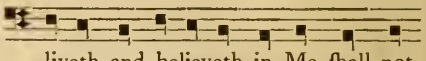
Antiphon.

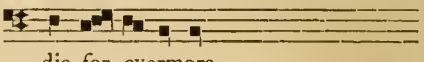


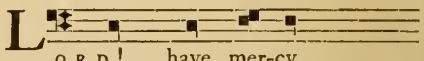


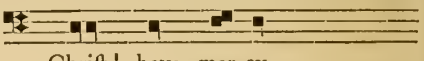


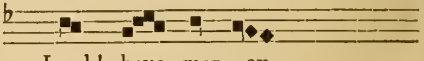












OUR Father *(ſecretly).*

[*then aloud.*]

And lead us not into temptation,

But deliver us from evil.

Then ſhall be ſaid,

PSALM CXLIV. (*p.* 320.)

Exaltabo Te, Deus.

I WILL exalt Thee, O God!

And when that is ended

ETERNAL reſt grant them, O Lord!
And may perpetual light ſhine upon them.
From the gate of Hell,
Deliver their ſouls, O Lord!
I believe to ſee the good things of the Lord!
In the land of the living.
The Lord be with you.
And with thy ſpirit.

Let us pray,

When the Corpſe is preſent is ſaid at Lauds this Oriſon

O GOD! whoſe property it is [*i. e. the Greater. p.* 419.]

In Anniverſaries five Oriſons are ſaid.

Oriſon.

O GOD! whoſe property it is [*i. e. the Leſs. p.* 419.]

In Trentals five Oriſons are ſaid.

Oriſon.

ALMIGHTY and Everlaſting God! Who art never intreated without the hope of mercy, be favourable to the ſoul of thy ſervant [or handmaiden] [or Prieſt]: and ſince he hath departed this life in the confeſſion of Thy Name, cauſe him to be gathered unto the number of thy Saints, though Chriſt our Lord.

For deceaſed Biſhops at Lauds.

Oriſon.

O GOD! of whoſe mercy there is no number, receive our prayers for the ſouls of thy ſervants, the Pontiffs [and Prieſts], and grant them a region of light, and joy in the ſociety of thy Saints.

For Brethren and Siſters at Lauds.

Oriſon.

O LORD! incline thine ear to our prayers, wherewith we, thy ſuppliants, intreat thy mercy: that Thou wouldeſt ſettle the ſouls of thy ſervants and handmaidens, which Thou haſt bidden to depart from this world, in the region of peace, and make them fellows with thy Saints, through Chriſt our Lord.

[*If there be obit, i. e. an Anniverſary Commemoration, let the following Oriſons be ſaid.*

Oriſon.

GRANT, we beſeech Thee, O Lord! that the ſoul of thy ſervant, the Anniverſary of whoſe burial we commemorate, helped by theſe our prayers, may obtain pardon as well as eternal reſt.

Oriſon.

O GOD! of whoſe mercy.

Oriſon.

O LORD! let the Oriſons. (*p.* 430.)

If the Corpſe be preſent, let the following Oriſons be ſaid.

Oriſon.

GRANT, we beſeech Thee, Almighty God! that Thou wouldeſt cauſe the ſoul of thy ſervant, received by the Angel of light, to be carried into the habitations of the bleſſed prepared for him, through our Lord.

Oriſon.

O GOD! of whoſe mercy.

Oriſon.

O LORD! let the Oriſons.

For the Corpſe of a woman preſent.

Oriſon.

WE beſeech Thee, O Lord! of thy goodneſs, pity the ſoul of thy handmaiden *N.*, and freed from the contagion of mortality, reſtore her to the region of eternal ſalvation, through our Lord.[5]]

[5] *From the Hereford Breviary.*

[*For Benefactors.*

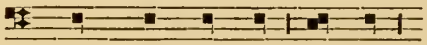
Orison.

HAVE mercy, we beseech Thee, O Lord! on the souls of all our deceased benefactors: and for the benefits which they bestowed upon us on Earth, may they obtain eternal rewards in Heaven.[t]]

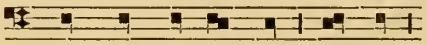
Then let an Orison be said for friends privately at pleasure. When that is finished let the following Orison be said audibly.

Orison.

O LORD! let the Orisons of thy suppliants profit the souls of all the faithful departed: so that Thou mayest rid them of all their sins, and make them also partakers of thy redemption, Who with God The Father and The Holy Ghost, livest and reignest God,



World with-out end. A-men.



May they rest in peace. A-men.

Here end the VIGILS OF THE DEAD.

℣ [*Let the Vigils of the Dead be said daily* [*in Advent*] *with a Mass on the morrow in the CHAPTER (except in the First Vespers of Feasts of Nine Lessons) up to the Vigil of The Nativity of The Lord, and in the morrow of the Octave of the Epiphany up to Tuesday before Easter; and on this very Tuesday let there be Vigils of the Dead with* ix. *Lessons in full assembly* [*in conventu*], *and with Mass on the morrow* [*cum missa in crast.*], *unless some Double Feast hinder it, or happen on the Wednesday, and then let the aforesaid Service be in some preceding day of that week which may be open for it, namely the Sunday or the Monday: and so let the Service of the Dead be fulfilled to the Octave of Easter, unless it happen that the Corpse is present. After the Octave of Easter there is no Service of the Dead in full assembly (unless the Corpse be present, or an Anniversary, or Trental happen) up to the morrow of Holy Trinity. In the morrow of Holy Trinity, and from thence daily, let there be Vigils of the Dead up to the Advent of The Lord (except throughout the Octaves, and in the Octaves of the Assumption and of the Nativity of the Blessed Mary, and of the Dedication of the Church).*

The due Vigils of the Dead are interrupted throughout the whole year by Double Feasts in the First and Second Vespers, and in the Octave of the Day of the Epiphany, and the Octaves of other days, when the Hymn Salvator mundi Saviour of man! [p. 359] *is said, unless the Corpse be present; also in all other Feasts of* ix. *Lessons, and in Feasts of* iii. *Lessons, and in Octaves in which the Choir has Conductors, and in Sundays in the First Vespers only; likewise in the Commemoration of the Blessed Mary, and the Feast of the Place.*[u]]

℣ *The COMMENDING of SOULS.*

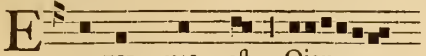
℣ *It is to be remarked, that whenever the Corpse is present, or it happen to be an Anniversary, or a Trental, throughout the whole year the Commending of Souls is said with note.*

[*Every day throughout Quadragesima up to The Supper of The Lord, when it is the ordinary weekly Service, immediately after Prime, before the Chapter* [*capitularem*] *Mass, is said the Commending of Souls,*

[t] *From the York Manual.* [u] *From the Rubrics for the First Sunday in Advent.*

except on the morrow of a Double Feſtival, and it is ſaid without note whenſoever Dirige Direct *precedes without note.*[v]]

Immediately after Prime before the Chapter Maſs for the departed, let the Antiphon upon the Pſalm be commenced by ſome Clerk of the Superior Grade after this manner



E - TER - NAL reſt. Oioueae.

PSALM CXVIII.

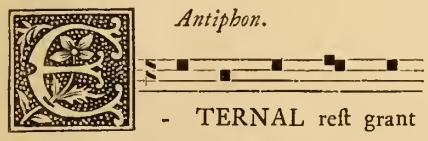
(*pp.* 109, 130, 140, 147.)

Beati immaculati.

BLESSED are the undefiled.

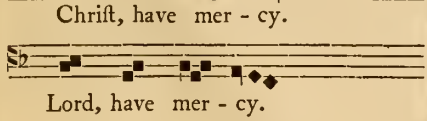
As far as Pſalm CXIX. Ad Dominum.

Antiphon.



E - TERNAL reſt grant them, O Lord! And may perpetual light ſhine up - on them.

The Pſalms having been finiſhed without Gloria Patri *let the whole Antiphon be repeated, which having been done, let there follow*



L ORD! have mercy. Chriſt, have mer - cy. Lord, have mer - cy.

Then OUR Father *is ſaid without pronouncing* And lead us not.

And after is ſaid

PSALM CXXXVIII. (*p.* 313.)

Domine, probaſti.

O LORD! Thou haſt proved *without note.*

The Pſalm being ended without Gloria Patri *immediately let the Maſs be begun in the Chapter.*

OFFICE. Requiem eternam Eternal reſt.

Whenſoever, however, the Commending is ſaid, it is always ſaid ſitting, in the aforeſaid manner as far as the Antiphon to be ſaid upon the Pſalms. When, however, the Commending is ſaid apart without the full aſſembly [*conventu*], *then immediately after the Pſalm* O Lord! Thou haſt proved *is ſaid the*

℣. ETERNAL reſt grant them, O Lord!

℟. And may perpetual light ſhine upon them.

℣. From the gate of Hell.

℟. Deliver their ſouls, O Lord!

I believe to ſee the good things of the Lord

In the land of the living.

The Lord be with you.

And with thy ſpirit.

Let us pray,

O Thee, O Lord! we commend the ſouls of thy ſervants and handmaidens, and of all the faithful departed: that deceaſed from this world they may live to Thee; and thoſe ſins, which through the frailty of this world's converſe they have incurred, do Thou, by the pardon of thy moſt merciful loving-kindneſs, wipe away, through The Same Chriſt our Lord. Amen. May they reſt in peace. Amen.

[v] *From the Rubrics for Quadrageſima and the Manual.*

No other Commending is ever ſaid in the Church of Sarum (whether the Corpſe be preſent or no) but the aforeſaid Commending. And let it ever be ſaid ſitting as far as the Antiphon.

From the Day of Souls to the Tueſday before Eaſter is ſaid Placebo I will pleaſe *and* Dirige Direct *up to Lauds only after the Veſpers of the Day and of S. Mary. After Matins, however, of the Day and of S. Mary are ſaid Lauds of the Dead.*

[*After the* DIVINE OFFICE.

Oriſon.

TO The Moſt Holy and Undivided Trinity: to The Moſt Sacred Humanity of our Lord Jeſus Chriſt: to the very happy fruitfulneſs of the moſt bleſſed Virgin Mary; and to the univerſal company of All the Saints, be everlaſting Glory from every creature for infinite ages of ages. Amen.[w]]

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[w] *From "Horæ beatiſſimæ Virginis Mariæ ad legitimum Sariſb. Eccleſiæ ritum. F. Regnault, Pariſiis,* 1527.

FINIS.

[FROM THE CONSUETUDINARY OF SARUM.]

[*For the purpose of rendering more intelligible the Rubrics contained in the Sarum Psalter, the following translation is given of such parts of the Consuetudinary of Sarum as are relevant to the present volume, from a MS. copy of the* 15*th century, in the possession of the Rev. J. H. Todd, D.D., of Trinity College, Dublin, and which formerly belonged to the Cathedral and Collegiate Church of S. Patrick, Dublin.*]

¶ *The present Treatise explains the Persons, and their offices and dignities, and the customs, by which the Church of Salisbury is ordered and governed, after the institution of Osmund, of happy memory, Founder and Bishop of the same Church.*

¶ *Of the principal Persons in the Church of Salisbury.*

There are four principal Persons in the Church of Sarum, The Dean, The Precentor, The Chancellor, The Treasurer, and four Archdeacons, to wit, The Archdeacon of Dorset, of Berkeshire, and two of Wiltshire, besides the Sub-Dean and Sub-Precentor.

¶ *Of the duties of these Persons.*

It is the duty of the Dean * * *. No Clerk of the Superior Grade, or of the Second Form,[x] is admitted into the Choir, except by the authority of the Dean. ¶ Besides, in a Double Feast, when the Bishop is absent, and in the First Sunday in Advent, and in Sunday in the Palm-Branches, and in the Head of the Fast, and in the Three Days before Easter, and in the Vigil of Pentecost, and in the Anniversaries of Bishops, and in the Dedication of the Church, it is he is bound to perform the Divine Office.

¶ *Of the Duty of the Precentor.*

It is the duty of the Precentor to regulate the higher or lower key of the Choir and the Chanting, and to arrange in the Table the Singers and Ministers of the Altar. To him also belongs the education and discipline of the Boys, their institution, admission, and ordination. Beside, in every Double Feast he is bound to instruct the Conductors of the Choir in setting[y] and beginning the Chants; and all the Chants to be begun by the Bishop, he is bound in his own proper person to set for the Bishop himself.

¶ *Of the Office of the Treasurer.*

It is the duty of the Treasurer to keep in order the ornaments and treasures of the Church. To arrange the lights, as for instance in the First Sunday in Advent four wax candles at either Vespers and at Matins, and at the Mass two, that is below the Altar, and other two on the step before the Altar. The like is to be observed in Sunday of the Palm-Branches, in all other Sundays in the year, and whenever the Choir has Conductors, and the Invitatory is said by two, there should be only two at the least; [and so on as to the candles on other days.] Whensoever the Invitatory is said by three, and on Thursday, Friday, and Saturday of the week of Easter and at Pentecost, the same service is required as to lights, as in the first week in Advent, [and so on.]

¶ *Of ordering the Choir.*

The Stalls of the Four principal Dignitaries of Sarum are extremities. Entering the Choir on the Western side, on the right is the Stall of the Dean, on the left of the Precentor; on the Eastern side, on the right of the Choir, is the stall of the Chancellor, on the opposite of the Treasurer. Next to the Dean stands in the Choir the Archdeacon of Dorset, then the Sub-Dean. Next to the Chancellor the Archdeacon of Wiltshire. In the middle stand the Canons who are prior in dignity. Then the Priests, Vicars, and a very few of the Deacons, who, from the exigency of their age and behaviour may be raised by dispensation into the Superior Grade. Next to the Precentor stands in the Choir the Archdeacon of Berkshire, then the Sub-Precentor. Next to the Treasurer the other Archdeacon of Wiltshire. Then the other Canons and Clerks are ordered in the aforesaid manner. In the Second Form the younger Canons have precedence, then the Deacons, afterwards the other Clerks. In the First Form the petty Canons have precedence, then the other minor persons according to the exigency of their age.

¶ *Of standing in the Choir at each of the Hours.*

Moreover the Clerks of the Superior Grade are bound to stand throughout the year at all the principal Vespers continuously in the Choir, whilst the Versicle of the Responsory is said, when there is a Responsory. The Clerks of the Second Form also must behave in like manner; so that for instance they always stand, except when the Verse of the

[x] *The seats in the Choir were termed "Formæ," or Forms; so called, according to Ducange, because "Forms, or images in carved work, or represented in drawings, were affixed to their backs," "or rather because above they were carved after the shape of the forms of aqueducts."*

[y] *(Injungendis.)*

Reſponſory is ſung, which is ſaid at the ſtep.[z] The Boys, however, without any exception, are bound continually to ſtand, except in Eaſter Week, for then they ſhould ſit at Veſpers, whilſt the Gradal Verſe and Alleluya is ſung. At Compline, however, all the Clerks indifferently are bound to ſtand throughout the whole of that Hour. In like manner at Matins all the time, except whilſt the Leſſons are read and the Reſponſories with their Verſes are ſung. Nevertheleſs, by diſpenſation the Clerks of the Superior Grade and of the Second Form in whatever part of the Choir, may ſit during the Pſalmody whenever a Nocturn is ſaid, and moreover in all Feaſts of iii. Leſſons which have ix. Pſalms: ſo nevertheleſs that when any one ſits at one Pſalm, the next in the meanwhile ſtands and goes on with it. At Prime and the other Hours all are bound uniformly to ſtand.

¶ *Of the turning of the Choir to the Altar.*

The Clerks are bound to ſtand turned to the Altar at Veſpers, from the time "O God make ſpeed to ſave me" is ſaid, until the firſt Antiphon upon the Pſalms be begun. Let their carriage be the ſame in the beginning of each Hour, and as often as "Gloria Patri" is ſaid. In ſinging Reſponſories, however, it is generally to be obſerved that thoſe who ſing the Verſe ſhould always ſtand until the Verſicle with "Gloria Patri" if "Gloria Patri" be uſed, be ſung through. The Choir too, in the beginning of the Reſponſories, turns itſelf to the Altar as often as the Choir ſings. There is a ſimilar obſervance in ſaying all the Chapters, and in the end of all the Hymns, and in all the Verſicles, and after "Magnificat," and "Benedictus," and "Nunc dimittis," from the time "Gloria Patri" is ſaid until the whole ſervice be completed. There is a ſimilar obſervance after the laſt verſe of the laſt Pſalm of every Hour, that the Choir always ſtands turned to the Altar, until the Reſponſe be begun, if there be a Reſponſe, or a Chapter be ſaid. In like manner is it in Lauds. At Matins the Choir ſtands turned to the Altar in the beginning, until the Invitatory be begun again for the laſt time, and in each Nocturn, after the laſt verſe of the Pſalm until the Leſſon be begun. But at the recital of every Goſpel the Choir turn to the Reader himſelf whilſt the words of the Goſpel are ſaid. In the beginning alſo of "Te Deum laudamus," in like manner until the Choir ſings, and whilſt the laſt Verſe is ſung. When, however, "Te Deum laudamus" is not ſaid, but the Ninth Reſponſory is repeated, then the Choir turns again to the Altar until the Antiphon upon the Pſalms be begun as aforeſaid. But in the other Hours throughout the whole Hour the Choir carries itſelf thus after the laſt Verſe of the laſt Pſalm. * * * *

¶ *Of Proſtration of the Choir.*

In Week-days when the Petitions (preces) are ſaid at the Hours, the Choir ſhould keep in proſtration at all the Hours when the Petitions are ſaid from the time "Lord have mercy" begins until "Through our Lord" be ſaid after the Oriſon. And the Prieſt alone riſeth from proſtration when he ſays "Ariſe, O Lord! help us." At Matins whilſt The Lord's Prayer is ſaid, before the Leſſons, until "And lead us not" be ſaid. In Lauds as at Veſpers. Moreover, in xl. a genuflection takes place in the beginning of every Hour. The Choir alſo ought to be proſtrate in every week-day, when it is the week-day Service without Eaſter-tide. In the Vigils of the Dead at "Placebo" from the time "Lord, have mercy" is ſaid until the laſt Oriſon is ſaid. At "Dirige" until The Lord's Prayer is ſaid before the reading the Pſalm "Beatus;" ſo likewiſe after "Magnus" at "Placebo."

¶ *In what manner the Choir is uſed to be conducted in Feaſts.*

It is cuſtomary that the Choir have Conductors on every Sunday, and on every Double Feaſt, and on every Feaſt of ix. Leſſons throughout the year; and from the Firſt Veſpers of The Nativity of The Lord up to the Octave of the Epiphany and in the Octave; except in the Vigil of the Epiphany when it happens without a Sunday, and throughout the week of Eaſter and Pentecoſt, and in certain Feaſts which happen in Eaſter-tide; in theſe, for inſtance, in the Feaſt of S. Ambroſe and S. Mark and S. George; and of the Apoſtles Philip and James; and in the Finding of the Holy Croſs; and in the Feaſt of S. John before the Latin Gate; and of S. Dunſtan, and S. Aldhelm, and S. Auguſtine, and S. Barnabas the Apoſtle; and throughout the Octave of the Aſcenſion of The Lord; and in the Day of the Octaves of the Apoſtles Peter and Paul, and the Octave of the Aſſumption and Nativity of the Bleſſed Virgin Mary.

¶ *What Feaſts are Double, what Simple.*

It is to be known that ſome Feaſts are Double, ſome Simple. The Double Feaſts in the Church of Sarum are theſe:—The day of The Nativity of The Lord, and the four following; and the day of the Circumciſion and of the Epiphany; and the Purification of S. Mary; and the Annunciation of The Lord; and the firſt day of Eaſter, with the

[z] *i. e. Of the Choir, the Gradale.*

three following; and the Feaſt of The Holy Trinity; and of S. John the Baptiſt; and of the Apoſtles Peter and Paul; and the Aſſumption and Nativity of the Bleſſed Virgin; the Feaſt of Relics; and of S. Michael; and of All Saints; and of S. Andrew, the Apoſtle.[a] In theſe Double Feaſts the Choir is conducted by four Clerks, of whom the two principal ſhall always be of the Superior Grade. Two Secondaries, ſometimes of the Superior Grade, ſometimes of the Second Form. They ſhall be of the Superior Grade in the day of The Nativity of The Lord, and the two following; and in the day of the Epiphany; and in the day of Eaſter, and in Eaſter Monday; in the day of the Aſcenſion; in the day of Pentecoſt, and the Monday; in the Aſſumption of the Bleſſed Virgin. In the reſt the Secondaries ſhall be of the Second Form. All Feaſts, not called Double, in which the Choir has Conductors, are named Simple. In ſuch, therefore, the Choir is conducted by two only of the Second Form. * * * *

¶ *Of the Alternation of the Choir.*[b]

In alternate turns by weeks, the Choir ſhould be one week on the ſide of the Dean, the other on the ſide of the Precentor. In all Double Feaſts the Choir ought ever to be on the ſide of the Dean throughout the whole year, if there ſhall be there that part preſent which fulfils the Divine Office in thoſe Feaſts; except in the time of The Nativity, and in Eaſter-tide, and the Week of Pentecoſt; for then in thoſe continuous Double Feaſts the Choir is changed each day. In certain times of the year the Table does not run by weeks, but by days, namely, from the day next after The Nativity of The Lord, when in the preceding Saturday either Choir is perfected,[c] up to the Octave of the Epiphany, if it happen on a Sunday; but if it happen in any intermediate week-day, then the ſame mode ſhall be obſerved up to the next Sunday following. If, however, on the Sunday next before The Nativity the changing of each Choir ſhall not be completely alike, then from the Day of The Nativity to the aforeſaid term, let the Table run by days. So from The Supper of The Lord to the Octave of Eaſter the Choir is varied each day. The weekly Conductors, however, before Eaſter-day are not changed. From Eaſter-day, however, up to the Octave, they are varied every day. Let the like be obſerved in the week of Pentecoſt up to the Day of Trinity.

¶ *Of the Duty of the Conductors of the Choir.*

In Simple Feaſts the principal Conductor of the Choir, at the beginning of Veſpers, ſhall enquire the Antiphon on the Pſalms and the intonation of the Pſalm and the difference, from the Precentor, and in what Grade it ſhould be begun: having made the enquiry, let him fulfil it conformably to the anſwer of the Precentor. If the Antiphon on the Pſalms be more than one, let the Secondary enquire the ſecond and fourth Antiphons, in the ſame order and in the ſame Grade. If, too, a Reſponſory is to be ſung at Veſpers, then let the Principal Conductor of the Choir ſignify the Reſponſory to the Secondary, and by whom it is to be ſung on his part. But if it be to be ſung by one perſon, then the Principal Conductor, on his part, ſhall enjoin it to whom he will. Afterwards let the ſame Conductor ſeek from the Precentor the Hymn, the Verſicle, and the Antiphon upon "Magnificat," and the Memorials and their order. Having enquired of all theſe things, let himſelf begin the Hymn and the Verſicle; if it be to be ſaid by two, by himſelf and the Secondary; let them enjoin it to two Boys in the two parts of the Choir. If by one only, by himſelf alone. Then let him enjoin the Antiphon on "Magnificat" and intone the Pſalm itſelf. Whilſt the Oriſon is being ſaid, let him enjoin "Benedicamus" to whom he will; and if it be double[d] the Secondary on his part. The Memorials, however, let the Conductors themſelves begin together; and the laſt "Benedicamus" let the Secondary ever enjoin on his part. If it be Double, both of them. It is to be known, however, that the Choir has Conductors at Veſpers and Matins and the Maſs only. At Compline, the office of the Principal Conductor is to enjoin the Verſicle and the Antiphon upon the "Nunc dimittis" to whom he will. At Matins, the office of the Principal Conductor is, in the firſt place, to enquire the Invitatory of the Precentor, and the Chant of the Pſalm "Venite;" then with his fellow let him begin the Invitatory, and together chant the Pſalm. Afterwards let the principal Conductor enquire the Hymn of the Precentor, and the firſt Antiphon on the Pſalms, then the Verſicles in their place, and the firſt Antiphon at Lauds and Compline; and let all be fulfilled as above noted. ¶ At Prime, the office of the principal Conductor is to enjoin the Antiphon on "Quicunque vult" and the Reſponſory "Jeſu Chriſte." * * * * Beſides, in ordinary days

[a] *To theſe muſt be added the day of The Aſcenſion, the Firſt day of Pentecoſt, the Feaſts of Corpus Chriſti, of the Moſt Sweet Name of Jeſus, of The Viſitation, The Dedication, the Feaſt of The Place, and of All Saints.*

[b] *By the word Choir here ſeems to be meant the ſinging men and boys ſimply.*

[c] *Probably meaning the number of times is even on each ſide.*

[d] *i. e. To be ſaid by two.*

throughout the whole week, his duty is at Veſpers to enquire for the Verſicle and Antiphon upon "Magnificat," and to enjoin it, and to enjoin the "Benedicamus;" at Prime to enjoin the Reſponſory. In Double Feaſts however, let all the Conductors together ſing the whole Invitatory before it be repeated by the Choir. The Principal Conductor and his ſideſman together intone the Pſalms and begin the Hymns, and the Secondary with his ſideſman on his part act in like manner and enjoin the "Benedicamus." * * * * Moreover, it belongs to the office of the Conductors to take care that the Boys do not behave diſorderly in the Choir, and do not leave the Choir without leave. The Boys are bound to be preſent at Veſpers, Compline, the firſt Hours of the day, and at The Maſs. At the Vigils of the Dead, alſo, as often as the corpſe is preſent, and in the Trentals and Anniverſaries. At Compline thoſe Boys are not bound to be, who are written in the Table. In Advent, however, and in Septuageſima up to Quadrageſima the Hebdomadary Boy for the Reſponſories is bound to be preſent at Terce and Sext, to begin the Antiphons and ſing the Reſponſories when it is the Office for the Time. In Quadrageſima, alſo, the ſame is bound to be preſent at all the Day Hours, and to do this in a holy manner.

¶ *Of the mode of performing the Office in the Firſt Veſpers of the Firſt Sunday in Advent.*

[See Saturday at Veſpers.]

In the Firſt Sunday in Advent at Veſpers, after chiming the bells,[e] let the Prieſt of greater dignity who ſhall be preſent, having ſaid The Lord's Prayer, go through the office. Let the Antiphon upon the Pſalms be begun in the Second Form by the firſt Clerk of that Grade. * * * * At theſe Veſpers two Clerks of the Superior Grade ſhall chant the Reſponſory, in ſilken Copes, at the ſtep. In like manner ſhall the Reſponſory be ſung at Veſpers, in the Saturday before the Paſſion and Palm Sunday, but in other Saturdays throughout the whole year when it is the Office for the Time and a Reſponſory is chanted, let it be chanted by two of the Second Form in ſilken Copes. In the laſt verſe but one of the Hymn, let the Prieſt go out to put on his ſilken Cope. When the Hymn is finiſhed let one Boy on the part of the Choir ſay the Verſicle, without changing veſtment or place, turned to the Altar. Let the ſame mode be obſerved by every Boy whenever alone he ſays the Verſicle or "Benedicamus." * * * *

¶ *Of Cenſing the Choir.*

[See Saturday at Veſpers.] * * * *

¶ *Of the following Compline.*

At Compline let the Firſt of the Second Form begin the Antiphon upon the Pſalms. Let ſome one of the Superior Grade intone the Pſalm. Let ſome Boy ſay the Verſicle. Let all this be done as the Hebdomadary Conductor ſhall arrange.

¶ *At Matins of the ſame in Sunday.*

On the ſame day at Matins let the Firſt of the Firſt Form begin the firſt Antiphon on the Pſalms. Let the ſecond Antiphon be begun by his fellow on the oppoſite ſide. The third by the third oppoſite to him. The fourth by the Sub-Dean or by ſome other inferior in the Second Form. The fifth by a Deacon in the Second Form. The ſixth by ſome one in the Superior Grade, as pleaſes the Conductor. In like manner the eighth and the ninth in order. Let each of the Verſicles at Matins be ſaid hither and thither by ſingle Boys. After the commencement of the third Antiphon let ſome Boy in the dreſs of a Reader bring the Book of Leſſons to the proper place, who himſelf may read the Firſt Leſſon. * * * * In Lauds let the firſt Antiphon be begun by ſome one in the Second Form, as the Conductor of the Choir pleaſes. The Second by his fellow oppoſite in the ſame Form. The others in the ſame manner in order in the ſame Form. Let the Prieſt himſelf ſay the Verſicle before the Leſſon. Let all the reſt be fulfilled as noted above at Firſt Veſpers. In the ſame Sunday at Prime let the Antiphon on the Pſalms be begun by the firſt Clerk on the Second Form. Let the Antiphon upon "Quicunque vult" be begun by ſome one in the Superior Grade, as is uſual in every Feaſt throughout the year when the Choir has Conductors. In this day and every day except in Double Feaſts, let the Reſponſory "Jeſu Chriſte" be ſaid by ſome Boy on the part of the Choir, as the Conductor ſhall pleaſe, without changing his dreſs or place. But in Double Feaſts let the Reſponſory be ſaid by ſome one in the Second Form, and by the ſame let the Verſe and Verſicle be ſaid. Then in the Choir let the Petitions be ſaid with The Lord's Prayer. "Precioſa eſt" "Right dear is," after the Verſe "Qui replet in bonis" "Who ſatisfieth thy deſire with good things."

¶ *Of the Arrangement of the Clerks in The Chapter.*

The Clerks ſit in the Chapter in this order,—firſt from the Biſhop ſits on the right hand the Dean, then the Chancellor, then the Archdeacon of Dorſet, then the Archdeacon of Wiltſhire, then the Sub-Dean. On the left the Precentor, the Treaſurer, the Archdeacon of Berkſhire, the other Archdeacon of Wiltſhire, the Sub-Precentor. Next

[e] *Pulſato claſſico.*

to theſe perſons ſit the Canon Prieſts, the Canon Deacons, and then the Sub-Deacons, then the Prieſts Vicar, then the other Vicars of the Superior Grade, then the Canons of the Second Form, then the Deacons, Sub-Deacons, and Clerks in minor orders of the Second Form. Let the Boys, however, whether they be Canons or not, ſtand before the others in the Area, on either ſide of the Pulpit,[f] arranged in their order. In the firſt place let the Boy read from the Martyrology without "Jube Domine benedicere" "O Lord bid a bleſſing," and without "Tu autem Domine" "But Thou, O Lord!" in a ſurplice. The Leſſon finiſhed, let him declare any obit. Let the Prieſt, ſtanding behind the Reader, if any obit be declared, reply "May their ſouls and the ſouls of all the faithful departed, through the mercy of God reſt in peace, Amen." Then let him ſay, "Right dear in the ſight of The Lord," and the reſt which belongs to that Hour, which finiſhed, let the Boy Reader begin another Leſſon with "Jube Domine," and finiſh the ſame with "Tu autem Domine." Let the Prieſt, having given the Benediction, retire during the Leſſon to his place. Let the Boy, having finiſhed the Leſſon, deſcend from the Pulpit and read the Table.

[*Then follow particular directions as to the Table, that is the written order in which each Member of the body was to take his part in the Service in turn. The following are extracts.*]

It is to be known that the Hebdomadary Boys ought always to be on the part of the principal Choir. But of thoſe which are at the Candles, one on the part of the Choir, the other on the oppoſite.

℄ *Of the Table of S. Thomas Apoſtle and other Feaſts in which the Invitatory is ſung by Three.*[g]

In the Day of S. Thomas Apoſtle the Table is compoſed thus. Let not the Hebdomadary Conductors be ſent out, but let a third of the Superior Grade on the part of the Choir, as the Precentor may pleaſe, be aſſociated with them, for the Invitatory, in the Table. * * * * This diſpoſition of the Table takes place in every Feaſt of ix. Leſſons, when the Invitatory is ſaid by three. It is ſaid, however, by three in every Simple Feaſt of any of the Apoſtles and Evangeliſts, and in the Octave of The Epiphany and Aſcenſion, and in the Octave of Peter and Paul, and in the Feaſt of the Bleſſed Mary Magdalene, and S. Laurence, and in the Octave of the Aſſumption of the Bleſſed Mary, and in the Exaltation of The Holy Croſs, and in the Feaſt of S. Michael in Mount Tomb, and of S. Martin, and S. Nicholas. * * * *

℄ *Of the mode of fulfilling the Hours of the Day in the Firſt Sunday of The Advent of The Lord.*

On the aforeſaid Sunday at Terce, let the principal Conductor of the Choir for the week begin the Hymn, or cauſe it to be begun by ſome one of the Superior Grade, and let the Antiphon upon the Pſalms be begun by the ſecond Choir[h] of the Second Form on that ſide, and ſo let the other Antiphons at the other Hours run backwards and forwards in ſucceſſion. Let the aforeſaid Conductor of the Choir intone the Pſalm, or cauſe it to be intoned by ſome one of the Superior Grade, for no beginning of any Hymn, or Pſalm, or Intonation, ſhould be made throughout the year in any Grade but in the Superior Grade when the Choir has not Conductors. The Reſponſory in the Second Form by the Clerk next to him who began the Antiphon. Let the Prieſt ſay the Chapter and Collects without changing veſtment or place. Let a like mode and order be obſerved in ſaying the other Hours. On the ſame day at Second Veſpers let the Antiphon upon the Pſalms be begun by the firſt Clerk Sub-Deacon. Let the ſecond be begun by his fellow oppoſite. Let the reſt in like manner run hither and thither in order. Let this order be obſerved in all Sundays throughout the year in beginning theſe Antiphons. Let the Reſponſory be ſung by ſome one of the Second Form as the Conductor of the Choir pleaſes, without changing place or veſtment. In this ſame mode let the Reſponſe be ſung on every Sunday when it is the Office for the Time and there is a Reſponſory, except on Palm Sunday, for then the Reſponſe is ſung by ſome one of the Superior Grade. It is to be known that only in Advent and Quadrageſima is a Reſponſe ſaid on Sundays at Second Veſpers. Compline is not changed.

℄ *Of adapting the Service in the Firſt Sunday in Advent with others throughout the year.*

As in this Sunday, ſo in each Sunday is the ſervice fulfilled throughout the year when it is the Service for the Time: except that a Reſponſory is not ſaid in every Sunday at Veſpers, and except that in Sundays in Quadrageſima, at each Compline the Reſponſory is ſaid by ſome of the Second Form, at the pleaſure of the Hebdomadary Conductor; and except that in the four laſt Sundays of Quadrageſima three Verſes are ſaid after the Antiphon

[f] *Pulpitum, the Ambo or deſk from whence the Leſſons were read.*

[g] *They are all marked in the Calendar as having Invitatorium Triplex.*

[h] *It would ſeem this means the ſecond rank of the Choir, the phraſe "Principal Choir" occurs previouſly.*

upon "Nunc dimittis" at either Compline, in Saturdays in the Superior Grade, in Sundays in the Second Form. Nevertheleſs, in Palm Sunday they are ſaid in the Superior Grade. In like manner in every Feaſt of ix. Leſſons the Oriſons, Verſes, Pſalms, Antiphon upon "Nunc dimittis," through the four laſt weeks in Quadrageſima, are ſaid in the aforeſaid manner; except in The Lord's Annunciation, for then let Verſes be ſaid at either Compline, except that in Sunday of The Lord's Paſſion one Antiphon only is ſaid upon the Pſalms in each Nocturn, of which the firſt is begun in the Second Form, the ſecond in the Second Form, the third in the Superior Grade: in like manner at Matins one Antiphon only is ſaid upon the Pſalms, and that is begun in the Superior Grade; and one only in Lauds: but in the Octave of Eaſter five Antiphons in Lauds are ſaid in the Superior Grade, and in the Firſt Sunday before The Aſcenſion the ſame five in the Second Form: and certain things which pertain to the Sunday Table of that Time, and except the middle Sundays after the beginning of the Hiſtories, for then one Antiphon only is ſaid in Lauds: and except Eaſter-tide, for then in Saturday there is ſaid but one Antiphon on the Pſalms.

¶ *Of the mode of fulfilling the Ferial Service in the Firſt Monday in Advent.*

In the firſt Monday in Advent the Invitatory is ſought from the Precentor; let ſome one of the Second Form ſing it in the place of the Hebdomadary Conductor. Let the Verſes be begun in the Superior Grade as the Conductor ſhall arrange. Every thing elſe which pertains to the general duty of the Conductor, the ſame Conductor ſhall perform, either by himſelf or another. Let the firſt Antiphon be begun by the Firſt of the Firſt Form; the ſecond by his oppoſite of the Firſt or Second Form; and the others run hither and thither in order, ſo that the fifth be begun by the firſt Clerk of the Second Form on the part of the Choir. In Lauds let the firſt and third Antiphons be begun by the aforeſaid two Boys. Let the others be begun in the Second Form. The order of Clerks which had before begun being continued, let all things which pertain to Matins be fulfilled as in Sunday, except that on a week day let all the Hymns be begun in the Superior Grade. And beſides, the Prieſt, ſaying the Collects, does not change place or veſtment at Veſpers and at Matins. Moreover, let not the Altar be incenſed in week-days at Matins, or Veſpers, at "Benedictus," or "Magnificat." At Prime let the Antiphon upon the Pſalms be begun by the Firſt of the Firſt Form on the part of the Choir; let the Antiphon upon "Quicunque vult" be begun by the Firſt of the Second Form. Let the Reſponſory be ſaid by ſome one of the Firſt Form; all the reſt as in the preceding Sunday, except that in this week-day, at all the Hours, there are Petitions with proſtrations. At Terce, let the Hebdomadary Boy of the Reſponſory begin the Antiphon on the Pſalms, and ſing the Reſponſory. Let the reſt be as in the preceding Sunday. At Sext let every thing be juſt as at Terce; and at None let the Antiphon on the Pſalms be begun by the Firſt Clerk of the Second Form, and let the Reſponſe be ſung by the next to him. For the reſt in the other Hours; at Veſpers let the Firſt of the Firſt Form begin the firſt Antiphon, the ſecond Antiphon the oppoſite to him of the ſame Form. Let all the others run hither and thither in the ſame Form. Let the Hebdomadary Boy of the Reſponſory ſing the Reſponſe, let the reſt be as above at Matins. At Compline let ſome one of the Firſt Form begin the Antiphon on the Pſalms, as the Hebdomadary Conductor pleaſes, the reſt as in Sunday, except that here there are Petitions.

¶ *Adaptation of the ſame to other Week-days throughout the year.*

Let the mode and order of the Service of this Week-day be obſerved in every other Week-day throughout the year, when it is the Office for the Time; except that without Advent and Quadrageſima, the Hebdomadary Boy of the Reſponſory is not bound to be preſent at Terce, nor at the other Hours of the day, and except in Quadrageſima, for then at None the Antiphon on the Pſalms is begun by the Hebdomadary Boy, and let the Reſponſory be ſung by the ſame; alſo at Veſpers, and at other times than in Advent and in Quadrageſima no Reſponſe is ſaid. Moreover, in Eaſtertide at Veſpers and at Matins only one Antiphon is ſaid, not even in Lauds: nor are there Petitions with proſtration. Moreover, in Quadrageſima all the Hours of the day are ſaid before Maſs, but after Maſs without interval "Placebo," and the Veſpers of the day, then Veſpers of S. Mary. After dinner, however, an aſſembly being ſummoned,[i] the Vigils of the Dead are ſaid. Then is there reading in aſſembly,[j] without change of dreſs. Afterwards let Compline follow.

¶ *Of the manner of executing the Office in the Feaſt of S. Thomas the Apoſtle.*

* * * At Matins let the Invitatory be ſung by three, in ſilken Copes, of the Firſt and Second Form. * * *

[i] *Pulſata Collatione, i. e. of the Chapter.* [j] *In Collatione.*

℄ *Of the adaptation of the ſame to other Feaſts when the Invitatory is Triple.*

This mode and order of Service ſhall be obſerved in all Feaſts and Octaves of ix. Leſſons when the Invitatory is triple * * * and all the reſt at Veſpers and at Compline as in Feaſts of ix. Leſſons, when the Invitatory is ſaid by three.

℄ *Of the mode of executing the Office in Simple Feaſts of ix. Leſſons.*

In the Leſſer Simple Feaſts of ix. Leſſons let the mode and order be obſerved of the Service of Simple Sundays, which have the Reſponſe in the Second Form. * * *

In Feaſts of iii. Leſſons without Conductors of the Choir, and in every Commemoration of The Bleſſed Virgin, the Invitatory is ſaid by two, that is to ſay in theſe * * *

℄ *In what Feaſts of iii. Leſſons the Invitatory is ſaid by Two.*

* * * But is to be known that if theſe aforeſaid Feaſts happen within Septuageſima, the Invitatory ſhall be Simple.

[It appears that on all Simple Sundays, i. e. which were not Feaſt days, the Maſs was celebrated after Terce.

So alſo on Week-days. But on the Firſt Monday in Advent Maſs was ſaid in the Chapter for the faithful departed before Terce. In Lent the Maſs was after None, except in Feaſts, when the Maſs for the Feaſt was ſaid before Terce.

In Chriſtmas Day there were three different Maſſes, one after "Te Deum" in Matins, another after Terce, and a third at what particular time is not mentioned.

"A ſimilar mode of ſervice is obſerved in all Double Feaſts which are not continuous, and alſo in the continuous, except that it is not always the Prieſt of Superior Dignity who fulfils the Office, but of the Second Degree. A ſimilar mode is kept up alſo in every Feaſt, and in Octaves, and in Week-days within the Octave, with Conductors of the Choir."

In Feaſts of iii. Leſſons the mode is the ſame as in Week-days.]

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CORRECTIONS AND ADDITIONS.

Page 11*a* line 1 *for* "CXXX." *read* "CXXIX."

.. 11*a* .. 25 *for* "everlaſting Light" *read* "may perpetual Light ſhine upon them."

.. 16*a* .. 19 to 23 dele from "and" to "Times" inclusive.

.. 18*a* .. 5 dele "in the Firſt week."

.. 20*a* .. 4 *for* "Cond." *read* "Choir."

.. 20*a* .. 2 and 5 dele "the"

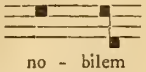
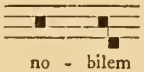
.. 35*b* .. 20 *after* "Chriſtians" *inſert* "are"

.. 38*a* .. 13 *for* "he hideth * * * he may" *read* "He hideth * * * He may"

.. 56*b* .. 10 dele the reference (°) *after* "Heavens" and *inſert it* line 12 *after* "help me"

.. 65 Note, line 6 from bottom, *for* "Cap" *read* "Cope"

.. 71*a* line 22 and 133*b* line 12 dele "the light of"

.. 83 *inſtead of*  *read* 

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no - bilem -um-phal lay

.. 89*a* line 4 *for* "defened" *read* "defend"

.. 104*a* .. 4 *for* "denum" *read* "demum"

.. 115*b* .. 15 *for* "*and in the Vigil*" *read* "*except in the Vigil*" and line 29 *after* "*Eaſter*" *inſert* "*and in the Vigil of The Nativity, and in the Vigil of The Epiphany, if it be a Sunday*"

.. 117*a* .. 5 from bottom, *for* "and" *read* "except"

.. 123*b* .. 3 *after* "then" *inſert* "let"

.. 133*b* .. 13 *before* "O Lord" *inſert* "℟." and begin a new line

.. 135*a* .. 7 from bottom, and 173*a* line 11 from bottom, *inſtead of* "place" as in MSS., the printed Breviaries *read* "ſtep"

.. 150*a* .. 12 *before* "ſhew" *inſert* "And"

.. 158*b* .. 5 and 160*a* line 2 *for* "Praiſe" *read* "Praiſing"

.. 174*a* .. 17 *for* "or" *read* "and"

.. 197*a* .. 17 *for* "and ſeek" *read* "or ſeek after"

.. 197*a* .. 19 *for* "all become unprofitable" *read* "altogether become uſeleſs"

.. 198*b* .. 9 *for* "troded" *read* "trodden"

.. 207*a* .. 15 *after* "praiſe" *inſert* "Thee"

.. 213*b* .. 2 from bottom, *for* "Jeſu" *read* "Jeſus"

.. 223*b* .. 16 *for* "leadeſt" *read* "leddeſt"

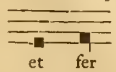
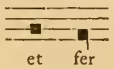
.. 20, 247*b*, and 18*a* add Note to Invitatory: "*In all the Invitatories that end* 'O come, let us adore' *the whole Invitatory is repeated by the Choir, not the latter clauſe only.*"

.. 253*b* line 15 from bottom, *for* "rocks" *read* "rock"

.. 269*b* .. 2 *for* "Virgin Son" *read* "Virgin-born"

.. 277*a* .. 12 *for* "counſel" *read* "council"

.. 310*a* add Note to Pſ. CXXXV. "*According to the York Breviary* 'for his mercy is for evermore' *was repeated after every verſe in Double Feaſts only. Whence it may be concluded that the ſame uſage was followed in the Church of Sarum.*"

.. 316 *for*  *read* 

et fer and to

et fer and to

Corrections and Additions.

Page 366*a* line 10 *for* "reward" *read* "rereward"
.. 378 .. 2 from bottom, *for* "Unigenitas" *read* "Unigenitus"
.. 378 .. 4 from bottom, *for* "Pontoncraton" *read* "Pantoncraton"
.. 387*b* .. 1 *for* "in this night to" *read* "in this night. To"
.. 389*a* .. 2 *before* "ſhew us" *inſert* "And"
.. 389*b* .. 11 from bottom, *after* "*Epiphany*" *inſert* "*and from Thurſday in The Supper of The Lord to the Firſt Sunday after Trinity.*"
.. 402*b* .. 22 *for* "Pſalm IV." *read* "VI."
.. 403*b* lines 14 and 15 from bottom, *for* "neither is there any peace" *read* "there is no peace"
.. 417 Note, line 7 from bottom, *for* "Holy Peter, pray for us" *read* "Holy Peter, hear us."

✠

DEO GRATIAS.

J. Masters & Co., Printers, 33, Aldersgate Street.